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ROBERT FINCH, M. A.

OF BALLIOL COLLEGE.

R102

THE

BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

M DCCCI.

Καλεπὸν, ἄνθρωποι φίλοι, μὴ διαπαρῴδησιν ἐν φυλλοῖς, τὰ μὲν ὅλως ἀγνοήσαντας τὰ δὲ κακῶς ἐρμηνεύσαντας, τὰ δὲ ἀμελέτητον γράψαντας. GALEN.

VOLUME XVIII.

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PREFACE.

AMONG the proſpects of Peace, few are more pleaſing to a true critic, than that of ſeeing literature flouriſh, the commerce of learning renewed, and ſecurity and leiſure prepared for thoſe on whom the Muſes ſmile, or whom inventive Genius qualifies to increaſe the triumphs of art, or extend the boundaries of knowledge. That hope is now conceded to us, and we truſt our future volumes will record as realized, what we at preſent hail as probable. Yet there are enemies with whom, for the ſake of public happineſs and tranquillity, BRITISH CRITICS muſt not make even a moment's truce. Theſe are, the aſſailants of religion, infidelity and impiety; or the diſturbers of the ſtate, faction and diſloyalty; enemies, whoſe inroads called us from our voluntary ſtudies, to a ſtate of literary warfare; to wield the pen, and ſhed the ink, which otherwiſe would have been quietly conſumed, in defence of all that we hold ſacred in religion, valuable in law, or uſeful in ſociety. Thoſe enemies, as we cannot hope to drive them from the field, we muſt always be prepared to combat: happy if we may at leaſt preſerve the *ſtatus quo*, prepared for us in church and ſtate, by our honeſt and judicious anceſtors. Dulneſs, Ignorance, and their companion Impudence, we muſt alſo oppoſe; but not ſo much in the character of enemies with whom we are to contend, as in that of delinquents whom it is our office to puniſh. Not that infidelity and ſedition diſdain even theſe aſſociates; but ſtill, what-

ever the main force may be, the parties that are formed of ſlaves may ſafely be encountered with whips inſtead of ſwords. In our Prefaces, however, we wage no hoſtilities; our buſineſs here is only to recount and pay honour to our friends.

Divinity.

Influenced by the importance of the work to theological ſtudy, we cannot heſitate to give the firſt place here to the elaborate Edition and Collation of *the Septuagint*, by *Dr. Holmes**. Amidſt the ſhades of difference to be found among the opinions of learned men, concerning the particular uſes of this venerable verſion, all who are competent to judge, will pronounce it to be highly valuable; will ſee with pleaſure its advance through the three firſt books of Moſes, and be ready, doubtleſs, to aſſiſt with patronage the completion of a work ſo excellent. The friends of biblical criticiſm will receive alſo with peculiar ſatisfaction, a Verſion of the Prophet *Hoſea*, produced by the labour, and illuſtrated by the ſagacity, of the acute and learned *Biſhop of Rocheſter*†. Our remarks upon this work have hitherto been only commenced; but even in the Preface there are inſtruction and ability enough to ſtamp its value, and to promiſe further ſatisfaction, in proportion to our further reſearch. Such at leaſt are our expectations, and by writers ſo eſtabliſhed, they are not often fruſtrated. Beſides theſe two works, we have ſeveral to mention that are good; though none of equal importance. As an inſtance of ingenuity, conducted by ſound judgment, we praiſed, and recollect with pleaſure, an anonymous Eſſay *on the Plurality of Worlds*‡. It takes up the ſubject, as connected with the doctrine of Redemption, and tends to remove difficulties by

* No. V. p. 449. † No. VI. p. 569. ‡ No. IV. p. 405.

which

which many minds have been affected. As it is no longer anonymous to us, we ſhould now perhaps impart our knowledge, were we not reſtrained by circumſtances, temporary indeed, but of peculiar delicacy. Againſt an inveterate enemy of Chriſtianity, *Mr. Roberts** has ſtepped forth with a zeal well ſuited to the cauſe. His vindication of our faith, if not ſo animated as the attack, has ſincerity and truth upon its ſide; and the weapons of truth are like

——— the ſword
Of Michael, from the armoury of God,—

which, as our immortal poet feigns, with ſuch propriety,

Was given him temper'd ſo, that neither keen
Nor ſolid might reſiſt that edge.

To the benefit of the Church, within itſelf, *Dr. Napleton* has directed his judicious efforts; firſt, in advice to candidates for Holy Orders†; and, latterly, in *Advice to a Miniſter of the Goſpel*‡: a tract, breathing the ſame ſpirit with the former, and conducted with equal judgment. For the domeſtic uſe of all Chriſtians, *Mr. Talbot* has drawn up his laborious and inſtructive *Analyſis of the Holy Bible*§; a book of good arrangement and convenient reference, and calculated to augment, by very eaſy application, our ſtores of ſacred knowledge. In his *Expoſition of the Commandments*, *Dr. Glaſſe*‖ has alſo rendered ſervice to the Chriſtian ſtudent. His book, without affecting profundity, is accurate, and adds practical utility to pious knowledge.

From Scotland we received a ſmall volume, which we thought worthy of particular notice; profeſſing to contain *A Layman's Account of his Faith and Practice*¶, in the Epiſcopal Church of that kingdom.

* No. IV. p. 337. † Noticed Brit. Crit. vol. vi. p. 255.
‡ No. I. p. 87. § No. I. p. 88. ‖ No. II. p. 203.
¶ No. VI. p. 597.

Of a church ſo depreſſed by local circumſtances, we were happy to find an account ſo favourable; and, on a candid conſideration, felt convinced, not only that the narrative was juſt, but that it was the narrative of a Layman.

Collected volumes of Sermons are generally ſucceeding each other with a rapidity, which frequently throws us into arrear. At preſent, our ſelection from this claſs is limited to four. The readers of Sermons, (who, after all, are numerous) could not but rejoice to hear, that *Dr. Rennell* had ſent forth a volume*. Of fourteen diſcourſes there collected, ſeveral had been ſeparately publiſhed. The well-known excellence of theſe would naturally excite high expectations of the reſt; and thoſe expectations would certainly be gratified to their fulleſt extent. The ſecond volume of *Mr. Gilpin's* Sermons†, is recommended ſufficiently by the very name of the writer, and is ſurely not unworthy of that name. The twelve Sermons of *Mr. Groſe*‡, are more addreſſed perhaps to the heart of the pious Chriſtian, than to the head of the ſtudious critic; but, ſince "from the heart are the iſſues of life", the diſcourſes are ſtill important. A ſmall, but anonymous, volume of Sermons, on the *Doctrines and Duties*§ of Chriſtianity, muſt by no means be omitted in our recapitulation. Theſe Sermons have the rare merit of uniting plainneſs with vigour, and brevity with comprehenſive inſtruction.

Of ſmall tracts on religious ſubjects, there are a few which muſt not be neglected. The *Conſiderations on the preſent State of Religion*‖, are ably calculated to promote its influence, by recommending the beſt things, in very powerful words. *The Dialogue between a Country Gentleman and One of his Poor Neighbours*¶, appeared to us with ſo much judgment op-

* No. III. p. 276. † No. V. p. 529. ‡ No. IV. p. 427. § No. III. p. 318. ‖ No. I. p. 90. ¶ No. III. p. 319; IV. 429; V. 550.

poſed

poſed to the errors of thoſe who call themſelves the only *evangelical* inſtructors, that we continued our ſpecimens from it for three ſucceſſive months. If thoſe ſpecimens, on being read, do not fully juſtify our opinion of the tract, we have erred; we know not why, but certainly not from partiality to the author, who is to this hour unknown to us. The particular notice given to this obliged us to be more conciſe in our account of a ſimilar tract, more doctrinal even than that, but ſimilar in general deſign, *a Dialogue between a Churchman and a Methodiſt**. Theſe ſectaries are extremely active, at this moment, in aſſailing the Eſtabliſhed Church, by efforts of every kind; and ſince enthuſiaſm attracts ignorance as naturally as the loadſtone collects particles of iron, they are but too ſucceſsful in many of their plans. What we can do to counteract them by fair, diſpaſſionate, and ſteady repreſentations of the truth, the public may expect us to perform. The doctrines of the Church are ſound. From the exaggeration of a few among them, and the diſregard of ſeveral others, united with a general contempt of church authority and diſcipline, the moſt pernicious errors are derived. Where theſe features are not found, we are not forward to impute the charge of Methodiſm, which we know is often urged by folly againſt ſerioufneſs, and by worldly minds againſt ſound piety.

We turn to another ſubdiviſion of this claſs, with which we uſually conclude it; theſe are, clerical Charges, or diſcourſes ſeparately publiſhed. Of Charges, there are three more particularly requiring to be mentioned. *Archdeacon Pott's*, at St. Alban's†; *Archdeacon Moore's*, in Cornwall‡; and *Dr. Shepherd's*, at Bedford§. To diſcriminate between theſe Charges, in this place, is not neceſſary; they are ſuch as the clergy at each place would hear with ſatisfaction, and thoſe of every other place may read with plea-

* No. V. p. 552. † No. I. p. 88. ‡ No. III. p. 314.
§ No. III. p. 317.

ſure

ſure and advantage. Of Sermons ſingly printed, we ſhall mention only five, and one of theſe is foreign; but, be it remembered, that we only ſelect the beſt; we do not recapitulate all the good. Of the four that are properly Britiſh, the firſt in importance is that of *Mr. R. Gray*, at *Durham**. The topic, which is the ſubſervience of the three learned languages, as they are called, to the ſervice of religion, and their ſingular preſervation for that purpoſe, is one which deſerves attention and ſtudy, and purſuing to a further iſſue. The remaining three are, *Mr. Butler's on the Mercy of God*† ; *Mr. Pott's*, againſt *reduſe Societies*‡, and *Mr. Lowe's* Viſitation Sermon§. Of theſe, the merits are varied; but, in every one, they are ſufficient to juſtify the diſtinction here aſſigned to them. The Sermon of *Dr. Dwight*‖, whom we have before had occaſion to mention, on the cloſe of the late Century, embraced ſome topics ſo important for the warning of our countrymen, that we endeavoured to render it conſpicuous. In caſting off eſtabliſhments, the Americans have ventured upon a perilous experiment, of which the uſe that we ſhould make is to avoid a ſimilar danger.

MORALITY.

The unity of ſound Morality with Religion muſt of neceſſity be cloſe; but no where can we ſee them more intimately blended than in the excellent *Letters of Mrs. Weſt*¶, addreſſed to her ſon. We had even heſitated whether we ſhould not actually introduce them in the claſs of Divinity; but, as we thought it right to render them conſpicuous by an extended account of their contents and merits, ſo alſo are we glad to give them the diſtinction of occupying a ſeparate claſs, inſtead of being confounded with numbers.

* No. V. p. 547. † No. I. p. 91. ‡ No. III. p. 317. § No. VI. p. 668. ‖ No. III. p. 261. ¶ No. III. p. 286; IV. 359; V. 524.

LAW.

LAW.

We place here, without ſcruple, the eloquent Letter of *Mr. Bowles* to the *Solicitor-General**, urging, with powerful arguments, the neceſſity of framing a law, to reſtrain and puniſh that diſgrace of modern England, the crime of adultery. From what has paſſed in certain places, on this momentous ſubject, we may rejoice that we have any penal laws eſtabliſhed by the wiſdom of our anceſtors; ſince, in this moſt ſignal inſtance of omiſſion, it appears ſo very difficult to have the ſtrange deficiency ſupplied. Of publications ſtrictly written for the profeſſion of the law, we have but few to mention at this time, and thoſe by no means works of primary importance. The moſt material of the number appears to be *Mr. Montagu's Summary* of the *Law of Set-off*†, a ſubject hitherto undiſcuſſed by writers of this claſs, and treated by him with clearneſs and ability. *Mr. Withy's* Treatiſe *on the Law of Annuities*‡, though correct in itſelf, is only a book added to others of eſtabliſhed credit, which it does not at all ſuperſede. *Mr. Clark's Memoranda Legalia*§, will bear compariſon with any thing better than with his own encomiums of the book; ſimply conſidered it is an uſeful publication, but it is not the firſt effort of legal compilation. As a plain and uſeful treatiſe, we recommend the tract of *Mr. Hands*, on *the modern Practice of Fines and Recoveries*‖; nor could we omit to praiſe the *Compendium of Marine Inſurances*, by *Mr. Burn*¶ of the Inner-Temple. He has reſorted to the beſt authorities, and has arranged his materials with propriety and ſound judgment.

* No. II. p. 181. † No. II. p. 207. ‡ No. II. p. 206.
§ No. II. p. 151. ‖ No. III. p. 322. ¶ No. VI. p. 671.

POLITICS.

The political topics lately prevalent, led us unavoidably to the ſubject of natural and public law. In treating of this, we could not fail to ſpeak in the higheſt terms of *Dr. Croke's* Remarks on Profeſſor Schlegel*. The Daniſh Profeſſor had aſpired to gain that conqueſt by arguments, which his countrymen at Copenhagen attempted in a bolder way; both, however, with equal ſucceſs. Mr. Schlegel finds a Lord Nelſon in Dr. Croke, and the arguments of his Lordſhip are well known to have been powerfully felt, by the princes who border on the Baltic. In addition to theſe arguments, may be ſeen thoſe of *Mr. Ward*†, diſtinguiſhed alſo by other able works. If further documents are wanted, they may be found in the *Collectanea Maritima* of *Mr. Robinſon*‡, and other publications ariſing from the occaſion. *Mr. Bowles's* honourable efforts we have already had occaſion to praiſe under the head of Law; in the preſent claſs we find him again entitled, more than once, to our diſtinguiſhed notice. His *Supplement to Reflections at the Cloſe of the 18th Century*§, added new conſiderations, of great moment, to thoſe which we had examined in a former volume‖; and his *Reflections on the Concluſion of the War*¶, give to the feelings of genuine patriotiſm a ſpirit and an energy, which muſt communicate their impreſſion to every unperverted reader. To aſcertain our hopes, and warn us of our remaining dangers, were the purpoſes of this tract, which are effected with an ability and ſagacity, by no means common. The *Letters of Fabius*** to Mr. Pitt, diſcuſs a moſt important topic of interior arrangement, in a manner at once reſpect-

* No. I. p. 71. † No. IV. p. 353. ‡ No. IV. p. 432. § No. III. p. 234. ‖ See vol. xvii, pp. 144, 299. ¶ No. VI. p. 631. ** No. IV. p. 365.

ful

ful to the perſon addreſſed, highly honourable to the writer, and deeply impreſſive to the Britiſh reader. We truſt there will be no immediate occaſion for the further diſplay of theſe arguments; but if there ſhould, to theſe Letters muſt recourſe be had, as of peculiar cogency and force. On the finances of our country, two very able works demand the public attention. Theſe are, *Dr. Clarke's Survey of the Strength and Opulence of Great Britain**; and a tract, anonymous indeed, but coming evidently from ſome perſon of accurate knowledge, entitled *Financial Facts of the Eighteenth Century*†. The latter is ſomething more conciſe than the former, but refers in general to nearly the ſame documents.

To extend our political claſs, let us add to it what may be ſtyled diſcuſſions on political œconomy. The ſcarcity produced many publications of this deſcription; among which, that of *Dr. Anderſon*‡ appears to deſerve diſtinction. His tract has its faults, but thoſe are compenſated by many remarks of real and practical utility. The tract of *Mr. Wanſey* on *Poor-Houſes*§, containing chiefly an account of what is practiſed at Saliſbury, accompanied by ſome general reflections, conveys at once valuable information, and uſeful ſuggeſtion. May we not add to thoſe, *Dr. Parry's* tract *on Wool*‖? The importance of that article to the political welfare of Great-Britain, may properly entitle it to a ſituation here; and the tract, wherever it is eſtimated, muſt be commended.

HISTORY.

If we are to give hiſtorical works their place, according to chronological order, we muſt begin this article with *Mr. Naylor's Hiſtory of Helvetia*¶, which

* No. II. p. 175. † No. III. p. 324. ‡ No. II. p. 211.
§ No. II. p. 215. ‖ No. V. p. 490. ¶ No. VI. p. 601.

proceeds

proceeds at preſent no further than to the middle of the fifteenth cenſury. The work we conſider as not deſerving to be condemned, in point of execution; nor very neceſſary to the public after Mr. Planta's excellent work. We ſhall, however, have more to ſay upon it. An *Epitome of Military Events**, in a part of the preſent war, tranſlated from a French production, has, with allowance for particular partialities, great merit in its general ſkill of compilation. The work of *Sir Richard Muſgrave*, entitled *Memoirs of the different Rebellions in Ireland*†, is a record implying heavy accuſations, which many are intereſted to palliate or contradict. To all that can juſtly be ſaid in alleviation of its ſtatements, we ſhall be glad to pay attention; but the greater part of the matter ſeems to be too ſolemnly and effectually atteſted, to admit of contradiction. We proceed to the auxiliaries of Hiſtory.

ANTIQUITIES.

The articles belonging to this claſs are few, and two of them confined to local enquiries. Of a more general nature are the *Grecian Antiquities* of *Mr. Harwood*‡; which, to characterize them briefly, are an abridgment of Potter's Archæologia, reduced, for the convenience of ſchools, into the form of Adam's Roman Antiquities. Of local antiquities, thoſe of *Framlingham*§, long laid by, deſerved much commendation: and *Mr. Loder*, though little more than an editor, has performed his part with judgment. That which is called the *Hiſtory of Guildford*‖, is of very inferior account; and muſt be greatly augmented and improved, before it can deſerve to quit the form of an anonymous work.

* No. I. p. 34. † No. III. p. 295; IV. 374. ‡ No. V. p. 534. § No. IV. p. 417. ‖ No. III. p. 303.

BIOGRAPHY.

BIOGRAPHY.

The literary lives of four eminent writers, natives of Scotland, were publiſhed as a poſthumous work of the late *Mr. Smellie**, of Edinburgh. Theſe lives, however, are more properly abſtracts of the works of theſe ſeveral authors, than ſatisfactory narratives of their perſonal hiſtory; and will rather be conſulted in aid of other materials, than be admitted as in themſelves ſufficient. Another, but a much ſmaller volume, on the lives of three Scottiſh authors, fell under our obſervation nearly at the ſame time. The authors were of leſs celebrity; but *Mr. Irving*†, the writer of their lives, has acquitted himſelf with credit in the narration‡.

GEOGRAPHY.

The important work of *Major Rennel*, on *the Geography of Herodotus*§, was mentioned by us on former occaſions‖; ſuffice it to ſay now, that all which we had expected from the talents and reſearch of the author is fully performed; that we applaud the preſent, and look forward with eagerneſs to the future, exertions of this ſagacious enquirer. A geographical phænomenon, of a very curious nature, was preſented to the public by *Sir William Ouſeley*, in his tranſlation of *Ebn Haukal*¶. This venerable writer on Oriental Geography, who lived in the tenth century, appears to have been the guide of other eaſtern authors, who hitherto have had more celebrity. Sir W. O. has vindicated the fame of his Oriental original by this publication, and extended his own. To this claſs we muſt alſo refer *Mr. Pennant's* work, entitled *Outlines of the Globe***, continued from his papers, ſince the deceaſe of the author.

* No. III. p. 245. † No. III. p. 327. ‡ The writers celebrated in the former work are, *Dr. John Gregory*, *Lord Kames*, *David Hume*, and *Adam Smith*; in the latter, *Fergusſon* and *Falconer*, poets, and *Ruſſell* the hiſtorian. § No. II. p. 136.
‖ Vol. xvii. p. 592, and the Preface to that volume, p. xii.
¶ No. VI. p. 574. ** No. V. p. 453.

That ingenious compiler had certainly collected in abundance the moſt excellent materials for the work; and the continuation being in the hands of his ſon enſures fidelity to his plans and opinions.

Topography.

To this claſs we have before referred, and in this therefore we place again *Profeſſor White's Ægyptiaca* *; a work of very learned reſearch, which we regret to find ſo long confined to a ſingle part of the plan. In uniſon with a large part of the reading world, we wiſh for the continuation. For local information of a peculiar kind, we have ſeldom ſeen any thing ſo complete as *Mr. Serres's Sea-Torch*†; its uſe indeed is chiefly confined to the direction of navigators; but, in their accommodation and ſecurity the whole nation is intereſted, whoſe wealth is entruſted to their care, and ſecured by their preſervation.

Travels.

We are not deſtitute, in this claſs, of our accuſtomed affluence of materials. We ſhall begin with thoſe travellers who treat of foreign countries. Among theſe, the moſt curious and valuable production, lately iſſued from the preſs, is *Mr. Barrow's Travels in Southern Africa*‡. Aided by advantages hitherto not poſſeſſed by Engliſhmen, this author explored thoſe regions which ſurround the Cape of Good Hope. In correcting the accounts of former travellers, and adding much that is curious of all kinds, from perſonal obſervation, Mr. Barrow has performed a public ſervice. The Travels of *Profeſſor Link*, through *Portugal*§, in many particulars appear preferable to prior works upon the ſubject. But, though we had not the original before us, we could not quite give credit to the tranſlator for doing juſtice to his author. The book, however, will be read with pleaſure.

* No. II. p. 131; ſee vol. xvii. p. 572, and Pref. † No. V. p. 532. ‡ No. II. p. 113. § No. V. p. 501.

Our

Our remaining travellers confine themſelves to the compaſs of our own country. Among theſe, *Mr. Coxe*, well known for his northern travels, and ſeveral works of value, has made his Tour *in Monmouthſhire* alone*, and has thereby produced a book, concerning the claſſification of which we may doubt, but not concerning the merit. It partakes of topographical and antiquarian knowledge in great abundance; but he has choſen to ſtyle it a Tour, and therefore it is noticed in this place. *Mr. Pratt* continues his *Gleanings*†, in a ſtyle as rambling as his excurſions; yet he furniſhes amuſement, and ſometimes information. *Mr. Stoddart* wanders as far as *Scotland*‡, and there illuſtrates Local Scenery and Manners. He is a lively writer, and certainly repays with entertainment the trouble of reading; and, to thoſe who are opulent, even the expence of purchaſing his book. *Mr. Pennant*, who choſe to die, nominally, while he was actually alive§, ſeems now to write when he is actually dead. Of his *Journey to the Iſle of Wight*‖, the public is but lately in poſſeſſion; and recognizes in it the well-known talent of the author, in making trivial occurrences intereſting, and antiquarian reſearches lively. *Mr. Lipſcombe* carries us as far as *Cornwall*¶, and would have done ſo a year or two ago, had we been prepared for the excurſion**. He is certainly a pleaſing companion in a journey, for his remarks have livelineſs and good ſenſe to recommend them. *The Cambrian Directory*††, under a quaint and ſingular title, attended with ſimilar peculiarities within the book, gives abundant information of a very uſeful kind, reſpecting the various places which it notices. The Eſſence of many different Tours is united by *Mr. Gruttwell*‡‡, who, dividing the whole iſland of Great Britain into a certain number of journies, details, in local order, the account of every part. There is judgment as well as labour ſtrongly

* No. I. p. 1. † No. II. p. 165. ‡ No. III. p. 237.
§ See our firſt volume, p. 15. ‖ No. VI. p. 580. ¶ No. IV. p. 399. ** The book appeared in 1799. †† No. V. p. 558.
‡‡ No. V. p. 471.

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exemplified in this compilation, which ſuperſedes the uſe of many ſmaller works, and is in itſelf a kind of library of Britiſh Travels.

POETRY.

Let us proudly begin this claſs, for the preſent period, by recounting our Epic Poems. They are no leſs than three; of which two, at leaſt, deſerve very high commendation. The firſt on the liſt is *Alfred*, the production of the Poet Laureat*. On this Poem alone a conſiderable ſhare of fame may be ſupported; and the title to the Royal Laurel is emblazoned with ten-fold ſplendour, to the man who thus has celebrated the founder of our conſtitution, and the model of our kings. *Dr. Ogilvie*, after half a century of poetical exertion, has produced the Epic Poem of *Britannia*†, abounding in juvenile vigour. He goes back, for his ſubject, to the popular fable of Brutus; but he adorns it with all the ſplendour of diction, and all the pomp of imagery. Whatever it may want of full perfection, it ſurely is no feeble effort. *The Siege of Acre*‡, to which the author, *Mrs. Cowley*, has alſo given the name of Epic Poem, cannot have ſo much conceded to it. Under ſome more humble title, it would have had a chance for more ſecurity; as a Poem of ſo high an order, it has defects and inequalities which will not readily find excuſe. It has, however, beauties alſo, and muſt not wholly be excluded from our praiſe.

Mr. Bowles, whoſe poetry has long enjoyed the public favour, has eſtabliſhed all his claims by the *ſecond* collected *Volume*§ of his compoſitions. In this, among many things that are good, there are two or three productions of ſuch eminent merit, that criticiſm would rather draw examples from them, than endeavour to ſuggeſt improvements. Another Poem, by the ſame author, ſeparately publiſhed, partakes of the ſame ſpirit, but not perhaps in the ſame

* No. I. p. 27. † No. VI. p. 641. ‡ No. V. p. 517.
§ No. II. p. 145.

degree.

degree. The *Sorrows of Switzerland**, however, cannot be read without much emotion, and would bring conſiderable celebrity to a poet leſs eſtabliſhed. Another volume of various Poems, under the name of *Little*†, profeſſedly by a deceaſed author, but ſuppoſed to belong to a living poet who has tranſlated a Greek claſſic, would have received our commendations in a fuller meaſure, had the pen been leſs licientiouſly employed on ſome particular ſubjects. There is much of elegance, and much of poetical ſpirit; but, in ſome caſes, attractions may be regretted, which, in others, would be highly celebrated. We muſt proceed rapidly to enumerate other works, not of equal merit with theſe, but not to be paſſed by in ſilence. The Poems of a female author, whoſe name is *Hood*‡, attract by an unaffected ſimplicity. The *Lyrical Tales* of the late *Mrs. Robinſon*§, like moſt of her productions, are of a mixed quality. Her talents were doubtleſs good, and her acquired facility of writing wanted only the direction of a ſounder judgment. The *Ancient Ballads* of *Mr. Rodd* ‖, if original, are well imagined; and, if tranſlated, well executed. The poſthumous Poems of *Elizabeth Scot* ¶, which are ſaid to have had the approbation of Dr. Blacklock, will alſo be praiſed, to a certain degree, by ſouthern critics; who will regret that the profits and praiſe of her ingenuity will chiefly accrue, when ſhe can no longer enjoy them. A ſmaller collection of Poems, chiefly *Sonnets***, diſplays the claſſical taſte of a well-educated writer, whom we recollect to have praiſed, in his former character of a tranſlator from Italian.

We turn now to ſingle Poems, and begin our enumeration with the *Epiſtle to Sir George Beaumont*††, in which *Mr. Sotheby* employs the eloquence of the Muſes, to enforce the promotion of a Britiſh School of Painting. A ſingularly animated and well verſified poem, appeared anonymouſly in the autumn of

* No. IV. p. 412. † No. V. p. 540. ‡ No. I. p. 81.
§ No. II. p. 193. ‖ No. IV. p. 442. ¶ No. VI. p. 663.
** No. VI. p. 661. †† No. I. p. 78.

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laſt year. It was entitled *Jacobiniſm**, and ably ſpoke the ſentiments of a feeling and good heart, againſt that dreadful peſt. The author has ſince avowed his name†; and we rejoice in the probable conjecture that, without the ſlighteſt knowledge of him, we may have been fortunate enough to extend his celebrity, and to quicken, at leaſt, his deſign of making himſelf known. A ſhort poem, ſimply called *Lines on the Death of Sir Ralph Abercromby*‡, ſhowed perhaps rather too much ingenuity. The production has merit; but had the writer conſulted his feelings more, and his acuteneſs of underſtanding leſs, he would have written a poem much more impreſſive.

It remains only to mention a few compoſitions of a leſs original nature. *Mr. Hindley* has followed Sir William Jones, and Mr. Carlyle, in producing *Perſian Lyrics*§; that is, poems imitated from Perſian originals, and has performed the taſk with ſpirit and ability. Another writer‖ has given us ſpecimens of an endeavour to tranſlate and elucidate the obſcure and difficult Alexandra of *Lycophron*¶, and has afforded reaſon to ſuppoſe that, if any one can execute the taſk, he is the perſon capable. A ſmall poſthumous volume of the celebrated *Cowper***, exhibited him in the new light of a tranſlator from a myſtical poeteſs. He has given harmony, and the appearance of good ſenſe to thoſe productions; to which alſo a few originals from the genius of Cowper himſelf, are judiciouſly ſubjoined by the editor. The *Homme des Champs* of Delille, a poem of ſingular elegance and harmony††, has been well tranſlated by *Mr. Maunde*, under the title of *the Rural Philoſopher*‡‡. While Delille is ſo diligently employed, and with ſo much ability, in tranſlating our beſt poets, he has certainly a right to expect an able tranſlator, whenever a work of his ſhall be made to take an Engliſh form.

* No. IV. p. 385. † The Rev. *John Clarke Hubbard*, curate of Bethnal-green. ‡ No. III. p. 307. § No. II. p. 193.
‖ Mr. Meen. ¶ No. II. p. 173. ** No. III. p. 305.
†† Noticed by us, vol. xvii. p. 9. ‡‡ No. IV. p. 345.

DRAMATIC.

The pulse is still languid in this part of the poetical body. We shall notice here but five dramas; only two of which were acted at the London theatres. *Mr. Sotheby*, the merit of whose writings we have often acknowledged, ventured to bring upon the stage a Tragedy, entitled *Julian* and *Agnes**. The poetry was worthy of the author; but the play, from some want of dramatic interest, did not attract the public. *Adelmorn*, by *Mr. Lewis*†, though not without its ghost, did not please like his Castle Spectre. The ghost was withdrawn, but the story was still improbably told, and the play died. *Mr. Bidlake*, not without fame in other walks of poetry, seems to have tried his dramatic powers for the exercise of his pupils. His *Virginia*‡, was represented by them at Plymouth, and, from the perusal, we should suppose, with good effect. *Deaf and Dumb*§, as translated literally from the original, may be perhaps to some readers an object of more curiosity than the acted play. In neither form could it have had the celebrity in London, which, partly from local circumstances, it obtained at Paris. Among the various productions of the German theatre, we have not seen one so little exceptionable, in any point of view, as *Mary Stuart*, by *Schiller*‖. It is also respectably translated, and may be read with pleasure; though without much alteration, it could not be represented on an English stage. We drop the class of Novels, till we shall find something in it that may be truly worthy of report.

PHILOSOPHY AND ARTS.

We shall not here omit, though we have no great disposition to extol, *Dr. Darwin's Phytologia*¶. It is a fanciful system of vegetation, with little more foundation than the same author's system of animal life, and set forth with the same ingenuity. The *Supplement* to the *Encyclopædia Britannica*, by *Dr. Gleig***,

* No. I. p. 84. † No. V. p. 545. ‡ No. I. p. 84.
§ No. IV. p. 424. ‖ No. VI. p. 665. ¶ No. I. p. 4.
** No. III. p. 265.

concludes, in the moſt creditable manner, a work which has been patronized by the public to a very uncommon extent. Many names of the contributors are now made known, and the public no longer wonders at the ſucceſs or credit of the compilation. In the line of mathematical ſcience, *Mr. Profeſſor Vince's Conic Sections**, will always ſtand high as an elementary treatiſe; which, indeed, might reaſonably be expected from the eſtabliſhed character of the author. *Mr. Dix's* Treatiſe on *Surveying*†, is a book for mere beginners; but may be found convenient in ſchools.

Music.

We ſtill continue to have ſcientific works produced in this moſt pleaſing branch of ſtudy. A maſter, as high in fame, as he is modeſt in his own pretenſions, *Mr. Shield*, has publiſhed *an Introduction to Harmony*‡, in which his knowledge is not only completely proved, but moſt ſucceſsfully communicated. *Mr. Kollmann*, following up the theory and practice of compoſition, with the more familiar practice of *Thorough Baſs*§, has left little to be wiſhed by the ſtudents who ſhall take him for their guide.

General Literature.

Under this comprehenſive name, we ſhall introduce *Mr. Whiter's Etymologicon Magnum*‖; a work in which, while we diſputed the hypotheſis of the author, we admired his ingenuity; and ſaw every proof of merit, except one, which ought to be inſeparable from it. On the ſubject of *Engliſh Verſe*, *Mr. Robinſon*¶ has added to his former inſtructive works, one which both teachers and their pupils may receive with gratitude. It is ſound, clear, and comprehenſive. *Mr. Stackhouſe***, in his *New Eſſay on Punctuation*, and the *Key* to it, has ventured upon ground, which the former writer had alſo trodden; not indeed without ſucceſs, but certainly without any urgent neceſſity. In a tract, called *The Way to ſpeak well*††, we ſaw ſtrong traces of ingenuity; and

* No. I. p. 56. † No. III. p. 285. ‡ No. I. p. 46; II. 157. § No. IV. p. 389. For his former Treatiſes, ſee vol. xvi, pp. 169, 393, and vol. xvii, p. 399. ‖ No. III. p. 225; V. 478. ¶ No. VI. p. 680. ** No. III. p. 329; V. 560. †† No. VI. p. 677.

the ſketch of a plan which, when matured, will probably aſſiſt the eloquence of the moſt naturally eloquent pupils. As a compendium of the beſt ſpecimens of French compoſition, let us repeat our commendation of *Moyſant's Bibliotheque abregée**; a book, the purpoſe of which was, to reduce into a ſtill more eaſy form, a compoſition not diſſimilar in plan to our Elegant Extracts.

MEDICINE.

In eſtimating the comparative merits of our medical liſt, we think it neceſſary to give the preference to *Dr. Heberden's Obſervations on the Increaſe and Decreaſe of Diſeaſes*†, and *Dr. Haygarth's Letter on Infectious Fevers*‡; the former a diligent and ſagacious inveſtigation, founded on the Bills of Mortality; the latter, an explanation of methods taken to prevent the ſpreading of contagion, with a ſucceſs beyond all hope; except perhaps that of the practitioner himſelf, who founded his expectations on his own ſagacious reaſonings. Two other writers have taken up the conſideration of a diſeaſe, little noticed by former medical authors. *Dr. Hull*, who has given to the diſeaſe the name of *phlegmatia dolens*§, is oppoſed in ſome of his opinions by *Mr. White*‖, whoſe preſent treatiſe on the ſubject is a ſequel to a former publication. Two medical men again (for they ſeem in this inſtance to go in pairs) a phyſician and a ſurgeon, have given the hiſtory of the *Cow-pox*. *Dr. Lettſom's Obſervations*¶, as they are entitled, are compreſſed into a thin quarto; but *Mr. Ring's Treatiſe*** extends nearly to five hundred octavo pages, and is given as only a firſt volume. The hiſtory of this mode of practice is therefore in no danger of being loſt; nor do we mean to deny that it well deſerves recording. *Mr. Charles Bell's Syſtem of Diſſections*†† continues to be executed with much ability; and we ſhall, from time to time, report upon its progreſs. The *Guliſtonian Lecture*, by *Dr. Powel*‡‡, is an exerciſe highly commendable; and the benevolent deſign of a ſmall tract, on *the Diſeaſes of the Poor in the Metropolis*§§, reviewed nearly at the

* No. II. p. 217. † No. IV. p. 401. ‡ No. VI. p. 636. § No. I. p. 85. ‖ No. IV. p. 425. ¶ No. V. p. 513. ** No. VI. p. 667. †† No. V. p. 547. ‡‡ No. II. p. 201. §§ No. II. p. 202.

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ſame time, gives that alſo a ſtrong claim to notice. With this, we ſhall cloſe our preſent medical account.

MISCELLANIES.

One fault produces another. In our firſt notice of *Nuptiæ Sacræ**, a tract of diſtinguiſhed merit on the important ſubject of marriage, we placed it in the claſs of *Miſcellanies*, though, from its conſtant reference to ſcriptural authority, it ſhould rather have been claſſed with *Divinity*. To be conſiſtent, therefore, we repeat its praiſes in this place; and ſhould it thus be rendered rather more conſpicuous, we ſhall not much repent an inadvertence of ſo little moment. Of *Dr. Vincent's* particular *Defence*†, againſt a general accuſation, we ſhall only ſay, in this place, that it is written with the ſpirit of a man who ſtrongly feels his duty. A ſeries of Perſian Tales, publiſhed by *Sir William Ouſeley*, under the title of *Baktyar Nameh*‡, is calculated at once to amuſe the Engliſh reader, and aſſiſt the Perſian ſtudent. Like the other publications of that author, it will doubtleſs be well received. The two firſt volumes of an *Aſiatic Annual Regiſter*§, promiſe an information reſpecting India, which we at preſent enjoy but very imperfectly, with reſpect to the Britiſh Iſles and Europe. The tardineſs of our general work, and the ſtriking demerits of its ſubſtitutes, leave us rather an annual regret than an annual gratification. To the enquirers into the Engliſh drama, the Theatrical Remembrancer publiſhed by Egerton, was a very acceptable work. The *Continuation*, by *Mr. Oulton*‖, not only carries on, but in many inſtances has extended, its information, and will therefore infallibly be ſought by the ſame claſs of purchaſers. A ſmall work, named *Select Amuſements*¶, ſince it offers in general very rational amuſements, may alſo be mentioned with commendation. Here then we cloſe our preſent career. We began with inſtruction; we end with amuſement. Theſe things muſt take their turns. Happy are they whoſe amuſements are not uninſtructive, and whoſe ſtudies are a ſource of the beſt amuſement to their minds.

* No. I. p. 103. † No. VI. p. 657. ‡ No. II. p. 214.
§ No. VI. p. 631. ‖ No. VI. p. 679. ¶ No. VI. p. 687.

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THE

BRITISH CRITIC,

For JULY, 1801.

Pro captu lectoris habent ſua fata libelli,
Sed me judicii non pœnitet—— TER. MAUR.

Good books, or bad, if readers chooſe, may ſell,
And yet the critic may have judg'd them well.

ART. I. *An Hiſtorical Tour in Monmouthſhire, illuſtrated with Views, by Sir R. C. Hoare, Baronet; a new Map of the County, and other Engravings. By William Coxe, A. M. F. R. S. F. A. S. Rector of Bemerton and Stourton. One Volume, in Two Parts.* 4to. 4l. 4s. Cadell and Davies. 1801.

MONMOUTHSHIRE, formerly part of Wales, but now an Engliſh county, may be conſidered as the connecting link between the principality and England: it is rendered peculiarly intereſting from its Roman, Britiſh, and Norman antiquities, and from the illuſtrious perſonages to whom it has given birth, or afforded titles; it abounds alſo in picturesque ſcenery. From the pen of Mr. Coxe, employed on ſuch a ſubject, a ſuperior gratification muſt be expected: his Travels in Switzerland, and the northern kingdoms of Europe, and his high reputation in the republic of letters, juſtify hopes which, in the preſent publication, are not diſappointed. Mr. Coxe gives the following account of his motives for undertaking to write this Tour, his means of acquiring information, and the ſcope of the publication.

"The preſent work owes its origin to an accidental excurſion into Monmouthſhire, in company with my friend Sir Richard Hoare, during the autumn of 1798. I was delighted with the beauties of the ſcenery; I was ſtruck with the picturesque ruins of ancient caſtles memorable in the annals of hiſtory, and I was animated with the view of manſions diſtinguiſhed by the reſidence of illuſtrious perſons; objects which the ſketches of my friend's pencil rendered more impreſſive.

"On my return, I examined my notes, peruſed the principal books relating to Monmouthſhire, and convinced that ſo intereſting a country deſerved particular notice, formed the plan of a tour, which ſhould combine hiſtory and deſcription, and illuſtrate both with the efforts of the pencil. Sir Richard Hoare ſtrongly encouraged me in my undertaking, offered to accompany me again into Monmouthſhire, and to ſupply me with additional views.

"Accordingly in the ſpring of 1799, I explored the country in various directions, and received aſſiſtance from many gentlemen and men of letters; but as the materials were ſtill defective, and as a want of time and unfavourable weather prevented me from viſiting the ſequeſtered and mountainous diſtricts, I made a third excurſion in the autumn of the ſame year.

"In the courſe of theſe three journeys, I employed five months, and traverſed 1500 miles, and now preſent to the public the reſult of my obſervations and reſearches.

"In this work, the reader muſt not expect to find a regular hiſtory of Monmouthſhire; but a deſcription of the principal places, intermixed with hiſtorical relations and biographical anecdotes, and embelliſhed with the moſt ſtriking views, for which I am principally indebted to my friend Sir Richard Hoare, whoſe perſevering zeal and activity claim my warmeſt gratitude.

"Lanfanfraed Houſe is ſituated five miles and a half from Abergavenny, ten from Monmouth, four from Raglan, and ſeven from Uſk; and its central poſition renders it extremely convenient for the purpoſe of exploring the country. Unacquainted with a ſingle gentleman, when I firſt entered the country, I was introduced to Mr. Greene, by my friend Sir Richard Hoare; his hoſpitable manſion was open to me at all times, and on all occaſions, without form or ceremony; I was left at full liberty to make excurſions as my fancy or inclinations ſuggeſted; and on my return, after the fatigues of the day, I enjoyed the comforts of an agreeable ſociety. In this delightful reſidence, I firſt conceived the plan of writing a Tour in Monmouthſhire; Mr. Greene zealouſly encouraged and aſſiſted me in the proſecution of the work; through his introduction, I became acquainted with the principal gentlemen and men of letters, and obtained acceſs to various documents and intereſting papers."

It is pleaſing to find, from the numerous liſt of friends and benefactors, that the principal gentlemen and men of letters in the county vied in acts of hoſpitality and attention to this traveller; and Mr. Coxe dwells with grateful ſatisfaction on the benefits he derived from their aſſiſtance and communications.

In

In peruſing this Tour, the reader may eaſily imagine himſelf travelling through the county with a companion of learning, taſte, and experience, who ſometimes relates his own impreſſions on former excurſions, ſometimes gives the natural or local hiſtory of the ſcene, interſperſed with judicious and ſeaſonable information reſpecting the illuſtrious individuals, whoſe perſons are called to his recollection by the view of their manſions, the fame of their exploits, or the ſight of their portraits. Even the minuteſt topics of converſation incident to ſuch an excurſion find a place; the wonder-fraught tales of the peaſantry; the whimſical miſtakes of innocent credulity; and the accidents, perils, and eſcapes of individuals, are related with a taſte and *naiveté* perfectly ſuited to the ſcene and the actors. But biography, deſcription, and anecdote, do not occupy the whole volume; the great intereſts of mankind are viewed with the eye of a politician and philoſopher; the means and progreſs of improvement are faithfully deduced, and ſagaciouſly inveſtigated; and the information afforded reſpecting the commerce of the county is copious, and derived from the beſt ſources.

Mr. Coxe has ſhewn great judgment in not modelling his work on the plan of a mere county hiſtory, or uniformly adopting the dry detail of a journal; but while he avoids the tediouſneſs of dates, or the minuteneſs of county diviſions, he is not deficient in method and order.

In his Introduction, he ſlightly touches on the poſition and preſent ſtate of the county. It is ſurrounded by the counties of Somerſet, Gloceſter, Hereford, Brecknock, and Glamorgan; from which it is principally ſeparated by the Severn, the Wy, the Monnow, and the Rumney. The principal rivers which traverſe Monmouthſhire are the Wy, the Uſk, and the Rumney. The Wy is navigable during its whole courſe through the country; the Uſk, by means of the tide, from New Bridge near Fredonnoc; and the Rumney only from the Bridge, not three miles from its mouth. The Trothy and the Monnow, joined by the Honddy at Attyrynnys, fall into the Wy near Monmouth; and the Uſk is ſwelled by numerous mountain torrents, of which the principal are the Gavenny, the Kebby, the Olwy, the Berthin, the Torvaen or Avon Lwyd, and the Ebwy, which receives the Sorwy. The county ſends two members to Parliament, and is divided into the ſix hundreds of Abergavenny, Scenfreth, Wentloog, Uſk, Raglan, and Caldecot. The population may be conjectured from the number of men between fifteen and ſixty, returned, in 1798, in the ſeveral hundreds, as capable of bearing arms, which amounted to 11,835. If the proportion of the males between

fifteen and ſixty may be eſtimated at one fourth of the whole population, including both ſexes, the number of ſouls in the county of Monmouth will be 47,340, or, in round numbers, 48,000. Monmouthſhire is compriſed in the dioceſe of Landaff, except Dixon, Welſh Bicknor, and St. Mary's Church in Monmouth, which belong to the dioceſe of Hereford, as do Cwmyoy, Oldcaſtle, and Lanthony, to that of St. David.

The Welſh language is more prevalent than is uſually ſuppoſed; in the north-eaſtern, eaſtern, and ſouth-eaſtern parts, the Engliſh tongue is in common uſe; but in the ſouth-weſtern, weſtern, and north-weſtern diſtricts, the Welſh, excepting in the towns, is generally ſpoken. The natives of the midland parts are accuſtomed to both languages: in ſeveral places divine ſervice is performed wholly in Welſh, in others in Engliſh, and in ſome alternately in both. The natives of the weſtern parts, which are ſequeſtered and mountainous, unwillingly hold intercourſe with the Engliſh, retain their ancient prejudices, and ſtill brand them with the name of Saxons; this antipathy, however, is gradually decreaſing, by means of the eſtabliſhments of Engliſh ſchools, and the introduction of Engliſh manners, cuſtoms, and manufactures. Their animal and vegetable productions are ſimilar to thoſe in the hilly counties of England; and the only fiſhes, not common in the Engliſh rivers, are the ſkerling and the ſewin, the latter of which principally abounds in the Ebury. The mountainous diſtricts are rich in mineral productions, particularly iron and coal, which have given riſe to numerous iron manufactories, and conſiderably increaſed the population and riches of the county.

Mr. Coxe then proceeds to give a general view of the county hiſtory at different periods, and an intereſting account of the Roman ſtations and roads, as well in Monmouthſhire as in the adjacent parts, principally drawn from the communications of the Rev. Thomas Leman; and his Introduction, which is divided into three ſections, concludes with ſome remarks on the encampments, caſtles, and churches.

The author commenced his Tour at the new Paſſage, and viſited Caerwent, Newport, Caerleon, Uſk, Raglan, Abergavenny, Pontypool, and Monmouth; from whence he proceeded to Roſs, and went down the Wye by Tintern to Chepſtow; making from each place numerous excurſions. Of theſe, perhaps, the moſt intereſting are the ſummits of the Sugar Loaf and *Yſcarèd*, to the magnificent remains of Lanthony Abby, to the beautiful vallies of the Ebwy and Sorwy, the navigation down the Wye, and the celebrated grounds of Piercefield.

Among the biographical ſketches, interſperſed through the work, the memoirs of Lord Herbert of Cherbury, Sir Charles

Hanbury Williams, and Harry Marten the Regicide, are the moſt remarkable. Much ingenious and taſteful diſquiſition is employed in treating of the legends of Geoffry of Monmouth, and in unravelling the contradictory and fallacious accounts of John of Kent.

With reſpect to antiquities, Mr. Cox has accurately deſcribed the Roman remains at Caerwent and Caerleon, the only known veſtiges of the Roman power in Monmouthſhire, and has unqueſtionably traced the line of the Roman walls, which are faithfully delineated in the annexed plans.

We are happy to find that Mr. Coxe, in general, is more correct in the orthography of the Welſh languages than former writers, and we eaſily trace the maſterly aſſiſtance of Mr. Owen, the learned author of the Britiſh Dictionary, to whom Mr. Coxe pays his grateful acknowledgments, and his friend, Mr. Evans, Vicar of Newport St. Woolos, from whom he derived much local and important information.

The execution of this work is in the moſt diſtinguiſhed ſtyle of elegance, both in the letter-preſs and the graphic embelliſhments. The plates amount to ninety, excluſive of vignettes; compriſing views and plans of Roman ſtations, towers, caſtles, and ancient encampments; portraits of celebrated perſons, and a new and accurate map of the county. The views are principally from the pencil of Sir Richard Hoare; a few, of great beauty, are by Miſs Edith Palmer, of Bath; and the plans of ſtations, towns, caſtles, and encampments, are taken from actual ſurvey.

We ſhall now afford our readers a ſpecimen of the ſtyle in which the Tour is written.

"*Excurſions to the Summits of the Sugar-Loaf and Great Skyrrid.*

"Having received repeated accounts of the different and contraſted views from the tops of the Sugar-Loaf and Skyrrid, I determined to viſit them on the ſame day. I departed at ſeven in the morning from Abergavenny, rode about a mile along the Hereford road, mounted the eaſtern ſide of the Derry, in the dry bed of a torrent, came to a heathy down, and gently aſcended to the bottom, which below appears like a cone, and is called the Sugar-Loaf.

"The ſides of the mountain are covered with heath, wortle-berries, and moſs, to the height of a foot, which renders the aſcent ſo extremely eaſy, that a light carriage might be driven to the baſe of the cone, not more than one hundred paces from the ſummit. I diſmounted near a rock, which emerges from the ſide of the ridge, forming a natural wall, and reached the top without the leaſt difficulty. This elevated point, which crowns the ſummit of the four hills, is an undulated ridge, about a quarter of a mile in length, and two hundred yards

yards in breadth, with broken crags ſtarting up, amid the moſs and heath with which it is covered.

"The view from this point is magnificent, extenſive, and diverſified. It commands the counties of Radnor, Salop, Brecknock, Monmouth, Glamorgan, Hereford, Worceſter, Gloceſter, Somerſet, and Wilts. To the weſt extends the long and beautiful Vale of the Uſk, winding in the receſſes of the mountains, and expanding to the ſouth into the fertile plain, which is terminated by the Clytha Hills. Above it towers the magnificent Blorenge, almoſt equal in height to the point on which I ſtood; and in the midſt riſes the undulating ſwell of the Little Skyrrid, appearing like a gentle eminence feathered with wood. To the north, a bleak, dreary, ſublime maſs of mountains, ſtretches in a circular range, from the extremity of the black mountains above Lanthony to the Table Rock near Crickhowel; the commencement of the great chain which extends from theſe confines of Monmouthſhire, acroſs North Wales, to the Iriſh Sea. To the eaſt, I looked down on the broken crags of the Great Skyrrid, which ſtarts up in the midſt of a rich and cultivated region. Beyond, the Malvern Hills, the Graig, the Garway, and the eminences above Monmouth, bound the horizon. Above, and on the ſide of Brecknockſhire, all was clear and bright; but below, and to the ſouth, there was much vapour and miſt, which obſcured the proſpect, and prevented my ſeeing the diſtant Severn, and the hills in Somerſetſhire and Gloceſterſhire.

"This elevated point riſes 1852 perpendicular from the mouth of the Gavenny, and is ſeen from Bitcomb Hill, near Longleat, in the county of Wilts, and from the Stiper Stones, in the county of Salop, near the borders of Montgomeryſhire.

"During my continuance on the ſummit, I felt that extreme ſatisfaction which I always experience, when elevated on the higheſt point of the circumjacent country. The air is more pure, the body more active, and the mind more ſerene; lifted up above the dwellings of man, we diſcard all groveling and earthly paſſions; the thoughts aſſume a character of ſublimity, proportionate to the grandeur of the ſurrounding objects; and as the body approaches nearer to the ethereal regions, the ſoul imbibes a portion of their unalterable purity*.

"Reluctantly quitting the ſummit, I walked down the ſide of the Derry, facing the precipitous crags of the dark Skyrrid, and in an hour entered the Hereford road, two miles from Abergavenny, where I arrived at half paſt eleven†.

"After taking ſome refreſhment and repoſe, I departed at two for the ſummit of the Skyrrid, on horſeback, and accompanied with the ſame guide who had conducted me to the top of the Sugar-Loaf. Having rode two miles along the road leading to White Caſtle, we attempted to aſcend towards the ſouth-weſtern part of the mountain, which is diſtinguiſhed with three ſmall fiſſures. I ſoon diſcovered that

"* Rouſſeau.

"† I would recommend travellers who viſit the top of the Sugar Loaf, to aſcend the Derry from the Hereford road, and to deſcend the ſide of the Rolben."

the guide was unacquainted with the way, and on enquiring of a farmer, was informed that the uſual route led by Landewi Skyrrid; by his direction, however, we continued at the foot of the mountain, through fields of corn and paſture, and then proceeded along a narrow path, overſpread with high broom, which in many places quite covered my horſe. Forcing our way with ſome difficulty through this heathy wood, we rode over a moor, by the ſide of the ſtone wall and hedge, which ſtretch at the baſe, reached the path leading from Landewi Skyrrid, and aſcended, on foot, the graſſy ſlope of the mountain.

"The heat was ſo intenſe, the fatigue I had undergone in the day ſo conſiderable, and the effort I impatiently made to reach the ſummit ſo violent, that when I looked down from the narrow and deſolated ridge, the boundleſs expanſe around and beneath, which ſuddenly burſt upon my ſight, overcame me. I felt a mixed ſenſation of animation and laſſitude, horror and delight, ſuch as I ſcarcely ever before experienced, even in the alps of Switzerland; my ſpirits almoſt failed, even curioſity was ſuſpended, and I threw myſelf exhauſted on the ground. Theſe ſenſations increaſed during my continuance on the ſummit: I ſeveral times attempted to walk along the ridge, but my head became ſo giddy, as I looked down the precipitous ſides, and particularly towards the great fiſſure, that I could not remain ſtanding. I ſtrongly felt the force of Edgar's exclamation, upon the ſummit of Dover Cliff, which is no more than a molehill in compariſon with this eminence;

"—— How fearful
And dizzy 'tis to caſt one's eyes ſo low!"
"—— I'll look no more,
Leſt my brain turn, and the deficient ſight
Topple down headlong."

"I ſeemed only ſafe when extended on the ground, and was not therefore in a condition to examine and deſcribe the beauties of the view. However, I took out my pencil, and made a few haſty notes. The ridge of the Skyrrid ſeemed to be about a mile in length, extremely narrow, in general not more than thirty or forty feet broad, and in ſome places only ten or twelve; its craggy ſurface is partly covered with ſcant and ruſſet herbage, and exhibits only a ſtunted thorn, which heightens the drearineſs of its aſpect. After remaining half an hour on the top, incapable of making any further obſervations, I deſcended and went round the eaſtern ſide of the mountain, where it terminates in an abrupt precipice near the large fiſſure.

"I walked acroſs the meadows, along a gradual deſcent, through fine groves of oaks and Spaniſh cheſnuts, to Lanvihangel Houſe, an old manſion belonging to the Earl of Oxford. It was the ancient ſeat of the Arnold family, and was ſold in 1722 to auditor Harley, anceſtor of the preſent Earl. It is now inhabited only by a farmer, and contains nothing but ſome old furniture, a few family pictures, and ſome good impreſſions of Hogarth's prints. The place is diſtinguiſhed by avenues of Scots firs, which are the largeſt and fineſt in England. From the grounds near the front of the houſe, the Skyrrid preſents itſelf with peculiar effect, the fiſſure ſeems like an enormous chaſm,

chaſm, ſeparating two mountains, whoſe impending and craggy ſummits vie in height and ruggedneſs.

" It was near ſix o'clock, and I haſtened to join a party returning from the ruins of Lanthony Abbey. I partook of an elegant collation, provided by my friend Mr. Greene, which was ſpread on the banks of the Honddy: the wine, " Interiore notâ Falerni," was cooled in the limpid and murmuring ſtream; the evening was placid and ſerene, and I forgot the fatigues of the day in convivial intercourſe and ſocial converſation.

" On my return to Abergavenny, the moon ſhining in full ſplendour, gleamed on the craggy ridge of the Skyrrid, and tinged with its ſilvery rays the undulating and woody ſides of the Derry; forming a contraſt of beauty and ſublimity.

" In a ſubſequent tour, I made a ſecond expedition to the top of the Skyrrid. I rode along the Roſs road as far as Landewi Skyrrid, where there is an old Gothic manſion, now a farm-houſe; it formerly belonged to the family of Greville, was ſold by the late Earl of Warwick to Henry Wilmot, Eſq. ſecretary to the Lord Chancellor, and is now in the poſſeſſion of his ſon. From this place I followed a narrow ſtony bridle-way, till I reached the extremity of the Skyrrid, and walked up the ſame graſſy path which I had aſcended in my firſt excurſion.

" I attained the ſummit without making thoſe violent exertions, or experiencing the fatigue which I had before undergone, and admired the proſpect without the ſmalleſt ſenſation of uneaſineſs or laſſitude. I aſcended to the higheſt point of the mountain at its north-eaſtern extremity, where a ſmall circular cavity is formed near the verge of the precipice; it is ſuppoſed to be the ſite of a Roman Catholic chapel, dedicated to St. Michael, from which the Skyrrid has derived one of its appellations of St. Michael's Mount. I could obſerve no traces either of walls or foundations; the entrance, which is to the ſouth-weſt, is marked by two upright ſtones, two feet in height, on one of which are rudely carved ſeveral letters, amongſt which I could only diſtinguiſh " Turner 1671." To this place many Roman Catholics in the vicinity are ſaid to repair annually on Michaelmas Eve, and perform their devotions. The earth of this ſpot is likewiſe conſidered as ſacred, and was formerly carried away to cure diſeaſes, and to ſprinkle the coffins of thoſe who were interred; but whether this ſuperſtitious practice ſtill continues, I was not able to aſcertain.

" I ſeated myſelf on the brow of the cliff, overhanging the rich groves of Lanvihangel, and ſurveyed at my leiſure the diverſified expanſe of country which ſtretched beneath and around. Although the ſummit of the Skyrrid is leſs elevated than that of the Sugar-Loaf, yet its inſulated ſituation, abrupt declivity, and craggy fiſſures, produce an effect more ſublime and ſtriking than the ſmooth and undulating ſurface of the Sugar-Loaf and Derry. On the north-eaſt and eaſt, an extenſive and fertile region ſtretches from the centre of Herefordſhire to the valley of the Uſk, which, though a ſucceſſion of hill and dale, yet appears a vaſt plain, broken by a few ſolitary eminences, and bounded by diſtant hills gradually loſing themſelves in the horizon. The ſpires of Hereford Cathedral gleam in the diſtant proſpect, the

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remains of Groſmont Caſtle are faintly diſtinguiſhed under the Graig and Garway, and the majeſtic ruins of White Caſtle tower above the church of Landewi Skyrrid. To the ſouth, the gentle ſwell of the Little Skyrrid riſes like a hillock above the town of Abergavenny, the feathered hills of Clytha, tufted with the Coed y Bunedd, and backed with the Penncamawr, beyond which appears the æſtuary of the Severn, under the cultivated eminences of Gloucesterſhire and Somerſetſhire. To the ſouth-weſt, the eye catches a glimpſe of the Uſk, purſuing through copſes and meads its ſerpentine courſe, under a continued chain of wooded acclivities. To the weſt and north-weſt, I looked down on a grand and dreary maſs of mountains, extending from Abergavenny beyond the frontiers of Herefordſhire, and domineered by the elegant cone of the Sugar Loaf. The Black Mountains form the northern extremity of this chain, and are interſected by the ſequeſtered valley of the Honddy. Beneath yawned the abyſs of the ſtupendous fiſſure, which appears to have been cauſed by ſome violent convulſion of nature, and, according to the legends of ſuperſtition, was rent aſunder by the earthquake, at the crucifixion of our Saviour: hence it is alſo denominated the Holy Mountain, by which name it is chiefly diſtinguiſhed among the natives.

"After contemplating the chaſm above, I endeavoured to enter it down the weſtern ſide of the mountain; but, finding the declivity too precipitous, remounted the ridge, and deſcended the gentler ſlope to the eaſt. Proceeding along its baſe, I turned round its north-eaſtern extremity, which terminates in an abrupt and tremendous precipice, and paſſing over fragments of rock, entered the fiſſure on the north-weſtern ſide of the mountain. This chaſm is not leſs than three hundred feet in breadth; the rugged ſide of the Skyrrid riſes perpendicular as a wall, to an amazing height:

> —— "the ſhrill-gorged lark ſo far
> Cannot be ſeen or heard."

The oppoſite crag is equally perpendicular, though far leſs elevated. At ſome diſtance it appears like an enormous fragment, ſeparated from the mountain. Its ſhape, and the ſtrata of the rock, reſemble that part of the Skyrrid from which it ſeems to have been detached; but a nearer view convinced me, that it never could have fallen from the ſummit. Many ſimilar fiſſures I obſerved in the Alps, and they are common in mountainous regions. The frequent ſprings, oozing through the interſtices of the rocks, undermine the foundation, and the vaſt maſſes, thus deprived of ſupport, either ſink, or are ſeparated from each other, till by degrees great chaſms are formed, and the mountain ſeems to have been rent aſunder. The weſtern ſide of the ſmaller crag, which bounds the fiſſure, is wholly overhung with underwood, and forms a ſingular contraſt with the bare and rugged precipice of the parent mountain.

"I quitted this intereſting mountain with regret, at the approach of evening, and as I rode ſlowly through the narrow vale, which ſeparates the Skyrrid from the Pen y hills, I looked up to the "dread ſummit of the craggy bourn," on which I had experienced ſuch various ſenſations.

"Skyrrid! remembrance thy loved ſcene renews;
Fancy, yet lingering on thy ſhaggy brow,
Beholds around the lengthened landſcape glow;
Which charmed, when late the day-beam's parting hues
Purpled the diſtant cliff." *Sotheby's Poems*, p. 57.

We ſhall cloſe this article with a part of the memoirs of Sir Charles Hanbury Williams. Many more paſſages of the work deſerve the compliment of being extracted, but our other duties will not juſtify the indulgence of our inclinations.

"Charles Hanbury (Williams) was born in 1709, and educated at Eton, where he made conſiderable progreſs in claſſical literature; and, having finiſhed his ſtudies, travelled through various parts of Europe. Soon after his return he aſſumed the name of Williams, obtained from his father the eſtate of Coldbrook, and eſpouſed, in 1732, Lady Frances Coningſby, youngeſt daughter of Thomas Earl of Coningſby.

On the death of his father in 1733, he was elected Member of Parliament for the county of Monmouth, and uniformly ſupported the adminiſtration of Sir Robert Walpole, whom he idolized: he received from that miniſter many early and confidential marks of eſteem, and in 1739 was appointed by him paymaſter of the marines. His name occurs only twice as a ſpeaker, in Chandler's Debates; but the ſubſtance of his ſpeech is given in neither inſtance.

"Sprightlineſs of converſation, ready wit, and agreeable manners, introduced him to the acquaintance of men of the firſt talents; he was the ſoul of the celebrated coterie, of which the moſt conſpicuous members were Lord Hervey, Winnington, Horace Walpole (late Earl of Orford) Stephen Fox (Earl of Ilcheſter) and Henry Fox (Lord Holland) with whom in particular he lived in the ſtricteſt habits of intimacy and friendſhip. At this period, he diſtinguiſhed himſelf by political ballads remarkable for vivacity, keenneſs of invective, and eaſe of verſification. He did not however confine his ſatire to politics, but deſcended into private life; with much wit, and little delicacy, he wrote a ſevere lampoon on the marriage of Mr. Huſſey, afterwards Lord Beaulieu, with Iſabella, daughter and heireſs of John Duke of Montague, and widow of William Duke of Mancheſter, whoſe exquiſite beauty attracted general admiration.

"Wide was the extent of her commands,
O'er fertile fields, o'er barren lands,
She ſtretch'd her haughty reign:
The coxcomb, fool, and man of ſenſe,
Youth, manhood, age, and impotence,
With pride receiv'd her chain*."

"The Ode was written in 1743, ſoon after the marriage, and confined to the peruſal of his intimate friends; but copies being indiſcreet-

"* Ode to Henry Fox, Eſq. on the marriage of the Ducheſs of Mancheſter.

ly circulated, it became public in 1746, to the chagrin and diſſatisfaction of the author.

"Mr. Huſſey bore the ſevere attack with great forbearance; but the Hibernian ſpirit was rouſed by the illiberal ſatire againſt the whole nation:

> "Nature indeed denies them ſenſe;
> But gives them legs, and impudence,
> That beats all underſtanding;"

and ſeveral Iriſh gentlemen in London ſeem to have entered into a combination to challenge the author. To avoid a ſucceſſion of duels, by the advice of his friends, he prudently retired into Monmouthſhire, though he did not himſelf entertain ſerious apprehenſions of danger*.

"* Theſe facts are principally drawn from a Letter written to him by his friend Mr. Fox, which is preſerved in the collection at Pont y Pool.

"*War-Office, Sept.* 6, 1746.

"My dear Sir Charles,

"You may well wonder I have not wrote to you, but I have thought ſo much about the ſcrape your laſt ode has been like, and may ſtill be like to draw you into, that I could not write without endeavouring to inform you of the truth, and have not yet been able to get at the truth of the various reports that have been made about it.

"What is certain, I believe, is that Huſſey came to Holland houſe to enquire for you ſome hours after you went. You know I thought it natural that he might expoſtulate with you about it; but as he actually ſet out for Ireland laſt Sunday to ſtay at leaſt till May, I thought it certain, and ſtill think that reſentment muſt drop and be forgot. But it has been too ſtrongly to have no ground reported, that the Iriſh (to ſhew they have underſtandings) have determined to make an irreconcileable quarrel of it; and that a dozen or fourteen had entered into mutual promiſes, that the firſt who met ſhould affront you; and farther, that one Mr. Mervin had promiſed Mr. Huſſey to be his proxy in the quarrel as ſoon as you ſhould come to town. You may laugh at all this; but I do aſſure you at the ſame time, that every body ridicules and condemns it. Your ſerious friends, and I in the firſt place, think it puts you in a diſagreeable ſituation, and I am heartily and exceſſively concerned about it.

"Lord Harrington will talk to Dumville about it, and thinks as I do, and other pains will be taken to bring theſe gentlemen to better ſenſes than their own; and I flatter myſelf that it ſubſides, and the ridicule of making a perſonal quarrel of a national reflection, muſt be acknowledged. I have heard too, that Mr. Mervin ſays his aſking for you at White's was as Mr. Huſſey's meſſenger, not on his own account.

"But I ſtill think you will run riſque of being affronted, though the abſurd engagement to challenge you they will be aſhamed of; and what good telling you all this does, I don't know. But you can't imagine how very uneaſie I have been, and ſhall be about it, till I am ſure 'tis all over."

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His abſence, and the intervention of friends, cooled the anger of thoſe whom his ſatire had provoked, gave them time to reflect on the abſurdity of converting a national into a perſonal quarrel, and their cauſe was juſtly avenged by ſome counter lampoons, which vied with his own ſprightlineſs and wit*.

"In 1746 he was inſtalled Knight of the Bath, and ſoon after his return to London, appointed envoy to the court of Dreſden; a miſſion which his lampooners imputed to cowardice†, but which he attributes to a nobler motive; his affliction for the death of his friend Mr. Winnington, which threw him into a temporary fit of deep melancholy, and conſiderably affected his health. An Epitaph‡ which he compoſed to his memory, is written with much feeling, and a Letter to Sir Thomas Robinſon on that event, does honour to his friendſhip.

"I am here a good deal retired, and in a melancholy way, which I have been in ever ſince the death of my friend Mr. Winnington, in whom my country loſt an uſeful citizen, and the man upon earth I loved the beſt. 'Twas upon his death I begged the king to ſend me abroad, and reſigned a very profitable employment to come out of a country where I miſſed an object that I eſteemed and honoured very highly, and where every thing daily put me in mind of him. When he dy'd he had much the beſt intereſt of any man in England with the king; and had three times in one day returned the Chancellour's of the Exchequer Seal into the king's hand, who wou'd fain have forc'd it upon him; but he was ſteady to his friends, and the cauſe in which he had embark'd, and proof againſt the temptation of power itſelf§."

"The votary of wit and pleaſure was inſtantly transformed into a man of buſineſs, and the author of Satirical Odes penned excellent diſpatches. He was well adapted for the office of a foreign miniſter, and the lively no leſs than the ſolid parts of his character, proved uſeful in his new employment: flow of converſation, ſprightlineſs of wit, politeneſs of demeanour, eaſe of addreſs, conviviality of diſpoſition, together with the delicacy of his table, attracted perſons of all deſcriptions. He had an excellent taſte for diſcriminating characters, humouring the foibles of thoſe with whom he negociated, and conciliating thoſe by whom the great were either directly or indirectly governed.

"In 1749 he was appointed, at the expreſs deſire of the king, to ſucceed Mr. Legge as Miniſter Plenipotentiary to the Court of Berlin; but in 1751 returned to his embaſſy at Dreſden. During his reſidence at theſe Courts, he tranſacted the affairs of England and Hanover with ſo much addreſs, that he was diſpatched to Peterſburg, in a time of

"* Stop, ſtop, my ſteed, hail Cambria, hail," &c.
"Who's that, what, Hanbury the lyric," &c.

"† Think you becauſe you baſely fled
To Saxony to hide your head,
On Odes you ſtill may venture?" &c.

"‡ See Sir Charles H. Williams's Odes.
"Near his paternal ſeat, here buried lies," &c.

"§ Grantham Papers. Dreſden, July 10, N. S. 1747."

critical

critical emergency, to conduct a negociation of great delicacy and importance."

We reluctantly omit the particulars of his miniſterial ſituation, which are related in a very intereſting manner. He retained his office of ambaſſador till the year 1757, but latterly with ſo much fatigue and vexation, from the nature of the buſineſs, that he ſolicited his recal. At the mutual deſire of his own Court and that of Pruſſia, he remained a few months longer at Peterſburg, but

"all his efforts proved unſucceſsful, and the Empreſs coaleſced with Auſtria and France. In the midſt of this arduous buſineſs his health rapidly declined, his head was occaſionally affected, and his mind diſtracted with vexation; the irregularities of his life irritated his nerves, and a fatiguing journey exhauſted his ſpirits.

"Soon after his arrival at Hamburgh, in the autumn of 1757, he was ſuddenly ſmitten with a woman of low intrigue, gave her a note for 2,000l. and a contract of marriage, though his wife was ſtill living; he alſo took large doſes of ſtimulating medicines, which affected his head, and was conveyed to England in a ſtate of inſanity. During the paſſage, he fell from the deck into the hold, and dangerouſly bruiſed his ſide; he was blooded four times on board, and four times immediately after his arrival in England. In a little more than a month he recovered, and paſſed the ſummer at Coldbrook-Houſe. From this place he wrote a letter to his friend Mr. Keith, which proves the calm ſtate of his mind, and breathes the warmth of paternal affection:

"By a letter which I wrote to Baron Wolfe ſome time ago, and which I don't doubt he ſhewed, you have been informed already of the wretched ſtate of my health, both at Hamburgh and ſince my return to England. But I am now as perfectly well as ever I was in my life, and improving this charming place, where I hope to ſee you one day, to talk over things that nobody but you and I in England underſtand.

"My beloved Lady Eſſex, who I aſſure you has a true friendſhip for you, and who I believe eſteems you as much as any man in the world, who is not of her own family, will I hope be very ſoon here to paſs away the beſt part of the ſummer with me; I leave you to imagine my happineſs in ſeeing her, to behold what I love much the beſt in the world, endowed with every exterior charm, and an inſide that at leaſt equals her beautiful perſon. Her knowledge of the court and of the world is prodigious. She has many acquaintance among her own ſex, and two of the moſt exemplary women we have in England for her friends, I mean Lady Catherine Fox, and the Counteſs of Dalkeith. She is diſtinguiſhed more than any woman that comes to Court by the King; and for good breeding and good ſenſe, has hardly her equal in England. But one thing, which perhaps you don't know about her is, that ſhe ſhines full as much in the character of a good houſewife, as ſhe does in that of a fine lady; and all the accounts of my Lord's eſtates, and the expences of his houſe, are neatly kept in

in books by her own hand. In ſhort, ſhe has exceeded all my hopes, and requited my fondeſt wiſhes about her; and I will not imagine this deſcription to be tedious to you, becauſe I am ſure the friend will feel and read with pleaſure, what the father feels with tranſport, and writes with truth."

"Towards the latter end of 1759, he relapſed into a ſtate of infanity; and expired on the 2d of November, aged 50.

"His official diſpatches are written with great life and ſpirit; he delineates characters with truth and facility; and deſcribes his diplomatic tranſactions with minuteneſs and accuracy, but without tediouſneſs or formality.

"The verſes of Sir Charles Hanbury Williams were highly prized by his contemporaries, and the letters of his friend Mr. Fox, abound with extravagant commendations of his poetical talents; but in peruſing thoſe which have been given to the public, and thoſe which are ſtill in manuſcript, the greater part are political effuſions, or licentious lampoons, abounding with local wit and temporary ſatire, eagerly read at the time of their appearance, but little intereſting to poſterity. Three of his pieces, however, deſerve to be exempted from this general character; his Poem of Iſabella, or the Morning, is remarkable for eaſe of verſification, and happy diſcrimination of character; his Epitaph on Mr. Winnington is written with great feeling; and his beautiful Ode to Mr. Pointz, in honour of the Duke of Cumberland, breathes a ſpirit of ſublimity, which entitles the author to the rank of a poet, and excites our regret that his muſe was not always employed on ſubjects worthy of his talents.

"Sir Charles left by his wife two daughters, Frances, firſt wife of William Anne late Earl of Eſſex, and Charlotte, who eſpouſed the Honourable Robert Boyle Walſingham, youngeſt ſon of the Earl of Shannon, a Commodore in the navy."

Such is the nature of this work, in which the ſtudent will find various information, and the man of taſte an entertainment congenial to his feelings and purſuits.

ART. II. *Phytologia, or the Philoſophy of Agriculture and Gardening, with the Theory of draining Moraſſes, and with an improved Conſtruction of the Drill Plough. By Eraſmus Darwin, M. D. F. R. S.* 4to. 612 pp. 1l. 11s. 6d. Johnſon. 1800.

IN a ſhort Introduction, of little more than one page, Dr. Darwin informs his readers, that his object is to attempt a theory of vegetation, deduced principally from the experiments of ſeveral eminent perſons, ſuch as Hales, Grew, Malpighi, &c.

Whoever contemplates the works of nature; whoever attempts to enumerate and to deſcribe the multitude of natural objects

objects which ſtrike the human ſenſes on every ſide, is unavoidably forced to remark, and to acknowledge, an indefinite gradation of bodies differing in form, power, magnitude, and other properties. But while he admires their variety and their powers, while he endeavours to comprehend their ſtructure and their dependence, he ſeeks in vain for the beginning, and for the end of the ſeries; he attempts, without effect, to diſcover any preciſe limits between its parts; for who can perceive and deſcribe the primitive particles of matter, or who can ſay which is the moſt complicated body of the creation? Where is the real limit between animals and vegetables, and which is the philoſophical diſtinction between the human and the inferior ſpecies?

Yet human induſtry has attempted, with uſeful effect, to diſtinguiſh the animal from the vegetable, and theſe from other objects; has ſubdivided each of thoſe grand diviſions into leſſer parts, and has aſſigned to each certain characteriſtic diſtinctions, which render the attainment, and the communication of natural knowledge, eaſy and determinate. But thoſe artificial diſtinctions of an uninterrupted ſeries are unavoidably defective, ſince they preſcribe limits to what has no known limits; they define what is incapable of any preciſe definition. Hence, between the bordering limits of any two contiguous claſſes or diviſions, ſome equivocal objects do neceſſarily exiſt, and which may be ſaid to belong to either of the claſſes, or to none. Hence alſo is derived an inexhauſtible ſource of diſpute, of declamation, and of pedantic remarks. But whoever wiſhes to preſerve order and perſpicuity, whoever is a true lover of knowledge, will naturally ſtrive to adhere to the ſcientific diſtinctions, as being the only means of rendering ourſelves intelligible; and will, at the ſame time, avoid all ſuch equivocal words, or ſtrained meanings and expreſſions, as can only be productive of doubt and confuſion.

The author of the work, which is at preſent under our examination, has evidently paid little attention to the abovementioned neceſſary precaution; nor is this defect compenſated by an adequate quantity of new matter, or uſeful knowledge. We ſhall, however, as far as it is in our power, endeavour to lay before our readers ſuch paſſages, and ſuch remarks, as may enable them to form an adequate idea of the work; giving firſt a general view of its contents.

This work is divided into three Parts, the contents of which are as follows:

Part I. Phyſiology of Vegetation.

Sect. I. Individuality of the Buds of Vegetables.

II. Their Abſorbent Veſſels.

III. Their Umbilical Veſſels.

Sect.

Sect. IV. Their Pulmonary Arteries and Veins.
V. Their Aortal Arteries and Veins.
VI. Their Glands and Secretions.
VII. Their Organs of Reproduction.
VIII. Their Muſcles, Nerves, and Brain.
Part II. Economy of Vegetation.
IX. The Growth of Seeds, Buds, and Bulbs.
X. Manures, or the Food of Plants.
XI. Of Draining and Watering Lands.
XII. Aeration and Pulverization of the Soil.
XIII. Of Light, Heat, Electricity.
XIV. Diſeaſes of Plants.
Part III. Agriculture, and Horticulture.
XV. Production of Fruits.
XVI. Production of Seeds.
XVII. Production of Roots and Barks.
XVIII. Production of Leaves and Wood.
XIX. Production of Flowers.
XX. Plan for diſpoſing a Part of the Syſtem of Linneus into more natural Claſſes and Orders.
Appendix.—Improved Conſtruction of the Drill Plough.

In the firſt ſection, this author aſſerts that plants are inferior animals; that every bud of a tree is an individual vegetable being, and therefore a tree is a family or ſwarm of individual plants, like the polypus with its young growing out of its ſides, or like the branching cells of the coral-inſect.

"In the inoculation," he ſays, "and ingrafting of fruit-trees, five or ſix different kinds of pears are frequently ſeen on the branches of one tree, which could not then properly be termed an individual being."

In ſupport of thoſe aſſertions, Dr. Darwin adduces a variety of obſervations, or rather verbal than phyſical diſtinctions. He alſo ſpecifies the difference between animals and vegetables in the following words.

"As vegetables are immovably fixed to the ſoil, from whence they draw their aliment ready prepared, and this uniformly, and not at returning intervals; it follows, that in examining their anatomy, we are not to look for muſcles of locomotion, as legs and arms; nor for organs to receive and prepare their aliment as a mouth, throat, ſtomach, and bowels, by which contrivances animals are enabled to live many hours without new ſupplies of food from without.

"The parts, which we may expect to find in the anatomy of vegetables, which correſpond to thoſe in the animal economy, are firſt a threefold ſyſtem of abſorbent veſſels, one branch of which is deſigned to imbibe the nutritious moiſture of the earth, as the lacteals imbibe the chyle from the ſtomach and inteſtines of animals; another to imbibe the

the water of the atmoſphere, opening its mouths on the cuticle of the leaves and branches, like the cutaneous lympathic veſſels of animals; and a third to imbibe the ſecreted fluids from the internal cavities of the vegetable ſyſtem, like the cellular lymphatics of animals.

"Secondly, in the vegetable fetus, as in ſeeds or buds, another ſyſtem of abſorbent veſſels is to be expected, which may be termed umbilical veſſels, as deſcribed in Sect. III. of this work, which ſupply nutriment to the new bud or ſeed, ſimilar to that of the albumen of the egg, or the liquor amnii of the uterus; and alſo another ſyſtem of arterial veſſels, which may be termed placental ones, correſponding with thoſe of the animal fetus in the egg or in the womb, which ſupply the blood of the embryon with due oxygenation before its nativity.

"Thirdly, a pulmonary ſyſtem correſpondent to the lungs of aerial animals, or to the gills of aquatic ones, by which the fluid abſorbed by the lacteals and lymphatics may be expoſed to the influence of the air. This is done by the leaves of plants, or the petals of flowers; thoſe in the air reſembling lungs, and thoſe in the water reſembling gills.

"Fourthly, an arterial ſyſtem to convey the fluid thus elaborated to the various glands of the vegetable for the purpoſes of its growth, nutrition, and ſecretions; and a ſyſtem of veins to bring back a part of the blood not thus expended.

"Fifthly, the various glands which ſeparate from the vegetable blood the honey, wax, gum, reſin, ſtarch, ſugar, eſſential oil, and other ſecretions.

"Sixthly, the organs adapted to the lateral or viviparous generation of plants by buds, or to their ſexual or oviparous propagation by ſeeds.

"Seventhly, longitudinal muſcles to turn their leaves to the light, and to expand or cloſe their petals or their calyxes; and vaſcular muſcles to perform the abſorption and circulation of their fluids, with their attendant nerves, and a brain, or common ſenſorium, belonging to each individual ſeed or bud; to each of which we ſhall appropriate an explanatory ſection." P. 5.

And further on he ſays;

"Now as the internal pith of a bud appears to contain or produce the living principle, like the brain and medulla oblongata, or ſpinal marrow of animals, we have from hence a certain criterion to diſtinguiſh one bud from another, or the parent bud from the numerous budlets, which are its offspring, as *there is no communication of the internal pith between them.*" P. 8.

At the end of this ſection the reader is inclined to aſk, what can all this mean?

The ſecond ſection contains a variety of obſervations, the importance of which may be gathered from the following quotations.

After deſcribing how the abſorbent veſſels of plants may be rendered viſible, namely, by placing twigs of a fig-tree, or of

ſeveral other plants, for a ſhort time in a decoction of log-wood, or madder, &c. and then viewing them through a common magnifying-glaſs, he ſays,

"These abſorbent veſſels have been called bronchia by Malpighi and Grew, and ſome other philoſophers, and erroneouſly thought to be air-veſſels; in the ſame manner as the arteries of the human body were ſuppoſed to convey air by the antients, till the great Harvey by more exact experiments and juſter reaſoning, evinced that they were blood veſſels. This opinion has been ſo far credited becauſe air is ſeen to iſſue from wood, whether it be green or dry, if it be covered with water, and placed in the exhauſted receiver of an air-pump; and theſe veſſels have therefore been ſuppoſed to conſtitute a vegetable reſpiratory organ; but it will be ſhewn hereafter, that the leaves of plants are their genuine lungs, and that the abſorbent veſſels and arteries become accidently filled with air in the dead parts of vegetables.

"For as the veſſels of vegetables are very minute, and have rigid coats, their ſides do not collapſe when they are cut or broken, as their juices flow out or exhale; they muſt therefore receive air into them." P. 12.

"There are nevertheleſs certain horizontal veſſels of large diameter, which paſs through the bark of trees to the alburnum, which probably contain air, as they are apparently empty, I believe, in the living vegetable; for the bark of trees conſiſts of longitudinal fibres, which are joined together, and appear to inoſculate at certain diſtances, and recede from each other between thoſe diſtances like the meſhes of a net, in which ſpaces ſeveral horizontal apertures are ſeen to penetrate through the bark to the alburnum, according to Malpighi, who has given a figure of them, which is copied in Plate I. Fig. 2. of this work. Very fine horizontal perforations through the bark of trees are alſo mentioned by Duhamel, which he believes to be perſpiratory or excretory organs, but adds, that there are others of much larger diameter, ſome round and ſome oval, and which in the birch-tree ſtand prominent, and pierce the cuticle or exterior bark." P. 13.

"Theſe horizontal veſſels I ſuppoſe to contain air incloſed in a thin moiſt membrane, which may ſerve the purpoſe of oxygenating the fluid in the extremities of ſome fine arteries of the embryon buds, in the ſame manner as the air at the broad end of the egg is believed to oxygenate the fluids in the terminations of the placental veſſels of the embryon chick." P. 14.

"The abſorbent veſſels of vegetables, like thoſe of animal bodies, are liable to err in the ſelection of their proper aliment, and hence they ſometimes drink up poiſonous fluids, to the detriment or deſtruction of the plant. Dr. Hales put the end of a branch of an apple-tree, part of which was previouſly cut off, into a quart of rectified ſpirit of wine and camphor, which quantity the ſtem imbibed in three hours, which killed one half of the tree. Veg. Stat. p. 43. Some years ago I ſprinkled on ſome branches of a wall-tree a very ſlight ſolution of arſenic, with intent to deſtroy inſects; but it at the ſame time deſtroyed the branches it was thrown upon. And I was informed by Mr. Wedgewood,

Wedgewood, that the fruit-trees planted in his garden near Newcaſtle in Staffordſhire, which conſiſted of an acid clay beneath the factitious ſoil, became unhealthy as ſoon as their roots penetrated the clay; and on inſpection it appeared, that the ſmall fibres of the roots, which had thus penetrated the clay, were dead and decayed, probably corroded by the vitriolic acid of the clay, beneath which is a bed of coals.

"It is, however, aſſerted by M. Buffon, that the roots of many plants will creep aſide to avoid bad earth, or to approach good. Hiſt. Nat. Vol. III. But this is perhaps better accounted for by ſuppoſing, that the roots put out no abſorbent veſſels, where they are not ſtimulated by proper juices; and that an elongation of roots in conſequence only ſucceeds, when they find proper nutriment." P. 18.

Dr. D. having in the firſt and ſecond ſections ſufficiently ſhown, as he thinks, the ſimilarity between ſeveral vegetable and animal parts, adopts, in the third and ſubſequent ſections, the terms which have been generally uſed to denote the parts of the latter, in explanation of thoſe of the former. Thus, in deſcribing the germination of ſeeds, he ſays,

"During the great action of theſe umbilical abſorbent veſſels the buds become expanded, that is, the young vegetable beings put forth leaves, which are their lungs, and conſiſt of a pulmonary artery, vein, and abſorbents, and alſo acquire a new bark over that of the branches, trunk, and roots, of the laſt year, which conſiſts of aortal arteries, veins, and abſorbents, and new radicles, which terminate in the ſoil. At this time the umbilical veſſels, which exiſted in the alburnum, or ſap-wood, ceaſe to act, and coaleſce into more ſolid wood, perhaps ſimply by the contraction of the ſpiral fibre, of which they are compoſed; and the ſwarm of new vegetables, which conſtitute a tree, are now nouriſhed by their proper lacteal and lymphatic ſyſtems." P. 30.

The third ſection ſhows the ſimilarity between the generation of animals and of vegetables; the ſeeds are compared with the eggs, and certain parts of vegetables are ſhown to correſpond to certain parts of animals. The like is ſhown with reſpect to their nouriſhment, growth, &c. But this ſimilarity, as far as it will go, has occurred to, and has been ſhown by, a variety of writers.

The contents of the fourth ſection are very numerous, and are arranged under the principal heads, of 1, Leaves; 2, Aquatic Leaves; 3, Root Leaves; 4, Floral Leaves; 5, And the Coral. The concluſion of this ſection is as follows:

"We may draw this general reſult, that the common leaves of trees are the lungs of the individual vegetable beings, which form during the ſummer new buds in their boſoms, whether leaf-buds or flower-buds, and which in reſpect to the deciduous trees of this climate periſh in autumn; while the new buds remain to expand in the enſuing ſpring. Secondly, that the bractes, or floral leaves, are the lungs of the peticarp or uterus, and to the growing ſeeds which it contains, as the

bractes on the ſtem of the crown-imperial, fritillaria imperialis, and the tuft above its flowers. And, thirdly, that the corals or petals are the lungs belonging to the anthers and ſtigmas, which are the ſexual or amatorial parts of the plant, and to the nectaries for the ſecretion of honey, and to the other glands which affords eſſential-oil and wax.

"Laſtly, the ſtamina and ſtigma with the petals and nectary, which conſtitute the vegetable males, and the amatorial part of the female, as they in ſome plants appear before the green leaves or bractes, as in colchicum and mezereon, and in all plants fall off when the female uterus is impregnated, would appear to be diſtinct beings, totally different both from the leaf-buds, which produce a viviparous progeny; and alſo from the bractes with the calyx and pericarp, which conſtitute the vegetable uterus.

"They muſt at firſt receive nutriment from the vernal ſap-juice, like the expanding foliage of the leaf-buds, or the bractes of the flower-buds. But when the corol becomes expanded, and conſtitutes a new pulmonary organ, the vegetable juices are expoſed to the air in the extremities of its fine arteries beneath a moiſt pellicle for the purpoſe of greater oxygenation, and for the important ſecretion of honey; and then the anthers and ſtigmas are ſupplied with this more nutritious food, which they abſorb from its receptacle, the nectary, after it has there been expoſed to the air, and are thus furniſhed with greater irritability, and with the neceſſary amatorial ſenſibility, and live like bees and butterflies on that nutritious fluid." P. 55.

In the remaining ſections of the firſt part, this author continues to point out, and to illuſtrate, the reſemblance of vegetable to animal bodies. But it is not in our power to follow him ſtep by ſtep in this long illuſtration; we cannot, however, forbear tranſcribing the following paragraphs:

"This leads us to a curious inquiry, whether vegetables poſſeſs any organs of ſenſe? Certain it is, that they poſſeſs a ſenſe of heat and cold, another of moiſture and dryneſs, and another of light and darkneſs; for they cloſe their petals occaſionally from the preſence of cold, moiſture, or darkneſs. And it has been already ſhewn, that theſe actions cannot be performed ſimply from irritation, becauſe cold and darkneſs are defective quantities of our uſual ſtimuli; and that on that account ſenſation or volition are employed; and in conſequence a ſenſorium or union of the nerves muſt exiſt. So when we go into the light, we contract the iris, not from any ſtimulus of the light on the fine muſcles of the iris, but from its motions being aſſociated with the ſenſation of too much light on the retina, which could not take place without a ſenſorium or center of union of the nerves of the iris with thoſe of viſion.

"Beſides theſe organs of ſenſe, which diſtinguiſh cold, moiſture, and darkneſs, the leaves of mimoſa, and of dionæa, and of droſera, and the ſtamens of many flowers, as of the barberry, and of the numerous claſs of ſyngeneſia, are ſenſible to mechanic impact; that is, they poſſeſs a ſenſe of touch; and as many of their diſtant muſcles are in conſequence excited into action, this alſo evinces that they poſſeſs a common

ſenſorium, by which this ſenſation is communicated to the whole, and volition occaſionally exerted.

"Laſtly, in many flowers the anthers when mature approach the ſtigma, in others the female organ approaches to the male. I aſk, by what means are the anthers in many flowers, and ſtigmas in other flowers, directed to find their paramours? Is this curious kind of ſtorge produced by mechanic attraction, or by the ſenſation of love? The latter opinion is ſupported by the ſtrongeſt analogy, becauſe a reproduction of the ſpecies is the conſequence; and then another organ of ſenſe muſt be wanted to direct theſe vegetable amourettes to find each other; one probably analogous to our ſenſe of ſmell, which in the animal world directs the new-born infant to its ſource of nouriſhment; and in ſome animals directs the male to the female; and they may thus poſſeſs a faculty of perceiving as well as of producing odours.

"A moſt curious example of the exiſtence of ſome kind of ſenſe, which may direct the piſtils, or female parts of the flowers of collinſonia, which way to bend for the purpoſe of finding the mature males, is related in the Botanic Garden, Vol. I. Canto IV. l. 460, where ſome of the piſtils miſtake the males, or ſtamens, of the neighbouring flowers for their own huſbands; and bending into contact with them become guilty of adultery.

"Thus, beſides a kind of taſte or appetency at the extremities of their roots, ſimilar to that of the extremities of our lacteal veſſels, for the purpoſe of ſelecting their proper food; and beſides different kinds of irritability or appetency reſiding in the various glands, which ſeparate honey, wax, reſin, and other juices from their blood; vegetable life ſeems to poſſeſs an organ of ſenſe to diſtinguiſh the variations of heat, another to diſtinguiſh the varying degrees of moiſture, another of light, another of touch, and probably another analogous to our ſenſe of ſmell. To theſe muſt be added the indubitable evidence of their paſſion of love, and of their neceſſity to ſleep; and I think we may truly conclude, that they are furniſhed with a brain or common ſenſorium belonging to each bud.

"But whether this brain, or common ſenſorium, reſides in the medulla, or pith, which occupies the central parts of every bud and leaf, like the ſpinal marrow of animals, has not yet been certainly determined. By this medulla is meant only the pith of each individual bud, not that which is ſeen in the centre of a tree, which, like the wood which ſurrounds it, has long ceaſed to have vegetable life.

"The pith, or medulla of each bud, is ſuppoſed by its elaſticity to puſh out the central part of the bud; as the veſicular productions on the inſide of young quills are ſuppoſed to puſh forwards their early growth, and in ſome birds are ſaid by Mr. Hunter to receive air from the lungs. It is more probable that this pith, or medulla oblongata of plants, ſupplies the ſpirit of vegetation, ſince it exiſts in all buds in their moſt early ſtate, and does not communicate from one bud to another, and thus diſtinguiſh them from each other, and evinces their individuality." P. 137.

In the ſecond part, Dr. D. profeſſes to treat of the œconomy of vegetation, as far as it may ſerve the purpoſes of agriculture and gardening.

The

The ninth ſection, which is the firſt of the ſecond part, contains a variety of articles, which are arranged under a great many titles and diviſions, the principal of which are, 1, Seeds reſemble Eggs; 2, Buds are a viviparous Progeny; 3, Bulbs.

Under thoſe heads, the peculiar ſtructure of ſeeds, buds, and bulbs, their varieties, the manner in which they are unfolded, nouriſhed, enlarged, &c. are deſcribed and explained.

The tenth is a ſection of conſiderable length; it treats of manures, or of the food of plants, under the following principal titles: 1, The Chyle of all Animals is ſimilar; 2, Air; 3, Water; 4, Carbon; 5, Phoſphorus; 6, Lime; 7, Clay; 8, Spontaneous Manures; 9, Chemical Manures; 10, Inſect Manure; 11, Preſervation of Manures; 12, And Application of Manures.

From this ſection we ſhall tranſcribe the following paſſages, in order to give our readers ſome idea of its contents.

"If any one ſhould aſk, what is the food of animals? I ſhould anſwer, that in the moſt early ſtate of animal life the embryon lives on a mucilaginous fluid, with which it is ſurrounded, whether in the egg or womb: that in its infant ſtate the young animal is ſuſtained by milk, which its ſtomach converts into chyle." P. 187.

"What then is the food of vegetables? the embryon plant in the ſeed or fruit is ſurrounded with ſaccharine, mucilaginous, and oily materials, like the animal fetus in the egg or uterus, which it abſorbs, and converts into nutriment; while the embryon buds of deciduous trees, which is another infantine ſtate of vegetables, are ſupplied with a ſaccharine and mucilaginous juice prepared for them at the time of their production, and depoſited in the roots or ſap-wood of their parent trees; as in the vine, maple, and birch; which ſaccharine matter is ſoluble and miſcible with the water of the ſurrounding earth in the ſubſequent ſpring, and is forcibly abſorbed by their root-veſſels, and expands their naſcent foliage." P. 189.

"We now come to conſider the food of adult plants; and in this conſiſts the great and eſſential difference between the nutritive proceſſes of animals and vegetables. The former are poſſeſſed of a ſtomach, by which they can in a few hours decompoſe the tender parts of vegetable and animal ſubſtances by a chemical proceſs within themſelves, conducted in the heat of ninety-eight degrees, with a due quantity of water, and a perpetual agitation of the ingredients; which both mixes them, and applies them to the mouths of the abſorbent veſſels, which ſurround them. Whereas a vegetable being having no ſtomach is neceſſitated to wait for the ſpontaneous decompoſition of animal or vegetable recrements; which is indeed continually going on in theſe ſoils, and climates, and in thoſe ſeaſons of the year, which are moſt friendly to vegetation; but is in other ſituations, and in other ſeaſons, a ſlow proceſs in a degree of heat often as low as forty of Farenheit (in which the reindeer moſs, moſchus rangiferinus, vegetates beneath the

the ſnow in Siberia) and often without an adapted quantity of water to give a due fluidity, or any mechanical locomotion to preſent them to the abſorbent mouths of their roots; or in ſtill worſe ſituations adult vegetables are neceſſitated ſtill more ſlowly to acquire or produce their nutritive juices from the ſimpler elements of air and water, with perhaps the ſolutions of carbonic acid and calcareous earths, and perhaps of ſome other matters, with which one or more of them abound." Ibid.

In the explanation of the articles air, water, lime, carbon, phoſphorus, and others of this ſection, a ſketch of the new chemical theory is introduced; but it is a partial and ſuperficial view of that theory.

The eleventh ſection contains a variety of local deſcriptions of ſprings, wells, moraſſes, natural and artificial drains, and other ſuch like particulars, from which ſome theoretical, as well as practical methods are derived. To this ſection alſo belong the delineations and deſcriptions of two machines for watering lands; a complicated machine on the principle of Hiero's fountain, to raiſe part of the water of a ſpring or ſmall brook, where ſome feet of fall may be acquired, to a greater height, for the purpoſe of watering higher levels of ground; and an horizontal windmill, with a centrifugal pump, to raiſe water to a ſmall elevation, where no fall can be acquired.

The twelfth is a ſhort ſection, wherein the new theory of chemiſtry is employed for explaining the beſt methods of preparing and managing the ſoil for the production of plants.

The thirteenth ſection treats of light, heat, and electricity. It mentions ſome of the principal properties of thoſe natural agents, as alſo their influence on the vegetable kingdom. But in the explanation of thoſe ſubjects, the author ſeems to labour under the diſadvantages of a confuſed knowledge and unwarrantable prepoſſeſſions.

"Philoſophers," he ſays, "are not yet agreed, whether light and heat be the ſame fluid under different modifications, or two different fluids, which exiſt frequently together. The latter opinion ſeems to be more probable from the circumſtances related below, and alſo from the analogy of other aqueous, aerial, or ethereal fluids, which appear to conſiſt of two other fluids combined or diffuſed with each other. Thus water conſiſts of oxygen and hydrogen combined together. Atmoſpheric air of oxygen and nitrogen diffuſed together. Electricity probably conſiſts of two fluids, which may be termed vitreous and reſinous electricity. Magnetiſm alſo probably conſiſts of two fluids, which conſtitute northern and ſouthern polarity. The power of attraction ſeems to conſiſt of gravitation and of chemical affinity. And laſtly, the element of fire conſiſts I ſuppoſe of light and heat. P. 295.

He alſo ſays, afterwards:

"The mechanical theory of electricity invented by Dr. Franklin, is believed by some philosophers not so well to explain the various phenomena of electricity, as may be accomplished by an hypothesis of the existence of two electric fluids diffused together, and strongly attracting each other, one of them to be called vitreous, and the other resinous, electricity. The latter opinion I am inclined to espouse, but shall not here enter into a detail of the theory; but shall only observe, that the experiments on vegetation have been principally made with the accumulation of the vitreous electricity only, and the consequent exclusion of the resinous; that is, with what is commonly termed positive electricity, and not with what is termed negative electricity. It is therefore to be wished, that some future experiments may be made with the resinous or negative electricity in preference to the vitreous or positive electricity, or with both of them alternately or comparatively." P. 310.

The fact is, that the theory of two electric fluids has been forsaken by all the principal modern writers on electricity, as being incapable to explain a great number of phænomena; and the theory of a single electric fluid is universally adopted, as being both simple and sufficient to explain the phænomena.

With respect to its influence on vegetation, we believe that the experiments which have been made with the negative, are nearly as numerous as those which have been made with the positive, electricity. The result of those experiments has been represented differently by different experimentalists. This section likewise contains the description, with a drawing, of a curious machine on the principle of Mr. Bennet's doubler, which produces a constant accumulation of electricity, by the motion of the pendulum of a clock. The pendulum consists of a glass rod, the lower part of which is furnished with a flat and circular metallic plate, which passes alternately before two other similar plates, that are situated upon a proper stand; at the same time that the communication between those plates, or with one of them, and the ground, is formed by means of certain wires, which are fixed to the pendulum rod and to the plates. We are sorry that, for want of the plate, we cannot give a more adequate description of this machine.

The fourteenth section enumerates and describes the diseases to which vegetables are subject; and which are arranged under the the titles of, 1, Diseases from internal Causes; 2, Diseases from external Elements; 3, Diseases from Insects; and, 4, Destruction by Vermin.

The third part of this work commences with the fifteenth section, *on the Production of Fruits.* The contents of this section are arranged under the following principal divisions: 1, To produce fruit-bearing Trees; 2, To increase the Number of fruit Buds; 3, To perfect and enlarge the Fruit; 4, To preserve Fruit; and, 5, Verses on pruning Trees and Melons.

The

The manner in which thoſe intereſting ſubjects are treated, will ſufficiently appear from the following extract, which relates to the preſervation of fruits.

"As life whether animal or vegetable prevents putrefaction, and as many fruits exiſt long, after they are gathered from the tree, before they become ripe and die ſpontaneouſly, and in conſequence putrefy, as crabs, ſloes, medlars, and auſtere pears. The art of preſerving theſe conſiſts in ſtoring them, where the heat is neither much above or below 48 degrees, which is the temperature of the interior parts of the earth; that is, in a dry cellar, or beneath the ſoil, or well covered with ſtraw or mats in a dry chamber. As greater heat might make them ripen ſooner, than they are wanted, by the increaſed activity of their vegetable life; and froſt by deſtroying that life would ſubject them to putrefy, when they become thawed; as perpetually happens to apples and potatoes, which are not well defended from froſt. And laſtly, the moiſture would injure them many ways; firſt by its contributing to deſtroy their vegetable life; ſecondly in promoting the chemical proceſs of putrefaction; and thirdly by its encouraging the growth of mucor, or mould, which will grow in moiſt ſituations without much light or air.

"Too great warmth deſtroys both animal and vegetable life by ſtimulating their veſſels into too great activity for a time, whence a ſubſequent torpor from the too great previous expenditure of the living power, which terminates in death. After the death of the organization a boiling heat coagulates the mucilaginous fluids, and if continued would I believe prevent the chemical fermentation of them; and that thus both vegetable and animal ſubſtances might be preſerved. The experiment is difficult to try, and could not therefore be of much practical utility if it ſhould ſucceed.

"Great cold on the contrary deſtroys both animals and vegetables by the torpor occaſioned by the defect of ſtimulus, and a conſequent temporary death. Afterwards if a great degree of cold be continued, in ſome caſes the expanſion of their freezing juices may burſt the vegetable veſſels, and thus render the life of them irrecoverable." P. 426.

The contents of the ſixteenth ſection, *on the Production of Seeds*, are arranged under nine principal heads; namely, 1, To produce Seeds early; 2, To produce Seeds in great Quantity; 3, To ripen Seeds; 4, To generate beſt Kinds of Seeds; 5, To collect good Seeds; 6, To determine the Goodneſs of Seeds; 7, To preſerve Seeds; 8, To ſow Seeds advantageouſly; 9, Queſtion concerning general Encloſure; *Cain and Abel.*

As the laſt article will moſt likely excite our readers curioſity, we ſhall tranſcribe the extraordinary paſſage, wherein Cain and Abel are moſt ſtrangely turned into political hieroglyphics.

"One very important conſequence of any country producing a greater quantity of corn, than it conſumes, and of thence exporting it to foreign nations, even by means of a bounty, conſiſts in its certainty of

of preventing famine, the moſt dreadful of human calamities; as in years of ſcarcity the ſtream of exportation can be ſtopped, and produce an ample ſupply by its ſtagnation at home.

"Hence when a great part of any tract of country becomes employed in paſturage inſtead of agriculture, the inhabitants will become conſumers of fleſh inſtead of conſumers of grain, and will conſequently decreaſe in number from the want of ſufficient ſuſtenance. Beſides which the people of agriculture are more active and robuſt than the people of paſturage, and more ingenious in the invention and uſe of machines neceſſary for the more artful cultivation of the ſoil, as well as more numerous, and will conſequently become ſuperior to them in arms and arts, and may in proceſs of time conquer them; which reminds us of the Egyptian Dynaſty of Shepherd-kings, who were ſubdued by their agricultural rivals; and alſo of the allegorical hiſtory of Cain ſlaying Abel, which were probably the names of two political hieroglyphic figures repreſenting the ages of paſturage and of agriculture before the invention of letters." P. 467.

The principal diviſions of the ſeventh ſection are under the titles of, 1, Tuberous or bulbous Roots; 2, Palmated or branching Roots; and, 3, Barks.

The principal diviſions of the eighteenth ſection have for titles, 1, Leaves are the Lungs of Vegetables; 2, Wood is produced from Leaf-Buds.

The contents of the nineteenth ſection are arranged under eight principal diviſions; namely, 1, Flowers from Seeds; 2, Flowers from Buds; 3, Flowers from Roots; 4, Eſculent and medicinal Flowers; 5, Flowers uſed in the Arts; 6, Nutritious Parts of Vegetables; 7, Happineſs of organized Nature; 8, Cultivation of Brocoli, a Poem.

The twentieth, or laſt ſection, contains *a Plan for diſpoſing part of the Vegetable Syſtem of Linneus into more natural Claſſes and Orders.*

Dr. Darwin obſerves, with much acuteneſs, that thoſe claſſes which are deduced from the proportions or ſituations of the ſtamina, or which include the number of the ſtamina along with their proportions and ſituations, appear to be more natural claſſes, than thoſe which are diſtinguiſhed ſimply by the number of them. Hence, he ſays,

"As the claſſes deduced from the proportions or ſituations of the ſtamina alone, or conjointly with their reſpective number, appear thus to produce more natural diſtribution of vegetables, than thoſe derived ſimply from their number; it might have been more fortunate for the ſcience of Botany, if the great author of the ſexual ſyſtem had turned his mind to have claſſed all of them from the proportions, ſituations, and forms of the ſtamina alone, or from theſe conjointly with their number, and to have diſtinguiſhed the orders according to the proportions, ſituations, or forms of the piſtilla alone, or conjointly with their numbers.

"The

"The great uſe of diſtributing plants into natural claſſes is not only for the purpoſe of more readily diſtinguiſhing them from each other, and diſcovering their names, but alſo for that of more readily detecting the virtues or uſes of them in diet, medicine, or the arts; as for the purpoſes of dying, tanning, architecture, ſhip-building; which has already been happily experienced in attending to the genera or families of plants, which are all natural diſtributions of them, whence the ſame virtues or qualities generally exiſt among all the ſpecies of the ſame genus, though perhaps in different degrees.

"2. But another great advantage would probably occur from deducing the characters of the claſſes of vegetables from the ſituations, proportions, or forms of the ſexual organs rather than from their number; which is, that theſe criterions of the claſſes and orders would be much leſs ſubject to variation." P. 565.

This author then proceeds to ſhow in what manner the characters of the claſſes and orders might be formed; and points out ſeveral advantages which are likely to attend the adoption of ſuch a plan. He acknowledges, however, the difficulty of the undertaking, and the danger of introducing other inconveniences by the attempt.

The above-mentioned ſections are followed by a few pages of additional Notes; to which is ſubjoined an ample Appendix on the improvement of the Drill-Plough, and an Index.

This work contains twelve copper-plate engravings.

Should the reader, after this rather long account, deſire our opinion of the work, we may expreſs it in the following conciſe manner:

A ponderous quarto volume, of upwards of 600 pages, not thinly printed, and worth a guinea and a half, contains a vaſt number and variety of particulars; namely, ſcientific, hiſtorical, economical, political, poetical, ſerious, jocoſe, true, falſe, and doubtful. They are moſtly extracted from the works of other authors; but they are digeſted and arranged without much diſcrimination, or proper criticiſm. The ſuperficial manner in which this author treats the very promiſing titles of the ſections, frequently induces his readers to aſſert, that he *keeps the word of promiſe to our ear, and breaks it to our hope.*

ART. III. *Alfred, an Epic Poem, in Six Books. By Henry James Pye.* 4to. 1l. 5s. Wright. 1801.

ON the difficulties attending the production of an Epic Poem it muſt be unneceſſary to expatiate, readers of all deſcriptions being agreed that it is the moſt arduous effort of poetical ſkill, and requires the co-operating favour of all the Muſes.

How

How far Mr. Pye is qualified for ſuch an undertaking, a very long catalogue of publications, which have each, and all, been received with warm applauſe, ſatisfactorily teſtifies. The ſubject which he has choſen for the preſent exerciſe of his poetical talents, is one which comes home to the feelings of every true Engliſhman; and, conſidering the circumſtances of the preſent period, is moſt peculiarly appoſite. The ſtory of Alfred alſo contains within itſelf all that the livelieſt imagination, aided by the trueſt and warmeſt patriotiſm, could poſſibly require. The anecdotes it involves are ſo various, and ſo intereſting; and the great and important conſequences which are produced, diſtinguiſh it with every feature, and every quality, a poet could demand.

Mr. Pye has divided his Poem into ſix Books, with an arrangement of the ſeveral parts, which indicates a claſſical taſte and correct judgment.

The Firſt Book introduces the arrival of Alfred at the court of Gregor, King of Caledonia. After beſtowing ſome animated lines on the ancient hoſpitality of the Scotiſh nation, the poet happily makes the reader acquainted with the principal incidents in the life of Alfred, to the period of his being defeated at Wilton by the Danes.

We think the Introduction ſpirited and pertinent, except perhaps that it is a little enfeebled by a quotation at ſo early a period as the tenth line. It is impoſſible not to compare the appearance of Alfred before the Scottiſh monarch, with that of Ulyſſes at the court of Alcinous—"Stranger, whoe'er thou art," &c. &c. is conceived and expreſſed in the true ſpirit of Homeric narration.

The Second Book deſcribes the ſuccour offered Alfred by Gregor, their ſhipwreck on the coaſt of Wales, with the well-known and popular ſtory of the retreat of Alfred to the neat-herd's cottage. The reader will be pleaſed to ſee how this part of the Poem is managed.

> "Not to the ſplendid palace of the great,
> The pride of affluence, or the pomp of ſtate,
> Is Charity confin'd,—her heavenly reign
> Scorns not the hovel of the cottage ſwain.—
> Soon from the cates, by frugal labour ſtor'd,
> The aged herdſman ſpreads his homely board,
> And the neat houſewife with aſſiduous care
> Joys in the hoſpitable toil to ſhare,
> While courteſy, not ſuch as courts impart,
> But the pure language of the generous heart,
> Vouches, with ſmiles that Flattery ne'er expreſs'd
> The genuine welcome of the wandering gueſt.

Around

Around the monarch, as the infant race
The narrow room in childiſh gambol trace
His warlike hands in ſportive frolic ſeize,
Or cling, with liſping fondneſs, to his knees,
His manly boſom melts with mild delight,
The ſcenes of joy domeſtic charm his ſight;
And while his hoſts with hoſpitable care,
Their viands for their unknown king prepare,
With all a parent monarch's feelings fraught,
His whiſpering fancy thus embodies thought—
"Here in full colours to my eyes are ſhown
The true ſupporters of the regal throne;
'Tis from induſtrious Labour's hard-earn'd bread,
That Opulence is deck'd, and Luxury fed,
'Tis from the ruſtic ſwain's diurnal toil,
Who bows the woods and turns the ſtubborn ſoil,
Tends his meek flock beneath inclement ſkies,
Bids orchards bend with fruit, and harveſts riſe,
That Commerce draws, with powerful graſp, the ſtores
Of every clime from Earth's remoteſt ſhores,
That navies o'er the obedient billow ride,
That gallant armies ſhine in banner'd pride.
All that the ſwelling ſail and cordage yield,
The bark itſelf was rear'd on Labour's field;
The radiant arms in War's bright van that ſhine
Were dug, by ruſtic labour, from the mine;
From ruſtic labour ſprings the iron frame
Nor danger can appal, nor hardſhip tame.
The ſons of ſedentary Art in vain
Pour ranks, unuſed to labour on the plain;
Subdued by toil and want each ſickly form
Shrinks like the flowret from the vernal ſtorm,
While Labour's hardy ſon the blaſt defies
As England's foreſts brave her turbid ſkies.
"As now my failing powers your kindneſs feel,
True guard and glory of my country's weal,
Never while life's warm current bathes this heart,
Shall the ſtrong image, now impreſs'd, depart.
And, 'mid the proſperous ſcenes of regal ſtate,
If proſperous ſcenes may yet on Alfred wait,
Still ſhall remembrance cling with ceaſeleſs force
To Splendour's baſis, and to Plenty's ſource.—
Yes! England's future laws ſhall careful ſhield
The manly ſwains who cultivate her field,
Though Commerce ſpread her boundleſs ocean wide
O ſacred be the ſprings that feed her tide,
Sacred the ſteady rock on which ſhe ſtands
And views her empire ſtretch'd o'er diſtant lands;
An empire built on Agriculture's race,
Firm as the rocky mountain's ſolid baſe,

But,

But, fed by waves from Luxury that flow
Looſe as the vapoury clouds that ſhade its brow."
As thus deep wrapt in wandering Francy's dreams
Victim of inward woe the monarch ſeems,
Oft gazing, paſſion-ſtung, with liſtleſs ſoul,
On untouch'd viands, and the untaſted bowl;
With hoſpitable zeal the ruſtic pair
By friendly converſe, tried to ſoothe his care—
Deeming his breaſt by private ſorrow wrung,
On public woes their tale inceſſant hung,
And to his wounded ear their words relate
What new-born woes on wretched Albion wait.—
How horde ſucceeding horde in countleſs band,
Spread deſolation o'er the ruin'd land,
Swept o'er the cultured plains in ſanguine flood,
And mark'd their courſe by carnage, and by blood.
His hours, employ'd in conſtant tales of woe,
Nor beam of hope, nor ſmile of ſolace know;
Still heaves his boſom with the heart-felt ſigh,
Still patriot ſorrow dims the monarch's eye.
Day after day fleets on in cheerleſs mood,
While as the ſwain his ſylvan toil purſued,
Sad o'er the hearth the penſive hero hung,
Fix'd his unweening eye and mute his tongue,
Deeply intent on ſcenes of preſent woe,
Or planning future vengeance on the foe,
The objects round him, like the viewleſs air,
Paſs o'er his mind, nor leave an image there;
Hence oft with flippant tongue, the buſy dame
The reckleſs ſtranger's apathy would blame,
Who, careleſs, let the flame thoſe viands waſte
His ready hunger ne'er refuſed to taſte.
Ah! little deeming that her penſive gueſt
High majeſty, and higher worth, poſſeſſed;
Or that her voice preſumptuous dared to chide
Alfred, her country's ſovereign, and its pride." P. 58.

We think the Third Book ſuperior in animation and dignity to the reſt. The ſubject, indeed, affords more food for poetic genius, being principally occupied in the deſcription of the bards, and their prophecy of the future fortunes of Alfred and his poſterity. It would be great injuſtice to Mr. Pye not to give a ſpecimen of the powers which are here diſplayed.

"The tempeſt's voice that uſher'd in the day,
In diſtant murmurs faintly dies away,
The ſcreaming birds their boding carol ceaſe,
And even the torrent's roar ſeems huſh'd in peace.
While, from the rock's deep boſom, notes ſo ſweet,
Of ſuch enchanting ſtrain, the hero greet,

Entranced

Entranced he ſtands, the lay-divine to hear,
And all Elyſium opens on his ear.
The dulcet numbers ceas'd, with awe-ſtruck breaſt
Alfred the genius of the place addreſs'd:
"Whoe'er thou art, whether of mortal line,
Bleſs'd with celeſtial gifts, and ſong divine,
Or ſome attendant of the angelic hoſt,
The holy guardian of this favour'd coaſt,
Before whoſe voice obedient tempeſts fly,
Whoſe lays melodious calm the troubled ſky,
To me propitious be thy pow'rs inclin'd,
To me moſt loſt, moſt wretched, of mankind."
A hollow murmur check'd him as he ſpoke,
And from the rock, a voice tremendous broke—
"O, King of England! not to man is giv'n
To fathom or arraign the will of Heav'n!
Oft in the bright ſerene of proſperous days,
Unſeen the Demon of Deſtruction plays;
Oft thro' Misfortune's drear and bleak abode,
To power and greatneſs lies the rugged road,
'Tis man's to bow beneath the chaſtening rod,
Virtue's true meed lies in the hand of God."
With ſudden horror rock'd the trembling ground,
And diſtant thunder ſhook the vaſt profound;
When, from the cave, a venerable form
Stalk'd forth, announc'd by the preluding ſtorm.
About his limbs a ſnowy garment roll'd,
Floats to the wind in many an ample fold;
His brow ſerene a rich tiara bound,
And looſe his ſilver treſſes ſtream'd around;
In his right hand a golden harp declar'd
The ſacred function of the Druid bard.
Soon as the royal chief the viſion ſaw,
To earth he bent with reverential awe.
"Riſe, ſon of regal dignity," he ſaid,
"Nor bow to human duſt thy laurel'd head!
Mortal like thee I draw precarious breath,
Subject to pain, to ſorrow, and to death;
'Tis thine o'er mighty nations to preſide,
Command their armies, and their councils guide;
'Tis mine to look beyond Time's paſſing date,
And read the page obſcure of future fate,
Strike with bold hand, the free prophetic lyre,
And wake to diſtant years the warbling wire:
Our powers alike, by power ſupreme, are given,
Each but the feeble miniſter of heaven.
'Mid fam'd Cornubia's rocks waſh'd by the main,
Oft have I liſten'd to the myſtic ſtrain,
What time on old Bellerium's topmoſt height
Aerial viſions ſwam before my ſight,

And

And lay divine, by voice immortal, ſung
In heavenly cadence o'er my ſenſes hung.
Nor is to me unknown the ſacred lore
Of Mona's Druid caves, and Arvon's ſhore.
Even now I feel the enthuſiaſt flame ariſe,
And unborn ages burſt upon my eyes;
Viſions of diſtant times before me roll,
And all the Godhead ruſhes on my ſoul."
His eye-balls as he ſpoke with rapture glow'd,
His ſnowy robes in ampler volume flow'd,
The radiant fillets that his temples bind,
Burſt:—looſer float his treſſes to the wind;
His form expands, he moves with firmer tread,
And lambent glories play around his head:
With rapid hand he ſtrikes the ſacred lyre,
To ſtrains of rapture wakes the thrilling wire,
And, to the ſound reſponſive pours along
The fervid energy of myſtic ſong." P. 83.

With the concluſion of this dignified part of the compoſition we ſhall cloſe our ſpecimens.

"And ſee, by fair Auguſta's ſtately towers,
Pellucid Thames his placid current pours,
Wafting, thro' many a league of Albion's reign,
The golden produce of her happy plain,
Or, bearing on his refluent tide, the ſail
Of Commerce, ſwell'd by fortune's favouring gale.
To pile her marts contending nations meet,
The world's productions offering at her feet.
Whate'er of wealth in various regions ſhines,
Glows in their ſands, or lurks within their mines;
Whate'er from bounteous Nature men receive,
Whatever toil can rear, or art can weave,
Her princely merchants bear from every zone,
Their country's ſtores increaſing with their own.
And as the dewy moiſture Sol exhales,
With beam refulgent, from irriguous vales,
Deſcends in favouring ſhowers of genial rain,
To fertilize the hill and arid plain,
So wealth, collected by the merchant's hand,
Spreads wide in general plenty, o'er the land.
"Phantoms of glory, ſtay! They fleet along,
Born on the ſtreams of viſionary ſong.
Hear ye yon ſhout?—The ſhout of triumph hear!
It ſwells, it burſts, on my enraptur'd ear.——
The hour of vengeance comes! On yon bleak heights
The vulture claps his wings, and ſnuffs the fight.
See o'er the ranks the crimſon banners float!
Hark the loud clarion ſwells the brazen note!
Denmark's dark raven, cowering, hears the ſound,
His flagging pinion droops, and ſweeps the ground."

He

He ceaſed.—Amaz'd the wondering warrior ſtood,
The myſtic numbers chill'd his curdling blood.
Pale ſinks the ſeer in ſpeechleſs exſtaſy,
Wild heaves his breaſt, and haggard rolls his eye:
Till ſeizing with his hand the ſacred lyre
His ſkilful fingers ſwept again the wire,
Soft o'er his mind the ſtream of muſic ſtole,
And ſooth'd the labouring rapture of his ſoul." P. 164.

The Fourth Book purſues the tale, and pleaſingly exhibits an account of Alfred's various difficulties, and his ſagacity and reſolution in overcoming them. The fortunate junction of Donald and his Scottiſh troops with Alfred, &c. properly concludes this Books.

The Fifth Book commences very agreeably with the intereſting epiſode of Ceolph and Emmeline, and concludes with a ſpirited account of the famous battle of Eddington, the ſubject of ſo many intellectual exertions both in proſe and verſe.

The Sixth Book repreſents the conſequences of the battle of Eddington, the circumſtances attending the ſurrender and converſion of Guthrim, Prince of the Danes. A ſecond prophecy is introduced, telling the future fortunes of Alfred, and of the Britiſh Iſlands. The work concludes with the repreſentation of the homage of the united army to Alfred. The prophecy in this Book is conducted with great ingenuity, and the alluſions to the trial by jury, and the union with Ireland, are remarkably well contrived and introduced.

We have no ſcruple in ſaying, that the preſent is by far the firſt of all Mr. Pye's compoſitions, and that to which he may principally truſt for the duration of his fame. Where bold, warm, and energetic language, ſeems indiſpenſably neceſſary to the ſubject, the reader will never be diſappointed; and in thoſe not leſs intereſting or pleaſing ſcenes, which exhibit retired and ſocial life, it is impoſſible not to be delighted with the eaſe, elegance, and harmony, of the verſe. That ſome defective, and ſome feeble lines ſhould ſteal into ſo elaborate a work, as it might naturally be expected, may be eaſily forgiven; but of theſe ſo few examples occur, that it would be invidious to deſignate them. It is, on the whole, a compoſition ſo creditable to the author, and ſo agreeable to the critic, that we moſt reluctantly turn from it to encounter a hoſt of dulneſs which obtrudes itſelf on the eye, and oppreſſes every ſenſe by its ſomniferous operation.

It is proper to add of this publication, that it is one of the moſt elegant and beautiful ſpecimens of typography that ever were produced from the Engliſh preſs.

ART. IV. *An Epitome of Military Events, or Hiſtorical Eſſay upon the preſent War. No. I. to VI. Vol. I. containing the moſt remarkable Occurrences from the Reſumption of Hoſtilities in the Month of March to the End of September,* 1799. *Illuſtrated by Maps and Plans. Tranſlated from the French.* 8vo. 372 pp. 10s. 6d. Egerton. 1800.

"IN compliance with the reiterated inſtances of ſeveral officers of the Britiſh army," ſays an Advertiſement prefixed, "T. Egerton has been induced to publiſh the following tranſlation of the *Precis des Evenemens Militaires*, which he ventures to ſay will be found to poſſeſs a degree of correctneſs and fidelity, worthy of the much-admired original. This *Epitome of Military Events* is generally allowed to be the moſt intereſting and impartial account that has hitherto appeared, of the movements of all the armies on the continent."

In this allowance we concur with the generality, only making a deduction from the impartiality aſcribed. No native of France perhaps, no republican of France certainly, *could* or *would* deſcribe the victories of Britain, ſo illuſtrious as they are in the preſent war, illuſtrious beyond all the ſplendour of all our former wars, with a particularity adequate to their importance in our eſtimation, or in their own nature. The writers (for they ſpeak of themſelves in the plural number) have accordingly thrown theſe actions into ſhade, by the ſhortneſs of their deſcriptions. They allow the glory of the deeds, but they dwell not upon the circumſtances of them. They dwell upon the battles of the armies, but they paſs haſtily over the engagements of the fleets. This may, in ſome meaſure, be attributed to their inexperience of engagements at ſea, and to their knowledge of battles upon land. Yet it is much more aſcribable, we believe, to *the partiality of patriotiſm*, which in a republican's, or even in a royaliſt's boſom, loves not to expatiate upon the triumphs of Briton. Of the principle, and of the feeling, we have a ſtriking inſtance, in their account of that battle of Aboukir, at the thought of which every Britiſh heart beats for joy. The French Admiral, they ſay,

"moored his ſquadron in an unfavourable poſition, where the hazards and dangers of an engagement were not counterpoiſed by the advantages of a longer ſtay in theſe ſeas, on account of the ſucceſs of the expedition."

This repreſentation indeed is not *accurate in itſelf*, as it imputes the ſtay of the French fleet on the coaſt of Egypt to the will of the Admiral, when it was produced by the command of the General. "The general opinion was," ſays Jaubert,

In a *private* letter to the Minister of Marine, "that as soon as the debarkation was effected, we should have sailed for Corfou; *the General has decided it otherwise**." So plainly was the stay of the fleet produced by the orders of Bonaparte! Yet Bonaparte had the effrontery afterwards, in order to throw the blame upon the Admiral, to assert he himself had ordered him either to enter the port of Alexandria, or depart for Corfou†! He knew not then of the intercepted letter, and these authors know as little of it, adopting the falsehood of Bonaparte for a truth, and uniting with him in the unjust censure of the Admiral. We thus come, by accident, at once to notice the inaccuracy of these authors in *some* points, and the inclination of their prejudices towards the side of Bonaparte. We now come to see in a full point of view the reasons which induced them to move,

Smooth-sliding without step,

over the energetic efforts of our navy. Partial from patriotism, prejudiced from republicanism, they rest with pleasure only on the successes of the republicans, and the struggles of the continent against them. "*This fault*," add the authors, in the same strain of speaking inaccurately upon points, that have long been illustrated by authentic vouchers, and of derogating from the well-earned fame of our navy, "put the bold and skilful Admiral Nelson *in possession* of the remainder of the French fleet in the Mediterranean, *in the only situation where*, in spite of the most obstinate resistance, *its entire destruction was possible*." This is as inaccurate as the preceding. "I arrived there in the afternoon," the Admiral himself assures us some days before the battle, "and formed a line of battle at two thirds of a cable's length, the headmost vessel being *as close as possible to a shoal to the north-west* of us, and the rest of the fleet forming a kind of curve along the line of deep water, *so as not to be turned by any means in the south-west*‡." This is the Admiral's own account. How then can these mere *landlubbers* pretend to contradict, without attempting to refute it? So strongly tinctured with prejudice in favour of republican France are these authors; and they proceed in the same strain of inaccuracy, and in the same style of prejudice: "it was even doubtful whether he would, or indeed whether he ought to, have ventured to attack it in the open sea." That he

* Copies of Original Letters from the Army of General Bonaparte in Egypt, Part I. p. 33.
† P. 34.
‡ Original Letters, p. 42.

would is plain, from a teſtimony, to which theſe writers appear not to have once attended, perhaps becauſe it was Britiſh; and that therefore he *ought*, even they will not preſume to doubt. Nelſon "had the happineſs to find," we are told, by the beſt of witneſſes, on the junction of Troubridge's ſquadron with his ſhips, "that to the Captains of his ſquadron *he had no neceſſity* to give directions, *for, being in conſtant readineſs for battle*, on this point their zeal anticipated his utmoſt wiſhes, *for the decks of all the ſhips were kept perfectly clear night and day*, and *every man was ready to ſtart to his poſt at a moment's notice*; it was a great ſatisfaction to him likewiſe to perceive, that the men of all the ſhips *were daily exerciſed at the great guns and ſmall arms*, and that *every thing was in the beſt ſtate of preparation for actual ſervice**."—"It had been his practice during the whole of the cruize," adds our witneſs on Nelſon's arrival at Alexandria, and finding the French fleet near it, "whenever the weather and circumſtances would permit, to have his captains on board" his own ſhip "the Vanguard; where he would *fully develope to them his own ideas of the different and beſt modes of attack*, and *ſuch plans as he propoſed to execute upon falling in with the enemy*, whatever *their poſition or ſituation might be*, by day or by night. *There was no poſſible poſition in which they could be found*, that he *did not take into his calculation*, and *for the moſt advantageous attack of which* he had not *digeſted* and *arranged* the *beſt poſſible diſpoſition* of the force which he commanded†." Theſe teſtimonies would be ſufficient of themſelves, to prove the temerity of the French authors, in their ſtatements and in their ſurmiſes on this point. But, to prove our charge ſtill more, we ſubjoin a third extract from this authentic evidence. "Had he fallen in with the French fleet *at ſea*," it tells us, "that he might make *the beſt impreſſion* upon *any* part of it, which ſhould appear *the moſt vulnerable* or *the moſt eligible for attack*, he divided his force into three ſubſquadrons; *two* of theſe *were to attack* the *ſhips of war*, while the *third* was to *purſue the tranſports*, and to *ſink and deſtroy as many as it could*‡." Yet, in ſpite of all this overpowering evidence, in pure ignorance of it, probably, theſe republican writers raiſe a doubt whether Nelſon *would* or *ſhould* have attacked the French fleet in any poſition but that in which he found it, and in which, as the ſtrongeſt poſition poſſible, its own Admiral had poſted it.

* Authentic Narrative, by an officer of rank in the ſquadron [Captain Berry] edit. third, p. 9–10.

† P. 17. ‡ P. 18—19.

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We make not theſe remarks with any invidious deſire of detracting from the general merit of the work before us. We came involuntarily to the point; but we owed to the public, and to ourſelves, the juſtice of marking that mode of ſhading off the luſtre of Britiſh glory, which we could not but ſee at once in this account of the battle of the Nile, by a brevity in deſcribing it; and of tracing thoſe inaccuracies in the account, which are all calculated for the ſame purpoſe. This juſtice was alſo the more requiſite, as the publiſher had ſo highly applauded the original, upon the authority of ſeveral of our own officers, and as our own opinions will be found hereafter ſo fully coincident with his or theirs, in other reſpects. Yet we have ſaid enough, we truſt, to ſhow a partiality, and an inaccuracy, which had been overlooked by them, and to ſhow with what caution even the beſt narratives of republican writers muſt be received, when the triumphs of Britain are entruſted to their reluctant pens.

Having ſaid ſo much on this preliminary point, we go on to acknowledge, in general, that we think it extraordinary, in a work written ſo near to the very actions deſcribed, as three weeks*, that ſo much of concentrated good ſenſe, ſo much of combined notices concerning paſt or preſent actions, ſo much of military ſagacity, antiquarian knowledge, and political diſcernment, ſhould be united. At this conſtellation of excellent qualities, we are equally delighted and aſtoniſhed; and our readers, we doubt not, will ſhare thoſe ſenſations with us, when we preſent to them a few paſſages from the work. We ſhall indeed produce the more, to counteract, in a proper degree, that proſcription, which we have found ourſelves compelled to fix, with the hand of juſtice, upon one particular part.

"It will one day be matter of aſtoniſhment," the authors remark, concerning the war in Switzerland, and among the Griſons, in May, 1799, "that ſo many barriers, which were reckoned inſurmountable obſtacles to the march of an army, ſhould have been forced; and that the obſtinate and very active defence of a number of troops, which certainly would in former times have been judged more than ſufficient to bar all the paſſes, ſhould not longer have checked the attacking army. It will be aſked, if more ardour was diſplayed in the attack, or leſs vigour and firmneſs in the defence? If new arms, or new means, were employed in the battles? If the connexion and application of the manœuvres of the different arms, [with and] to the different

* "We ſhall never ſuffer," the authors promiſe in their ſecond monthly number, "an interval of more than three weeks to elapſe from the ſtate of theſe events, to that of the publication of our Epitome."

nature

nature of the country and of the ground, were changed?—Undoubtedly not; and very probably the art of war had already attained under all these points of view its highest perfection. Frederick II. the Cæsar of our age, had left few discoveries to be made, few branches to be perfectionated*, in modern tactics.

"But in proportion as general combinations have been extended and planned, it has been the same with the strongest posts, and places deemed impregnable in mountainous countries, as with places [and posts] in level countries†. If these posts do not secure the possession of the loftiest and steepest height; if they are not the key of the smallest intervals in the chain, that of the first passages opened by the waters, which increasing by degrees, and becoming level like their stream, lead to the entrance of the fertile and extensive vallies; they have merely a relative and momentary importance.

"Since travellers have made tracks across abysses of ice, since these new regions have been explored, the art of war, which engrosses all the tributes of the sciences, which grasps at all the progresses of human understanding, has caused new risks to be run, occasioned new experiments to be made; and military talents and boldness must have excited men to efforts, not less strenuous" *even more strenuous*, as the argument requires the language to have been, "than those of curiosity and natural science.

"When means have been found to climb the frozen summits of the Alps, and to forward bodies of troops and artillery along paths hardly trodden by the most intrepid sportsmen; the great plans of attack and defence are soon executed, as nature had herself linked the middling acclivities and heights to the chains and principal masses. Her secrets have been discovered; her immutable order has been recognised, even in her most whimsical caprices; to the chaos of the Great Alps a clue has been found; topographical maps have been *perfectionated*, the most minute details collected, and localities delineated with an art and precision heretofore unknown. This exact knowledge of the grand conformation, of the *osteology* of the mountains (if we may be allowed that expression) has inspired generals and staff-officers with ideas more grand and more simple. Roads of communication more beaten have been examined with greater attention. In short, a new topographical scale has been established, for warlike operations in mountainous countries; and generals have ventured to detach corps‡ to greater distances, in order to secure a commanding position, which made them masters of large spaces of ground.

"These advantages are so well profited by in the war of Switzerland, that the blows struck upon the frontier of the Tyrol and the Grisons, at thirty and forty leagues from the central position of the armies,

* A word that frequently occurs in the translation, but has too Frenchified an air to be considered as actually British.

† The two words between brackets we have supplied, as wanting to the fullness of the sentence.

‡ This *plural* use of the word is not perhaps yet licensed, but is very necessary.

were

were inſtantly felt; obliged movements to be made, and cauſed plans to be changed, as if thoſe diviſions, ſeparated by ſo many difficulties, by ſo many natural intrenchments, had been contiguous to the main body of the army from which they were detached.

" No obſtacle being able to impede the general movement, at leaſt for a ſufficient length of time to oblige the parties ſuperior in force to depart from that ſimple plan of operations, which might be called the natural and topographical plan; and which conſiſts in outflanking the wings of an army, and turning and deſtroying his ſupports, without regard to his particular poſition; the conſequence has been, that in carrying on a mountain war, the ſtrength of poſts and poſitions is no longer ſo great a counterpoiſe as formerly, to the ſuperiority of numbers."

Theſe remarks ſhow their own novelty and juſtneſs. They mark the war of the ſpring of 1799, by the characters peculiar to it. But to theſe the authors have added a long diſſertation, in the form of a note appended, on the original formation, and the preſent improvements, of the horſe-artillery. We wiſhed to have laid a part of this before our readers, as equally juſt and novel with the remarks themſelves. They have alſo added a ſecond, in the ſame form, upon " one of the branches of mathematical ſcience, the improvement of which has moſt contributed to the improvement of the military art,—Topography, which in its turn has been greatly improved by the ſtudy of the art of war." This is equally replete with notices as novel to us, as they are apparently juſt in themſelves; and we equally wiſhed to preſent our readers with a ſpecimen of this. But we find ourſelves compelled by the multiplicity of obſervations, original and convincing, to paſs them both over, and to puſh forward for another extract, that will unite with the preceding.

" If any doubt could ſtill be entertained," the authors inform us, concerning the military events of May and June, 1799, " of the changes which have recently taken place in the art of war, or (to ſpeak more correctly) of the developement of the means, carried far beyond the limits in which they appeared to be circumſcribed, and which we have particularly pointed out in the *mountain* war; the moſt convincing proofs will be found of theſe changes, in ſurveying this ſecond period of the campaign. Such of our readers as are more particularly intereſted in the hiſtory of the art, will not complain of our repeating this obſervation, and of our having juſtified it by the example of numerous battles, fought in Switzerland between the army of the Archduke and that of General Maſſena. The ſtudy of ancient wars, and of the campaigns of the moſt celebrated generals, and experience in the wars of this century anterior to the preſent, will no doubt afford this claſs of our readers examples, of engagements equally important, of battles equally bloody, and of manœuvres equally ſkilful; but they will

will agree with us, that never were so many and such important objects undertaken at the same time. It is even because there is no longer any proportion between the extent of the scene, and the number of actors and engines of war by which it is occupied; that, in order to be sufficient to fill it, the armies are in a manner forced to multiply themselves by their movements: hence it is, that the actions are more frequent. When once an army is in motion, either to dislodge an enemy's army from a position, or to take up one which may secure it from a general attack, at whatever point the action may commence, it rapidly spreads through all the seat of war. This was the case in Switzerland, where from the 14th of May, the day of the attack of Lucienstieg in the Grisons, till the 6th of June, the two armies were continually engaged from the summits of the Glaciers, to the very conflux of the rivers which there take their source, and from the three lines of defence we have before mentioned; the Limmat, the Reass, and the Aar, which receives them below Baden, and carries to the Rhine this triple tribute of all the waters that flow from the Upper Alps towards the north, leaving to the Rhone only those of the double chain of mountains of the Valais.

"In this immense space, the same battle lasted nineteen days; for, if we must still apply this denomination, it can only be to those actions [which are] so connected with each other, that the strongest positions are nothing but the mere posts or points of a general line, which the mind alone can comprehend, and which are all at once both attacked and defended. The marches, always forced, are continual manœuvres and battles, and the manœuvres in presence of the enemy simultaneous shocks and charges. The duration of these terrible battles is no longer reckoned by the number of hours, but by the number of days.

"What can however be the consequences of this kind of war, of this consumption of men and money, of this rapid destruction of the most powerful armies? What sudden changes of fortune, and even of existence, which countries experience, can bring about enterprises so vast and so hazardous?—These are important questions, which we shall more than once have occasion to investigate.

"In the recent operations in Italy, we might have found such examples; and have likewise shewn, that habit has so familiarized us to this uninterrupted succession of engagements, to these sudden strokes, that a few days spent in reconnoitering, during which however strong advanced guards and entire divisions were constantly fighting bloody battles, were almost considered as a cessation of movement between the armies of Italy."

These observations appear to be at once judicious and deep, drawn from the very quality of the war, and marking strongly the military sagacity of the writers. To such general observations alone must we confine our extracts, as we cannot enter with the authors into the details of battles. But we shall now turn to a a general observation, that shows these authors in a new light, and interests our feelings in a new manner. It is a long note to the chapter of these events.

"The

"The victories of the republic," they remark concerning the French invaſion of Switzerland; "its exiſtence recognized by the principal powers; the peace of Campo Formio; a congreſs compoſed of all the deputies of the ſtates of Europe, with the exception of thoſe which the fiat of the Directory had excluded; the power which the Directory had recently aſſumed in France; and that which it was ſuppoſed to poſſeſs of ruling the deſtinies of the continent; all theſe advantages had occaſioned paſt crimes to be forgotten, or had placed them in the rank of thoſe uſurpations, which are conſidered as legitimate, on account of their magnitude and their ſucceſs.

"It is in theſe circumſtances, it is when every thing bowed down before the Directory, when the moſt celebrated of their generals, Buonaparte, was in paſſing through Helvetia paid more honours, and received them with leſs reſpect, than Cæſar or Pompey could have done in Spain, in Egypt, or in Gaul; it is at this moment when, like thoſe illuſtrious Romans, the Directory could diſtribute kingdoms and give peace to the world; that the particular paſſion of one of its members, and the deſire of maintaining, at the expence of foreign countries, the armies, whoſe tranquillity and communication with the citizens were dreaded, decided the invaſion of a territory conſidered as hoſpitable, as the laſt aſylum of ancient manners, as the favourite abode of liberty; and conſigned to all the horrors of war a people, whoſe frankneſs, bravery, and honeſty, had at all times been univerſally celebrated,

"——— The ſlight reproaches that might perhaps be made againſt a few of the inhabitants of Switzerland, have not leſſened the indignation which all Europe has felt, when under the moſt ridiculous pretences, in the name of liberty whoſe aſylum they were about to violate, under the deceitful maſk of protection, the French Directory diſſolved the ties of *the perpetual alliance*, overthrew governments extolled for their wiſdom, which was confirmed by the comfort and happineſs of all the citizens; when their [the Directory's] odious proconſuls have been ſeen ſeizing upon the public treaſures, invading private property, carrying fire and ſword into the peaceful retreat of a nation of ſhepherds, and burying under rubbiſh equality and democracy with the only men, who have really profeſſed the religion, of which they called themſelves the apoſtles.

"All Europe aſked, Where then will the French Revolution ſtop? What country will hold out leſs temptation to cupidity than theſe agreſtical* regions, which, notwithſtanding the induſtrious activity of the inhabitants, cannot always ſucceed in providing for their ſubſiſtence? What government can expect favour from the Directory, if it transforms into a field of battle that very field, where *all* the inhabitants of a canton aſſembled under the canopy of Heaven, like the Athenians or the Spartans, to deliberate upon their common intereſts? What fidelity more tried than that, which had allowed of a whole frontier being left defenceleſs, or rather which cauſed it to be conſider-

* A word yet unlicenſed, but wanted.

ed

ed as better defended by the unalterable neutrality of its ſteadfaſt allies, than it could poſſibly have been by a triple line of fortreſſes?

"We therefore repeat the obſervation: it is from the date of this epoch, it is from the date of the day of the invaſion of Switzerland, that the illuſion of the hopes, which the Directory has contrived to propagate, has entirely vaniſhed; it has increaſed its territorial domination, but it has loſt its moral influence, which had facilitated ſo many of its conqueſts. Like Achilles, France had only one ſpot in which ſhe was vulnerable; and ſhe has preſented it without defence, to the blows of her enemies.

"We ſhall conclude this article by expreſſing our wiſhes, that this intereſting and unfortunate country, formerly the aſylum of peace, where men, tired of the buſtle and tumult of great cities, went in ſearch of the enjoyments of nature; where the ſick man hoped to recover his health, and the perſecuted man to find a refuge; where the traveller, when he had only the intention of croſſing it, ſettled himſelf for life; that this country, always neutral, and heretofore in a manner held ſacred, at this day become the theatre of carnage, fire, famine, and all the ſcourges of war, may be reſpected by the conqueror, and reſtored in its integral ſtate to its ancient and happy independence."

Theſe reflections do honour to the heart as well as head of this republican author; for author he plainly is, though he affects (like a reviewer) to ſpeak of himſelf as a plurality. He is plainly too a Swiſs by birth or by education; a Swiſs adopting the republicaniſm of France, without its extravagancies, without its cruelties; yet ſo warmly adopting the prejudices of France with its republicaniſm, as to detract from the glory of Britain at times by petty artifices, and even to conceal the infamy of France at times by petty ſuppreſſions. *Before* the invaſion of Switzerland had Egypt been invaded by the French, though Egypt was equally an ally with Switzerland, and was equally repoſing in ſecurity under the protection of treaties. But againſt this invaſion, ſo diſhoneſt, ſo perfidious, the author never inveighs; ſaying only, that it "broke the connexion which, notwithſtanding the hoſtilities committed againſt the Beys of Egypt," (this Frenchified writer ſubſtituting the Beys for the Ottoman Porte, the ſubordinates for the ſuperiors, and the deputies for the Sovereign) "the French government flattered itſelf that it had preſerved." P. 78, 79. So little were his principles at variance with the perfidy of France on that invaſion! But, on the invaſion of Switzerland, his patriotiſm or his predilection burſt at once the flimſy manacles of republicaniſm, and his probity ſtands forth in martial array againſt the French. *Then* we hear of what we heard not before, of "the indignation which all Europe has felt" at the invaſion of a country in full amity with the invaders, an invaſion made "under the moſt ridiculous pretences," and "under the deceitful

peitful maſk of protection." *Then* we find the Directory's "odious proconſuls—ſeizing upon the public treaſures, invading private property, carrying fire and ſword into the peaceful retreat of a nation of ſhepherds." And *then* "all Europe aſked, where will the French revolution ſtop? What country will hold out leſs temptation to cupidity? What government can expect favour from the Directory?" Yet all this had been done and ſaid by all Europe, and all the world *before*, at the invaſion of Egypt; but has not been noticed in the ſlighteſt hint, by this "impartial" author. He even now dates the extinction of "the moral influence" of France, from the *poſterior* invaſion, and not the prior. At the *poſterior*, he ſays, "France had only *one* ſpot in which ſhe was vulnerable;" and at the *poſterior*, he adds, "ſhe preſented it without defence to the blows of her enemies." All this proves the author to be a Swiſs by attachment, a republican by prejudice, and warped in his honeſty by both relations. He accordingly concludes with a wiſh, that ſpeaks all his attachment in the livelieſt tone, that every heart muſt feel, and that wants only *extenſion* to be completely juſt.

We ſhould here cloſe our account of this work; if we were not detained by a diſſertation in the ſhape of a note at the end of the whole, that goes more to the heart of a Briton than all the preceding.

"It is a very remarkable circumſtance," we are told, "that a meeting ſhould take place upon a point of the coaſt of Syria between two men ſo extraordinary as Buonaparte and Sir Sidney Smith, the one engaged in the attack and the other in the defence of St. Jean d'Acre, the ancient Ptolemais, a city celebrated in the middle age by a ſiege which it ſuſtained againſt the cruſaders of France and England.

"The intereſt which poſterity, much more indeed than their cotemporaries, will no doubt feel to learn the moſt minute particulars, relative to the men who have played the firſt parts in the terrible tragedy of the revolution, has induced us to think that it would not perhaps be unacceptable to here find * a writing, ſingular on account of its originality. It is a letter, or rather a ſort of addreſs (in French) from Sir Sidney Smith to Buonaparte, written in pencil upon the walls of the Temple, where this celebrated Engliſhman had been confined, after having been taken priſoner in the road of Havre. The authenticity of this letter is the leſs to be queſtioned, as four priſoners, who were ſhut up in the apartment which Sir Sidney Smith had previouſly occupied in the Temple, made the jailor the very moment they entered atteſt, that this writing exiſted previous to their arrival.

* A poſition of words that occurs ſeveral times, but is certainly improper.

"Com-

" Commodore Sir Sidney Smith to General Buonaparte, dated from the Temple at Paris, October the 26th, 1796.

" The wheel of fortune makes ſtrange revolutions; but, to deſerve the name of revolution, muſt the turn of the wheel be complete. You are at this day as high as you can be; well! I envy not your happineſs, becauſe I have a ſtill greater happineſs, that of being as low in the career of ambition as it is poſſible to deſcend; ſo that, if this capricious dame again turn her wheel ever ſo little, I muſt go up; and, for the ſame reaſon, you muſt go down.

" I make not this remark to ſhock you, but really in order to afford you the ſame conſolation that I experience, when you ſhall have fallen into the ſame ſituation in which I am. Yes! in which I am; you will inhabit this very priſon! Why not as well as I? Before I was confined here, I did not think of being here more than you do now. In a war of party, it is a crime in the eyes of his opponents for a man to do his duty well; you do yours well at preſent, and conſequently you whet againſt you the poniards of your enemies. You will anſwer me;

" I view undaunted their conſpiring hate,
The people chooſe me, and their voice is fate,"
" Ay, ay, the people's love is great, no doubt;
Sleep quietly, and ſoon you'll find it out.
Oh! what a kind indulgent lord is yours!
What pangs he feels for all his ſlave endures!
If not to-day, before ſix moons at moſt,
You'll find how much he loves you, to your coſt,
Truſt not the crowd (an ancient author cries);
Whoe'er by public favour hopes to riſe,
Deſerted by a weak inconſtant friend,
Shall meet remorſe and an untimely end."

" Indeed I have no occaſion to prove to you that you will come here, ſince you muſt be already here to read theſe lines; you will no doubt have this apartment, becauſe the keeper of the priſon is a worthy man, and he will certainly give you the beſt, as he has done me."

" Notwithſtanding the innumerable inſtances of that inconſtancy with which Fortune is ſo juſtly reproached, perhaps there are few that have exhibited in ſo ſhort a ſpace of time, a change ſo rapid in the ſituation of two men equally covetous of fame; one of whom had already attained the ſummit of proſperity, and the other, who was panting to follow his footſteps, was confined in a priſon, which ſeemed likely to ſtop for a long time the career of his daring enterpriſes.

" Who, at the time when the letter which we have juſt tranſcribed was written, could have predicted that the conqueror of Lodi and Arcola would be foiled in the greateſt project, that the boldneſs of his imagination and the firmneſs of his character had ever conceived, by the active oppoſition of a man whom he had left in priſon on his departure from France, and whoſe known intrepidity called for all the vigilance of the government?

" This reflection upon the inſtability of human affairs, has not been our only inducement for inſerting this addreſs of Sir Sidney Smith; which, while it proved that he was acquainted with all the inconſtancy

of

of fate, nevertheleſs announced that he was anxious only for the moment when he might again expoſe himſelf to its ſtrokes. We wiſhed at the ſame time to ſeize the opportunity, of making our readers feel the important conſequences, of the ſucceſsful reſiſtance which he oppoſed to Buonaparte in the very city of St. Jean d'Acre, where were formerly arreſted the exploits of that innumerable army, which religion and chivalry had carried acroſs the ſeas.

"The recollection of the events recorded in hiſtory, is never more valuable nor more intereſting, than when after long ages of oblivion ſome remarkable occurrence comes, to again render famous a place already celebrated by great warlike atchievements. Theſe aſſimilations, this ſort of return of the ſame political phenomena, poſſeſs a ſecret charm for thoſe who apply themſelves to the philoſophy of hiſtory."

This anecdote concerning our heroic countryman, Sir Sidney Smith, is the ſecond of the kind that we remember to have ſeen; the other being lines written with a pencil, upon the wainſcot of his priſon-room. Theſe unite with the letter written by him to Pichegru, then at the head of the riſing party againſt the Directory, to ſhow how his mind maintained its activity even amidſt the vacuities of a priſon-life, and effuſed itſelf upon paper, upon plaiſtering, or upon wainſcot. But the ſubject of the laſt effuſion is particularly intereſting to *us*, who have lived to ſee the wheel of fortune "go up" with both the addreſſer and the addreſſed, and Sir Sidney therefore to have been only half a prophet in his predictions concerning them. May he be a whole prophet in the prediction concluding! May

This Cromwell damn'd to everlaſting fame,

for his own ſake, for the ſake of our country, for the ſake of the world, ſoon be deprived of that power which is formidable to every civilized nation, without being beneficial to any!

We here cloſe our account of the preſent publication; recommending it warmly to our readers, for its general judiciouſneſs, general exactneſs, and univerſal ingenuity. As to the tranſlation, having never ſeen the original, we cannot compare the one with the other. But, if the tranſlation has been made by the reſpectable gentleman who has been intimated to us, the public may depend upon the faithfulneſs and propriety of it. We have only noted ſome Galliciſms, and might have noted ſome Scoticiſms, as we ſuppoſe we muſt call a few little irregularities, that the tranſlator has allowed to be transfuſed or incorporated into his language. In all other reſpects his ſtyle is good, accurate, and nervous.

ART. V. *An Introduction to Harmony. By William Shield.* 4to. 65 pp. Letter-press; 60 pp. on engraved Plates, intermixed. 18s. Robinsons. 1800.

WHEN an ingenious musician, who has been celebrated twenty years for his justly popular compositions, and who is also a considerable performer on stringed instruments, favours the public with his ideas on harmony, the greatest curiosity is excited to examine his work. If to these professional qualities, he unites a disposition so amiable, a modesty so extreme, as to deserve and obtain the warmest friendship of all who know him; the unavoidable imperfections of a difficult work diminish in the eye of criticism, and we follow with delight the course of such an author, esteeming him neither a butterfly nor an eagle*, but a bird of sweetest song, whose notes have often filled the groves with melody. Even in the title-page the character of the author is strongly perceptible. No crouded sentence confuses the attention. It is unaffected and natural, like himself, and his former productions; while the page is filled up with a beautiful drawing by Smirke, engraved by Heath.

After a short Advertisement, giving satisfactory reasons for delay of publication, and mentioning (in a note) the announced Introduction to Musical Composition, by Mr. Dittenhoeffer, and the Musical Dictionary of Dr. Callcott, Mr. Shield begins with the diatonic scale, ascending and descending of tones and major semitones C,D,E,F, G A B C, which he asserts, with great justice, to be "*the most simple*, as well as the *most natural*." No delusive phantom of a *scale of nature* is here intruded on the student's attention, *and this omission alone* sufficiently determines the class of books to which the present work belongs, when compared with the antecedent reveries, however ingenious, of Messrs. Kollmann and King.

P. 3. The common chord, with a major third and perfect fifth, is explained; and it is observed "by adding an eighth above the bass, to the chord you have the appearance of four parts." The note (A) to this page is curious, and worthy of notice.

"Speculative theorists assert, that there is no such thing in nature as a simple sound, and, that whenever a musical string sweetly vibrates, a nice ear will distinguish the twelfth and seventeeth above the predo-

* See his Advertisement, p. 1.

minant

minant ſound, harmonizing at one and the ſame time; which three ſounds are the common chord in this poſition.

"And there is a remarkable circumſtance related, in natural hiſtory, of the *triton avis*, a name by which Nieremberg has deſcribed a Weſt-Indian bird, famous for its muſical qualities; it is ſaid to have three diſtinct notes, and to be able to give breath to ſounds of all the three kinds at the ſame time. It is alſo much celebrated for its beauty."

P. 4. The common chord, with a minor third, is here given; and this is one of the few places in which we find ourſelves compelled to differ from this eſtimable author. The major and minor thirds are thus proved by progreſſive ſemitones.

Major third C, C ſharp, D, D ſharp, E,
1 2 3 4 5

Minor third C, C ſharp D, E flat,
1 2 3 4

Now this is an error which has frequently prevailed in explanatory works, and has been very ſeldom noticed; and yet it is as clearly wrong as it would be to aſſert, that the *mileſtone* on the road is the *mile* itſelf, which is really the diſtance between two mileſtones. If, as we have before obſerved (p. 518 of the laſt volume) the major third conſiſts of two tones, then the number of ſemitones contained are four, and not five; and the minor third conſiſts of a tone and a major ſemitone, or of three ſemitones. This page terminates with a ſentence ſomewhat obſcure.

"It is this third which conſtitutes what is called the minor mode, the aſcending ſcale of which is thus written and conſidered to be more the production of art than nature."

If Mr. S. means that the *minor mode* is artificial, we have objected to that doctrine in our laſt volume (p. 519) but if he means that accidentals muſt be introduced to ſharpen the ſeventh, and ſometimes the ſixth, we agree that the *aſcending ſcale* of that mode is more artificial than the deſcending.

P. 6. The forbidden progreſſions of fifths and eighths are very clearly exemplified.

P. 9. The leading note of the key, as the ſharp ſeventh, is given in the minor of A; Mr. S. adds, it is likewiſe called the "ſenſible note"—*by the French*, he ſhould have added.

P. 10. The ſeries of ſixes *(ſixths)* are ingeniouſly derived from the united melodies of the major and minor ſcales deſcending, and the paſſage of harmony derived from a "*link of ſixes*" is well worthy of attention. In the adapted example for the piano-forte, the dots point out the conſecutive fifths, which are not to be played.

A con-

A conſiderable degree of imperfection remains in our muſical orthography, which wants ſome ſtrong and able hand to remove. Mr. Shield uſes the word *cliff;* Dr. Burney, more correctly, *clef* (vol. ii, p. 90). The learned Doctor thinks *baſe* more claſſical than *baſs*, although he again differs from our great lexicographer, Johnſon, and writes *muſic* inſtead of *muſick*. Mr. S. is however certainly wrong in *cliff;* more may be ſaid in favour of *baſs*.

P. 12. The diſcord of the minor ſeventh is now introduced, and it is remarkable that its moſt diſtinguiſhing property, "*that of being a minor third above the common chord*," is only mentioned in a note.

P. 13. Mr. Shield here gives ſome examples to illuſtrate this diſcord; which are,

1. A glee for four voices—*by muſic.* P. 14.
2. A Ruſſian air—*I love Matuſhka.* P. 17.

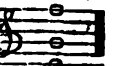
This laſt being in the minor mode, Mr. S. introduces the following obſervation:

"Having copied others, by aſſerting that the minor mode is more the production of art than nature, it will appear ſtrange and contradictory to our readers, when they find the national melodies which are cited in this work, are more frequently in the plaintive minor than the animating major."

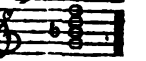
A great many uſeful rules, drawn from this example, fill up four pages.

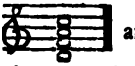
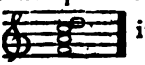
P. 21, continues the Introduction, from p. 13, thus:

"The laſt leſſon ended with the interval of the minor ſeventh, filled up by a major third and perfect fifth, and we will begin this with the ſame ſeventh,



but filled up with a minor third and perfect fifth,



which is a chord leſs agreeable to the ear than the former, more reſtricted in practice, but not leſs eſſential to a regular ſtream of harmony; and in order to adhere to our promiſed ſimplicity as much as poſſible, we will ſelect thoſe notes from the ſcale which require no accidentals* to exhibit it, viz.  and if we operate upon this chord as we did upon the other ſeventh, and place F for the loweſt note, thus,  it then becomes, by the inverſion, a chord

"* Accidentals are the ſharps, flats, and naturals, that occur in a compoſition which are not marked immediately after the cliff. They are likewiſe called intermediate ſharps, &c."

conſiſting

conſiſting of a major third, perfect fifth, and major ſixth. There are more inverſions of this chord, which we ſhall ſpeak of hereafter; for if the readers have been attentive, and the leſſons ſufficiently explanatory, they will know already as many chords as are neceſſary to accompany the ſcale in the natural key of C; we will, therefore, finiſh this leſſon by uſing the diatonic ſcale as a baſs, and exhibit the accompaniment above it." P. 21.

Accompaniment of the Scale.

Aſcending.

	8	6	8	6	8	6	6	8
	5	4	6	5	5	3	5	5
	3	3	3	3	3		3	3
Baſs.	C	D	E	F	G	A	B	C

Deſcending.

	8	6	6	8	6	6	6	8
	5	3	4	5	4	3	4	5
	3		3	3	2		3	3
Baſs.	C	B	A	G	F	E	D	C

P. 25. The ſtroke through the ſixth (over the deſcending A) is explained to ſignify a ſharp, and a daily practice of the ſcale recommended.

An ingenious and novel method for performers on ſtringed inſtruments is given, to convert harmony into melody, by figuring the firſt note, which regulates the reſt with the thorough baſs ſignature, and then playing the others from that.

P. 26. The common chord of C is called primitive,
The ſixth upon E its firſt derivative,
The fourth and ſixth upon G its ſecond derivative.

This plan is very ſimilar to that of the *Manuel Harmonique* by Dubreuil, Paris, 1767, in which the chords are given for the right hand alone, and the baſs is uniſon to the firſt note (p. 26).* But it is highly probable that Mr. Shield has not formed his plan from any other ſuggeſtions than thoſe of his own genius and practical obſervation.

That this method has been ſucceſsful, we learn from the Advertiſement (p. vii.) of M. Dubreuil†, who, after explaining the

* Dr. Burney mentions this author (vol. iv. p. 627) with great reſpect.

† "Dans la diſpoſition que je lui ai donné, l'exemple ſe trouve partout à cote de la regle; les accords y ſont écrits *en toutes notes ſeparées*, pour être prononcées ſucceſſivement par la voix, ou par ceux des inſtrumens dont on ne peut tirer qu'un ſeul ſon a la fois, et ils ſont déſignés par

the separation of each sound in the chord, assures the public that many persons in a very short time, by these means, were able to understand every species of chords, to perceive their progression, and to prelude agreeably and regularly whatever might be their particular instrument.

P. 28. The next lesson contains an explanation of the discord of the ninth; and the following anecdote of Handel (as we imagine) is given in the note (A).

"The importance of which is fully proved, by an observation which one of the greatest musicians that ever existed made to a young man, who had taken frequent opportunities to render him little services, in hopes of being recompensed by a few lessons of composition; and was bold enough to ask this admirable master to instruct him how to set parts to some melodies that he had invented; but our voluminous composer's time was so fully, and so nobly employed, that he had only leisure to teach him by advice in these words: "Take Corelli's scores, and study them until you fully comprehend every treatment he has given to the ninth; and then, if you have genius, you may begin to compose."

With examples of this discord the first part terminates; and we think it necessary to observe, that as Mr. Shield really gives his instruction in lessons, it would have been much more to the satisfaction and improvement of his readers, had they been regularly divided and numbered. This deficiency, with deference to him, we will endeavour to supply.

Lesson I.	Scale and its Intervals - Page	1
II.	Common Chord with Major Third	3
III.	Common Chord with Minor Third	4
IV.	Forbidden Fifths and Eighths -	6
V.	Series of Sixths -	10
VI.	Discord of the Seventh -	12
VII.	Discord of Seventh with Minor Third	21
VIII.	Accompaniment of the Scale -	22
IX.	Melodies derived from Harmony	26
X.	Discord of the Ninth -	28

par les chiffres ordinaires qui en facilitent l'exécution, quand on est parvenu à les connoître assez pour cela.

"On trouvera aussi des règles, et les exemples des modulations les plus usitées et les plus agréeables.

"Comme il y a déjà quelques années que cet ouvrage est composé, je puis assurer que plusieurs personnes a qui je l'ai communiqué, sont parvenues en fort peu de temps, par son moyen, à connoître la composition de tous les accords quelqu'ils soient a sentir leur destination, enfin à preluder agréablement et régulièrement, et à se former une sorte d'accompagnement à la portée des instrumens dont ils avoient l'habitude, de quelque espèce qu'ils fussent."

Although we diſlike Mr. S.'s deſultory arrangement, we ſtill think that the buſineſs of dividing a work is ſometimes overdone. There is a middle path, which, while it ſatisfies the mind, gives an eaſy method of returning to any paſſage, whatever be the form in which the work is printed. Such are the diviſions of D'Alembert and Mercadier de Beleſta in French, and Holden's Eſſay and Euler's Algebra in Engliſh, where the ſections or articles are numbered all through the book. This might be adopted by Mr. S. in a future edition, without altering a ſyllable of his text.

The ſecond part begins with the following preliminary Advertiſement.

"Whoever reads thus far with more patience than memory, ſhould ſkim over the firſt part once more before he proceeds to the ſecond, as it is a key to the following harmonical miſcellany, which contains extracts from the compoſitions of thoſe who ſhould have written more, thoſe who ſhould have written leſs, and thoſe who ſhould not have written at all. The critic will perhaps include me in the latter number; but L'Eſtrange ſays, "It is every man's duty to labour in his calling, and not to deſpond for any miſcarriage or diſappointment that were not in his power to prevent."

"Compoſitions are frequently overrated and undervalued by prejudice, therefore it appeared to me to be the moſt liberal plan, to let every muſical illuſtrative example recommend itſelf by its own intrinſic merit, and not by the name of its author. Beauties are often found in ſtrains which are ſeldom heard, and many of the moſt popular compoſitions are not entirely free from defects; but, I ſhould have betrayed a malignant mind, if I had made my ſelection to exalt a friend, to depreſs an enemy, or to diminiſh the happineſs of any contented family, by an attempt to injure its ſupporter in his profeſſional practice." P. 33.

This apology for not inſerting the authors' names to their compoſitions, is more calculated to ſhow the goodneſs of the writer's diſpoſition, than the ſoundneſs of his judgment. In reſpect to cenſure it may be admitted; but ſurely the meritorious extracts from learned and admirable writers, eſpecially thoſe who are no more, ſhould, in common juſtice, have their authors' names prefixed. Mr. S. ſhould recollect that his book may, and will reach poſterity, and then the enigmatical ſtyle in which it is compoſed, will very materially diminiſh the intereſt it is otherwiſe calculated to excite.

This defect we will endeavour to ſupply, and hope to be forgiven, if on ſome occaſions we betray names which were originally intended for concealment.

P. 34. Two inſtances of ſublime ſimplicity are given:

I. The vocal parts of *O Lord we truſt alone in thee*, from the chorus in Joſeph: "O God who in thy heavenly hand."

II. The *Sanctus* from Graun's Te Deum.

Part the Second.—P. 37. The enharmonic ſcale of twenty-two ſounds is here noticed, and the principal key-notes marked with aſteriſks,

38. The difference between the major and minor ſemitone, and the impropriety of writing D ſharp for E flat, or E flat for D ſharp, is ſhown. When the letter continues the ſame as D, D ſharp) E, E flat) the interval between them is only the *minor ſemitone*, which changes neither line nor ſpace. But in the caſe of D, E flat) or E F the interval is then the *major ſemitone*, two letters being uſed, and lines or ſpaces changed. Hence the former belongs to the chromatic ſcale, and the latter to the diatonic.

P. 36. Mr. Shield gives a table of intervals, filled up with *diatonic* and *chromatic ſemitones*, in which the ſame error prevails as at p. 4, the *ſounds* being numbered, and not the *intervals*.

Minor Second C. D *flat*	Major Seventh C. B
Major Second C. D	Minor Seventh C. B *flat*
Minor Third C. E *flat*	Major Sixth C. A
Major Third C. E	Minor Sixth C. A *flat*
Perfect Fourth C. F	Perfect Fifth C. G
Sharp Fourth C. F *ſharp*	Flat Fifth C. G *flat*

Between the major ſixth and minor ſeventh, are inſerted the extreme ſharp ſixth *C—A ſharp*, and the extreme flat ſeventh *C—B double flat*; but theſe ought to have had their complements, the extreme flat third *C. E double flat*, and the extreme ſharp ſecond *C. D ſharp*. The extreme ſharp fifth is alſo given without its complement, the extreme flat fourth. The word *extreme* to this interval is unuſual, and indeed unneceſſary. Another inaccuracy, which is very likely to puzzle the ſtudent, ariſes from giving two intervals, the *major octave* and the *minor octave*, and taking the epithets merely from the manner of filling them up with ſemitones, the former bearing the ſharps, and the latter the flats, although in the minor octave *C ſharp* and *E ſharp* are inſerted.

P. 40. The diſcord of the fourth, combined with the fifth, is explained for the purpoſe of accuſtoming the ſtudent to the cadences formed from it. The concluſion, with the major third in the minor mode, is mentioned, and Dr. Burney's obſervations, vol. iii, p. 114, enigmatically alluded to.

P. 41. The accompaniment of the ſcale in Arpeggio, for the violin, flute, and violencello, is given; to which is added, Rameau's minor ſcale in D (with the B flat, as well as C ſharp accidental) and the more modern method, with one flat.

P. 42. A table of common chords, with major thirds, and their derivatives, in three positions.

First Bass. Second Bass. Last Bass.

"It is likewise customary to call the first a fundamental bass, and the other two supposed basses."

P. 43. The same chord, and their derivatives, in a natural progression, through all the twenty-four keys.

This is a very useful page. We are happy to find that Mr. S. has adopted the same chain of connection with Pasquali, *alternate major and minor keys*, descending by thirds, C. A. F. D. B flat, G. &c. &c. &c. This distribution is far preferable to the circles which are found in the German authors.

P. 44. Table of sevenths with major thirds.

45. Table of sevenths with minor thirds.

46. Progressions, chromatic descents.—Enharmonic, or *more than chromatic* passages, relative keys for violin, flute, &c. &c.

P. 47. Repertory of chords and cadences arranged in arithmetical order, from the unison to the thirteenth.

The compliment which is here paid to the memory of Dr. Pepusch, is not more just than well placed.

"I have lately met with an excellent little treatise on harmony, the reading of which has given me both pleasure and information; the title is dated 1731, consequently it contains many exploded doctrines, but it likewise contains principles which will be the basis of theory in 1800, or any other century.

"The author's biographers* inform us that he became a pedant in the latter part of his life, and only valued the abstruse part of the science; but, in the above-mentioned work, he has condescended to explain his theory in such plain terms, that I have preferred his rules and examples, for the management of the unison, to my own."

P. 48. *The unison.* Examples from Dr. Pepusch, p. 10, ed. 1731, and some passages for stringed instruments.

P. 49. *The second.* Examples from Dr. Pepusch, p. 28, transient seconds, appogiatures, &c. &c.

P. 50. *The second, third, and fifth.* This chord consists of four real parts, and retards the *third*, *fourth*, *and sixth*, or the *fifth and sixth*. This fills up three pages; the examples are well chosen, and the remarks deserve notice.

P. 53. The *second*, *fourth*, *and sixth*. Mr. S. observes either the *fifth* or *fourth* must be prepared; the fourth is not

* Namely Dr. Burney, iv, 638; Sir J. Hawkins, v, 403.

pre-

prepared in any of the examples; but the *fifth*, as a concord, although heard before, cannot properly take that epithet.

P. 54. The *second, fourth, and sixth.* This discord, with its varieties, are given on five pages. There is an erratum of importance in the first line of p. 55, the word semitone has been written in haste for *second.* Among the fragments of harmony, we perceive Corelli's Pastorale from the VIIIth Concerto (p 58). If our limits would permit, some useful observations might be made on many passages inserted under this head.

P. 59. The *second, fourth, and seventh.* The distinction of the minor and major seventh, and the chords of the sharp seventh, &c. &c. is here explained, but requires attentive study.

P. 60. The *second, fourth, fifth, and seventh.* This is the eleventh of Rameau, Marpurg, &c. &c. Mr. S. has given some examples, with *Caledonian Cadences*, or the *Scotch Snaps* of Dr. Burney (vol. iv, p. 472.)

P. 61. The *second, fourth, sixth, and seventh.* This is the thirteenth of Marpurg, &c. We apprehend that this page has given Mr. Kollmann offence, as we shall soon have occasion to remark.

P. 62. *Second and fifth.* Mr. S. seems to think the second may be major or *minor*, and may be doubled; but has not given any example of the latter interval.

P. 63. The third. The bad effect of successive major thirds being exemplified, Mr. S. presents the student with that beautiful passage from the Dettingen Te Deum, "We therefore pray thee," in which the different thirds are intermixed.

P. 65. *The third, fourth, and sixth,*
The third, fourth, and seventh,
The third, sixth, and seventh,
} are here given, with examples.

P. 66. *The fourth.* The necessity of uniting the sixth to a series of fourths is shown.

The fourth and fifth. The resolution of the fourth into the sixth is shown, by the opening of Pergolesi's Stabat Mater, and the importance of passing notes demonstrated.

P. 67. *The fourth and sixth.*
The fourth and seventh.

P. 68. *The sharp fourth* is a minor semitone more than the perfect fourth, and a major semitone less than the perfect fifth, &c. &c.

P. 69. *The imperfect fifth* is (like the sharp fourth) the nearest division of the octave on keyed instruments.

The fifth is well explained, by altering the F to F sharp, above B. and making B, B flat below F.

P. 70,

P. 70, contains extracts from Dr. Pepusch (Treatise on Harmony, 1731, pp. 13 and 112) to shew the use of the fifth.

P. 71. Impropriety of not using the tenor cliff, hidden fifths, consecutive concords, &c. &c.

P. 72. The term sequence is introduced, and the lines of Shakespeare on the tetrachord, in the *Taming of the Shrew*, are given in recitative accompanied*. In a note, Mr. S. briefly explains the ancient tetrachords.

P. 74. *The extreme sharp fifth* consists of two major thirds, and is generally preceded and succeeded by a common chord or sixth.

The sequence of ascending fifths and sixths is again introduced, and the concluding symphony of "*Softly rise*", from Dr. Boyce's Solomon, gives Mr. S. an opportunity not only of doing justice to the revered memory of that author, but of paying an elegant compliment to the talents of Messrs. Harrison and Bartleman. We shall present the reader with the whole passage.

"The score of the song which the last example is cited from, like a divine composition of Raphael, will delight and instruct the student in every age. I have heard a rigid theorist assert "that the repetition in it is superabundant," but it is not that tiresome repetition of a passage, one note higher each time, which the Italians justly censure, and call *Rosalia*, but a repetition that is always welcomed by the attentive ear, such repetition as heightens the effect of Paesiello's, and Boccherini's admirable compositions. The abovementioned captious critic likewise objected to the tenor's iterating the same tones which are sustained by the solo instrument; but if he were to hear this air sung and accompanied in England, and not become a convert, it certainly would be but an act of justice to place his name very high in the list of hypercritics.

"Although the voice part *(called by the Italians Cantilena)* is elegant and impressive, yet the bassoon is so attractive, that the concluding symphony is never rendered inaudible by a clamorous encore, but listened to with silent rapture, *that best applause to sublime performances.*

"Having dared to differ in opinion with a foreign theorist respecting the merits of our national favourite, the reader, who has not the score to refer to, will probably say that I ought to have given a longer extract from it, but method and the limits of this volume confine me here to examples of the fifth followed by the sixth, or, such is my veneration for the productions of its composer, that I could fill the book with his excellencies.

"Among the models for *Imitations* in the third part is a section drawn by the same masterly hand, as a farther proof that his designs are not for an age "but for all time." The composition alluded to is an unpublished duet for a tenor and bariton, which has been exhibited

* N. B. Shakespeare goes on to complete the hexachord, though Mr. S. does not notice it.

to

to ſuch an advantage (by two of our capital town ſingers) as to enrapture the whole country at the muſic meetings. It is to be hoped that the whole of this model will be brought before the eye of the public, as it will prove a monument to perpetuate the author's benevolent feelings, and remind man of his duty. For this is the inſcription:

"Here ſhall ſoft charity repair,
And breaks the bonds of grief,
Down the harrow'd couch of care,
Man to man muſt bring relief." P. 75.

We cannot terminate this firſt part of our review, without paying our grateful tribute to the ingenious Mr. S. for the pleaſure we have received from the peruſal of his book. We could have wiſhed that "*the conductors of the Lent oratorios*" (ſee Note) had furniſhed Mr. S. with more materials from the ſame great original, particularly from his anthems, "Lord thou has been our refuge," and "Bleſſed is he." The great merits of Dr. Boyce are known but to few; and the ſilent reproach that ſixteen years have elapſed, ſince the iſſuing of propoſals for the publication of thoſe Anthems, will, we truſt, be ſpeedily obliterated. Mr. S. however has done his duty. He has given to the world his opinion of the ſterling value of all Dr. Boyce's compoſitions, and his readers may anxiouſly expect that *Mr. Aſhley* will no longer withhold the publication of the Anthems. The example (p. 91) to which Mr. S. there refers, is indeed not among them; but the celebrated verſe for three trebles, "We are orphans and fatherleſs," is not more ſcientific than affecting; and affords a noble inſtance, that the moſt learned combinations, in the hands of a great muſician, may produce the moſt ſtriking effects.

(To be concluded in our next.)

ART. VI. *The Elements of the Conic Sections, adapted to the Uſe of Students in Philoſophy. By the Rev. S. Vince, A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy in the Univerſity of Cambridge. The Second Edition.* 8vo. 2s. 6d. with Plates. Deighton, Cambridge; Lunn, London.

THE great improvements of the demonſtrations which were given in the firſt edition, and the number of very uſeful propoſitions which are added, render this edition almoſt a new work; of the plan and execution of which, it is the more neceſſary for us to give ſome account, as we find it has been hitherto

therto omitted. Moſt writers on Conic Sections have extended their demonſtrations to every property which they could deduce from the nature of the curves; and thus they have compoſed elaborate treatiſes, but a ſmall part of which is found to have any uſe in the other branches of ſcience. But Mr. Vince has adopted the plan of ſelecting ſuch propoſitions only as are uſeful in mathematical and philoſophical enquiries. It is true, all theſe are to be met with in more voluminous writers; but in order to arrive at their demonſtrations, the reader is fatigued by having to go over a great number of propoſitions, of no other uſe but to demonſtrate thoſe that are uſeful. In the treatiſe however before us, the author has given every thing which is uſeful to the philoſopher and mathematician, without the introduction of any other propoſitions. The work is thus reduced to a ſmall compaſs; the demonſtrations are ſhort and very plain; and the ſtudent will find that he can here very eaſily acquire every thing neceſſary upon the ſubject.

The parabola is defined to be a curve formed by the interſection of two equal ſtraight lines, one of which revolves about a centre, and the other moves perpendicularly to a given line; and the ellipſe and hyperbola, are defined to be curves formed by the interſection of two ſtraight lines, revolving about two centres, the ſum and difference of which are conſtant. From theſe definitions all the various properties of the curves are very readily deduced; and the general relation between the abſciſſas and ordinates is found to agree with that which exiſts in the curve formed by cutting a cone; and hence, theſe curves are ſhown to be the Conic Sections. It may be thought that the moſt direct and natural method would be, to demonſtrate all the properties of the curve, immediately from the ſection of the cone; but it is extremely difficult for a learner to obtain a clear idea of the ſituations and interſections of the various planes which, in this caſe, muſt be introduced, as they muſt all be drawn upon the ſame plane. To render the ſubject therefore more intelligible and eaſy, the deſcription of the curves is given upon a plane, and it is afterwards ſhown, that theſe curves are the Conic Sections; every thing therefore which has been demonſtrated of ſuch curves, muſt be a property of the Conic Section. By treating the ſubject in this manner, all difficulties are avoided, and you equally aſcertain the properties required. Other definitions of the curves might be given, from which the properties might be deduced; but there is none from which they can be derived in ſo ſimple a manner, as from the above deſcriptions. Some authors have aſſumed the relation between the line drawn from the focus to the curve, and a perpendicular from the ſame point of the curve to the direc-

directrix, as conſtant, and from this definition they have deduced all the properties; but the inveſtigations are here by no means ſo ſimple as from the other definition. We conceive, therefore, that Mr. Vince has treated the ſubject in a manner beſt adapted to the generality of readers. All the various properties which occur in natural philoſophy, and more particularly phyſical aſtronomy, are here demonſtrated; and from the intimate knowledge which the author has of theſe ſubjects, he was well able to judge what was required for that purpoſe. He has alſo been particularly attentive to give every thing which is neceſſary for the reading of Sir I. Newton's *Principia*; and here, for the better accommodation of his readers, he has uſed the ſame letters in his figures which Newton has employed, which will be found a great convenience in reading that author. The nature of the circle of curvature is here fully explained, and the length of the diameter, and the chords paſſing through the centre and focus of the Conic Section, are inveſtigated, of which ſo much uſe is made in the *Principia*; in ſhort, every thing is demonſtrated which can be neceſſary for the underſtanding of that great work. The circle of curvature is defined to be that circle, the ſagitta of which is to the ſagitta of the curve, ultimately in a ratio of equality; and it is upon this property, that the author has calculated the diameter and chords of that circle. This definition alſo leads immediately to all which Newton has aſſumed, reſpecting the circle of curvature; that is, that the force and velocity in the circle of curvature are the ſame as in the curve; for the ſagitta, *dato tempore*, is as the force, and therefore the limiting ratio of the ſagittas being that of equality, the forces muſt be equal; and the velocity, *dato tempore*, being as the ſpace deſcribed, and the arcs of the curve and circle, cut off by the ſagittas, being ultimately equal, the velocities are equal. The author concludes his work with the conſtruction of the Seventeenth Propoſition of the Third Section of the Firſt Book of the *Principia*, and the determination of the Conic Section, having given three lines drawn from the focus, and the angles between; and hence the orbit of a planet may be found, both in reſpect to figure, and the ſituation of the apſides, having given three diſtances of the planet from the Sun, and the angles included between them. We can therefore recommend this work to the mathematical and philoſophical ſtudent, as comprehending every thing on the ſubject, which he can poſſibly want in his ſcientific reſearches.

ART.

ART VII. *A Spital Sermon, preached at Chriſt Church, upon Eaſter Tueſday, April* 15, 1800. *To which are added, Notes. By S. Parr, L. L. D.* 4to. 161 pp. 7s. 6d. Mawman, &c. 1801.

WE expected a Sermon from Dr. Parr, but were agreeably ſurpriſed by receiving a volume. The learned author ſeems averſe, in general, to the taſk of employing the preſs; but, when the firſt repugnance has been conquered, the riches of his learning, and the fertility of his mind, naturally expand his publication beyond the neceſſary limits of his original deſign. He delights to illuſtrate ſubjects which the public ought to underſtand; and to give, by citing them, new celebrity to authors, whom the public ought to conſult. It is thus that he has raiſed his late Sermon at Chriſt's Church to an importance, which thoſe readers directly acknowledge, who are able to appreciate his reaſonings; and they obliquely prove, who venture to attack them.

The Sermon is founded upon the well-known text in the Epiſtle to the Galatians, "*As we have, therefore, opportunity, let us do good unto all men, eſpecially unto them that are of the houſehold of faith.*" Gal. vi, 10. From this text, Dr. P. takes occaſion to notice the oppoſite ſyſtems of the moraliſts, who have conſidered all our views as ſelfiſh, and of the modern philanthropiſts. The former, however, as no longer faſhionable, are paſt without much animadverſion; to the latter he particularly alludes, when he ſays, that the firſt propoſition in the text, "do good unto all men," has been violated by thoſe who inſiſt moſt ſtrenuouſly on the latter; while the juſtneſs of the ſecond has been obliquely controverted, or obſcurely and reluctantly admitted. In the proſecution of the ſubjects thus ſuggeſted, he undertakes, firſt, to examine "how far, by the conſtitution of human nature, and the circumſtances of human life, the principles of particular and univerſal benevolence are compatible;" and, ſecondly, to make ſome obſervations upon the inſtitution for which he preached.

That theſe ſubjects will be ably and eloquently illuſtrated by ſuch a writer is ſo certain, that the declaration of the fact ſeems hardly neceſſary; and ſtill leſs the proof of it by example. But we cannot refuſe ourſelves the pleaſure of inſerting the following paſſage, both for the beauty of the quotation with which it opens, and for the vigour of the apoſtrophe which follows.

"If nature," exclaims the immortal Hooker, "ſhould intermit her courſes, and leave, though it were for a while, the obſervation of her own

own laws—if the cœleſtial ſphere ſhould forget it's wonted motions—if the prince of the light of heaven, which now rejoiceth as a giant to run it's unwearied courſe, ſhould, as it were, through a languid faintneſs, begin to ſtand and to reſt himſelf—if the moon ſhould wander from her beaten way, the clouds yield no rain, the earth be defeated of every heavenly influence, and the fruits thereof pine away—what would become of man himſelf, whom theſe things do now ſerve?"

"And thus, we may aſk, if the elements which give life and vigour to the moral world ſhould be diſſolved—if the mother could forget the child that "hanged from her breaſts"—if the friend, "with whom we took ſweet counſel together," ſhould forſake us, when we are compelled to beg our daily bread—if they, to whoſe ſuccour we ran on the firſt ſight of their diſtreſs, and poured "wine and oil into their bleeding wounds," ſhould ponder, ere they ſtretch forth their hands, to reſcue us from wretchedneſs, and pauſe, leſt peradventure ſome other human being might be found a little more virtuous, and a little more miſerable than ourſelves—if the tears of the widow and the cries of the orphan ſhould be diſregarded, till their conduct had paſſed the ordeal of ſome rigid principle, or it *may* be too, of ſome untoward prejudice, in thoſe before whom they lie proſtrate—if they who have trodden the ſame ſoil with ourſelves, ſpoken the ſame language, followed the ſame cuſtoms, enjoyed the ſame rights, obeyed the ſame laws, bowed before the ſame altar, ſhould be no more endeared to us than other men, whoſe kindneſs we have *never* experienced, whoſe faces we have never ſeen, whoſe voices we have never heard—if all theſe things were done under the pretence of ſome obligation, which ſtern, inflexible juſtice lays upon us, to be extreme in marking what is done amiſs, and to weigh every action of man, every motive to act, every conſequence of acting, in the balance which every individual may ſet up within his own boſom, for adjuſting in every caſe the direct and moſt efficacious means to promote the general good—what would become of ſociety, which parental affection, which friendſhip, which gratitude, which compaſſion, which patriotiſm do now uphold? how changed would be the ſcenes around us? how blunted the edge of all our finer affections? how ſcanty the ſum of our happineſs? how multiplied and embittered the ſources of our woe?" P. 9.

The notes to this diſcourſe abound with citations at large from the beſt moral writers of ancient and modern times; and amply illuſtrate not only the matter contained in the diſcourſe, but other collateral points, which the writer thought it uſeful to introduce. Activity and patience it certainly required to collect ſo many authorities; but theſe, ſays the author,

"were ſupported through every ſtage of it, by the deſire which I felt to place before my readers the deciſions of the moſt approved authors on the moſt uſeful queſtions; and by the hope which I entertained that the curioſity of ſome, and the induſtry of others, might be excited to a fuller peruſal of the works to which I have referred them." P. 158.

Among

Among the authors leſs read at preſent than they deſerve, to whoſe writings attention will undoubtedly be revived by the recommendation of Dr. Parr, are the excellent Profeſſor Hutcheſon* (author of the Enquiry into the Ideas of Beauty and Virtue, the Treatiſe on the Paſſions, and the ſyſtem of Moral Philoſophy) and Mr. Dugald Stewart. The ſubjects principally illuſtrated are the nature of *juſtice* and *benevolence* (particularly in oppoſition to the author of a book, now nearly forgotten, called *Political Juſtice*) and the abſurdity of Atheiſm. Among the excellent obſervations which Dr. P. has written and collected on the ſubject of Atheiſm, the following paſſage is ſo eminently good as to demand our public approbation. We are particularly pleaſed with the very juſt remarks on the conſcious inſecurity of Atheiſts in their own opinions.

"What, I would aſk, are the general effects of Superſtition and Atheiſm upon the happineſs and the conduct of mankind? Superſtition, it is granted, has many direct ſorrows, but Atheiſm has no direct joys. Superſtition admits fear mingled with hope, but Atheiſm, while it excludes hope, affords a very imperfect ſecurity againſt fear. Superſtition is never expoſed to the dreary vacuities in the ſoul, over which Atheiſm is wont to brood in ſolitude and ſilence; but Atheiſm is ſometimes haunted by forebodings ſcarcely leſs confuſed, or leſs unquiet, than thoſe by which Superſtition is annoyed. Superſtition ſtands aghaſt at the puniſhments reſerved for wicked men in another ſtate; but Atheiſm cannot diſprove the *poſſibility* of ſuch a ſtate to all men, accompanied by conſciouſneſs, and fraught with evils equally dreadful in degree, and even in duration, with thoſe puniſhments. Superſtition has often preſerved men from crimes; but Atheiſm tends to protect them from weakneſſes only. Superſtition impoſes freſh reſtraints upon the ſenſual appetites, though it may often let looſe the malignant paſſions; but Atheiſm takes away many reſtraints from thoſe appetites, without throwing equal checks upon thoſe paſſions, under many circumſtances which may excite them in the minds of its votaries. Superſtition is eager from a vicious exceſs of credulity, but Atheiſm is often obſtinate from an exceſs of incredulity, equally vicious. Superſtition is ſometimes docile from conſcious weakneſs; but Atheiſm is always haughty from real or ſuppoſed ſtrength. Superſtition errs, and perverts only in conſequence of errour; but Atheiſm rejects, and, for the moſt part, diſdains to examine after rejection. Superſtition catches

* "For the wiſe and virtuous Hutcheſon I feel the ſame veneration which Dr. Reid and Dr. A. Smith have frequently expreſſed. But from my converſation with men of letters, I have reaſon to fear that his writings are too much neglected. If therefore the frequent, and, I truſt, the pertinent quotations I have made from them, ſhould be inſtrumental in bringing them back to the notice of my countrymen, I ſhall have rendered no inconſiderable ſervice to the cauſe of virtue." P. 89.

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at appearances, but Atheism starts back from realities. Superstition may, in some favourable moment, be awakened to the call of truth; but Atheism is generally deaf to the voice of that "charmer, charm she ever so wisely."

"When I read the Ἀμαξιαῖα ῥήματα of Lucretius and other antient Atheists,—when I see them σκιαχίζοντας καὶ ἀλαζονευομένους upon their superiority to popular prepossessions and vulgar terrours, I am sometimes led to *suspect*, that like heroes who laugh at spectres by day-light, and shudder at them in the dark, they were struggling with inquietude, which they wished to *conceal* as well as to assuage, and endeavouring to collect that courage from the *bustle of their words*, which they did not *habitually* feel within the recesses of their hearts. My present concern, I am aware, is not with the speculative proofs, but with the moral effects of Atheism. Yet upon a question, which, in the abstruser parts of it, is by a very wise man called "perdifficilis et perobscura," and to the consideration of which, "omnes duce natura vehimur," we may, without the imputation of folly, venture to ask, whether the arguments against Theism be such as usually to produce a *steady* assent, and to warrant an *unlimited* affiance. Without the imputation of perverseness, we may not be in haste to apply to the judgment of every Atheist, what Taylor eloquently says of the will, that, "like the magnetic needle, it was full of trembling and uncertainty ere it became fixed at its beloved point, wavered at first, because at first it doubted, and then was at rest, because it *could* doubt no more." After reaching that state of rest, Atheism indeed may have the credit of rescuing a man from the agitations of delusive hopes, and the torments of groundless fears. But may it not destroy at the same time *other* fears, which are very salutary in checking our fantastic desires, and in calming our turbulent resentments; and may it not extinguish other hopes too, which seem *necessary* to support the bulk of mankind in their passage through this vale of tears?" P. 97.

Many other sentiments of weight and value, on the same subject, will be found in this part of the notes. At p. 107, the author, recollecting that some of the sentiments of M. Turgot, whom he opposes on the subject of public charities, might possibly be turned also against our English universities, enters into a long and elaborate defence of those most excellent institutions. In the course of this defence, he is more particularly engaged with Mr. Gibbon than with Turgot; and answers the reflections of that author against Oxford, which appear in his posthumous works, in the most impressive and masterly style. He has taken this opportunity also of paying compliment to a very large list of academical men, whom he mentions as living proofs of the advantages to be derived from the education of Oxford and Cambridge. We honour the enthusiasm which dictated this recapitulation, and the feeling by which it is continued; and cannot forbear to say, that if it depended on the unanimous vote of those whom he has thus celebrated, the

name

name of Dr. Parr would be added to the list, in some very conspicuous and honourable place. With respect to the particulars of the defence, the part, in our opinion, most important, because opposed to a prejudice very strongly excited by the words of Gibbon, is that where he accounts, from the change of manners, for the disuse of public lectures. The elements of the learned languages, the Doctor argues, instead of being taught by Professors, as in the days of Cheke and Smith, are now learned previously at schools. The scholastic systems, which the old Professors conveyed, are now also disused.

"The multiplication of books, the facility of procuring them, and the custom of reading them, may be considered as additional reasons for the diminished usefulness of lectures, upon the abstruser parts of science, and upon various subjects of classical, and even oriental literature.

"Under these circumstances, which Mr. Gibbon was well qualified to appreciate, if he had been *disposed to examine* them, the instruction which formerly was conveyed by Professors to a promiscuous multitude of the young, the old, the trifling loiterer, and the attentive student, assembled in the schools, is now consigned with happier effect to private and public tutors within the walls of colleges. The plans for such instruction admit sufficient comprehension and sufficient regularity for use. The divisions are easily adapted to the capacities of those, who understand what they have heard, and retain what they have understood. The tutor can interrogate where the lecturer, perhaps, would only dictate, and therefore, in his intercourse with learners, he has more opportunities for ascertaining their proficiency, correcting their misapprehensions, and relieving their embarrassments. Doubtless, when the present condition of academical affairs is compared with that of which we read in the last century, and those which preceded it, *appearances* are much changed, but the *substance* remains unimpaired. A conceited and superficial spectator may easily deceive himself; but a dispassionate and judicious observer will understand, and often approve. A witling may glean materials for raillery, but a scholar will find ample room for reflection and commendation. Reports may sometimes misguide those who are content to *hear* only; but facts will interest, and upon the whole, satisfy those who frequently and carefully inspect." P. 126.

With the strongest conviction do we assert, on the whole, that the attack of Gibbon on the universities was frivolous and superficial, and that the defence of Dr. Parr is sound, able, and irresistible.

In one digression which Dr. Parr has admitted, we are particularly concerned. In his eightieth page, he cites the "Picture of Christian Philosophy," by Mr. Fellowes; and then enters into a strenuous vindication of the author, against the censure of our Review. For the handsome manner in which he has

has done this, he deſerves our thanks; and by the very ſtrong commendations he has given to the character of Mr. F. he certainly more than repays him for any conſequence that could ariſe from our cenſure. We rejoice to read ſuch a teſtimony in favour of Mr. F. of whom our reviewer judged, we know, without any perſonal knowledge, and merely from the internal evidence of his work. Of the book we think as we did: that it is in many points dangerous, and in many raſh. If the author is not exactly what we conjectured from the book, it is no new thing for a book to convey a wrong idea of the writer; and we are truly glad that the difference is, in this inſtance, on the favourable ſide.

We ſhall here take our leave of a diſcourſe*, as remarkable perhaps for the abundance of matter diſcuſſed in, or connected with it, as any Sermon that was ever publiſhed. What we think it neceſſary to ſay to any opponents of the doctrines here defended, will be referred to other articles.

ART. VIII. *Medical Inquiries and Obſervations, containing an Account of the Yellow Fever as it appeared in Philadelphia in 1797, and Obſervations upon the Nature and Cure of the Gout and Hydrophobia, By Benjamin Ruſh, M. D. Profeſſor of Medicine in the Univerſity of Pennſylvania. Vol. V.* 8vo. 236 pp. 5s. Mawman.

IN the firſt part, compriſing a little more than half the volume, this author gives an account of the yellow fever at Philadelphia, as it appeared in the year 1797. This is preceded by an account of the weather, and certain phænomena in the elements, that had been obſerved, from the time the fever of 1794 had ſubſided, to its reappearance, in order to connect this part with what the author had before written on the ſubject. This we mention, as countenancing the opinion of Mr. Webſter, noticed in our Review for Auguſt laſt, p. 161, that the yellow, and in general all peſtilential fevers, are preceded by ſome diſturbances in the elements, ſuch as the appearance of a comet, eruptions of volcanos, ſtorms, tempeſts, ſevere froſts, inundations, &c. In Auguſt, 1795, the author ſays, there were heavy ſhowers of rain which carried away the fences, bridges, barns, mills, and

* We are ſorry to obſerve, though ſufficient cauſes perhaps may be aſſigned, that this publication abounds with errors of the preſs.

dwelling

dwelling-houſes, in many places; ſeveral caſes of bilious yellow fever occurred about this time, one of them attended with cynanche trachealis. In July, 1796, a beautiful corona, or halo appeared, and in the ſpring and ſummer of the following years, unequal quantities of muſquitoes, ants, and cockroaches, were obſerved, and the martins and ſwallows were ſaid to have diſappeared for a time from the city and its neighbourhood; a diſeaſe alſo prevailed among the cats, which was generally fatal. Soon after the yellow fever made its appearance in the city. The author deſcribes eleven different forms under which this fever appeared, then adds,

"Notwithſtanding this variety of forms, the moderate caſes were few, compared with thoſe of a malignant and dangerous nature. It was upon this account that the mortality was greater, in the ſame number of patients, who were treated with the ſame remedies, than it was in the years 1793 and 1794." P. 36.

The number of deaths, by the fever, in the months of Auguſt, September, and October, 1797, amounted to between ten and eleven hundred. This great mortality, the author attributes to the neglect of bleeding and other evacuants, in the commencement of the fever, on the early and liberal uſe of which, he conceives the whole cure to depend.

"Mr. Brown's fever," he ſays, "was cured by the loſs of upwards of an hundred ounces of blood, and a plentiful ſalivation. Mr. Smith, miſtaking the nature of the diſeaſe with which he was attacked, deferred calling in aſſiſtance, until the fever had made ſuch an impreſſion on his viſcera, that depleting remedies were in vain uſed to cure him. He died in the prime of life," &c. P. 32.

If called early, Dr. Ruſh always began by bleeding the patient. The quantity of blood drawn, and the number of times the operation was repeated, depended rather on the intenſeneſs of the fever, than the conſtitution of the patient. He mentions one caſe in which 150, and another in which 176, ounces of blood were taken away ſucceſsfully. He then gave briſk purges to remove the putrid *ſaburra* with which the bowels, he ſays, were always loaded. Twenty grains of calomel, adminiſtered by itſelf, and repeated at intervals, were found moſt effectual in anſwering this purpoſe. If the fever ſtill continued, he had recourſe to frictions with mercurial ointment to excite ſalivation, on the early appearance of which, the ſucceſs of the proceſs depended. He only loſt two patients, he ſays, on whom the mercury produced its ſpecific effect. He decries the uſe of emetics, and mentions two or three perſons who died ſoon after taking them. Salivation was not ſucceſsful, unleſs preceded by bleeding and purging.

Notwithſtanding the confidence with which this author ſpeaks of the ſucceſs of his method of treating the yellow fever, and although ſeveral other phyſicians were made converts to his opinion, they had not the good fortune to conciliate the favour of their fellow citizens, or the ſuffrages of a majority of the phyſicians in the city, who followed a different line of practice, and, as it was ſaid, with more ſucceſs.

"It was reported," this author ſays, "of ſeveral phyſicians who were oppoſed to copious bleeding, that they loſt a much ſmaller proportion of their patients with the prevailing fever. Upon inquiry," he adds, "they had loſt more." P. 127.

That no ſpecific and effectual mode has yet been diſcovered of curing the fever ſeems evident, from its proving fatal to ſo large a proportion of the perſons who were attacked by it, on its laſt appearance at Philadelphia. The author paſſes ſome ſevere ſtrictures on the conduct of ſuch of his brethren as have not adopted his practice. Theſe we ſhall not repeat, as they are evidently the effect of party animoſity, which we are concerned to find the dreadful ſcenes ſurrounding them has not moderated.

The gout, which the author next treats of, is ſimilar, he thinks, in its cauſe and eſſence, to the yellow fever, and may be cured by bleeding, purging, and other evacuating remedies, or, if thoſe fail, "a ſalivation," he ſays, "ſhould be excited, as ſpeedily as poſſible, by means of mercury." P. 183. A ſimilar treatment ſhould be employed, he ſays, in the cure of hydrophobia, which he conſiders "a malignant ſtate of fever. The diſeaſe in all rabid animals is," he ſays, "a fever." P. 215. It is induced in them by the uſual cauſes "of fever, ſuch as ſcanty or putrid aliment, extreme cold, and the ſudden action of heat upon their bodies." The cure is to be effected by the remedies recommended in the yellow fever and the gout. That bleeding has been tried ineffectually in the cure of hydrophobia, he acknowledges; but the failure muſt be attributed, he thinks, to the timid and too ſparing uſe of it. "To be effectual," he ſays, "it ſhould be uſed in the moſt liberal manner. The loſs of 100 to 200 ounces of blood will probably be neceſſary, in moſt caſes, to effect a cure." P. 227. Our readers may be ſurpriſed at finding three diſeaſes, ſo apparently and obviouſly different from each other, as the yellow fever, gout, and hydrophobia, treated in one and the ſame manner; but they muſt conſider this as the happy fruit of the new diſcovery, which has contributed ſo much to facilitate the ſtudy and knowledge of medicine, to wit, that all diſeaſe proceeding from, and conſiſting in, a morbid action of the fibres, the indi-

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cation in all caſes muſt be equally ſimple, requiring ſolely that the morbid action be checked, and a ſalutary action induced in its place. It is melancholy after all to conſider, that, notwithſtanding the ſublime diſcoveries of the new philoſophy, and the confidence with which this author, and other of its proſelites, ſpeak of the application of its tenets to the practice of medicine, that the yellow fever, gout, hydrophobia, and all the other diſeaſes that have been acknowledged to be difficult to manage, or totally intractable, continue the ſame ravages they were accuſtomed to make, before theſe diſcoveries were divulged. This the author attributes to the ſtubbornneſs and obſtinacy of the phyſicians who have been educated in the old ſchool; but it ſhould be remembered, that although there were thirteen of the phyſicians in Philadelphia, who were converts to the principles of this author, yet, from his own confeſſion, it appears, that the mortality from the yellow fever, in the months of Auguſt, September, and October, in the year 1797, was greater, in proportion to the number of perſons affected by it, than had been known at any former period.

ART. IX. *An Examination of the Sentence in the Caſe of the Swediſh Convoy, pronounced in the High Court of Admiralty of England, on the 11th of June, 1799; together with a previous Hiſtorical Sketch of the European, and in particular the Engliſh, Syſtem of Capture. Tranſlated from the Daniſh, as written by Profeſſor Schlegel, Doctor and Profeſſor of Laws at the Univerſity of Copenhagen, Aſſeſſor in the Supreme Court, Member of various learned Societies, &c. &c.* 8vo. 164 pp. No Publiſher's Name. 1800.

ART. X. *Upon the Viſitation of Neutral Veſſels under Convoy; or, an Impartial Examination of a Judgment pronounced by the Engliſh Court of Admiralty, the 11th of June, 1799, in the Caſe of the Swediſh Convoy; with ſome Additions and Corrections. By Mr. J. F. W. Schlegel, Doctor and Profeſſor of Law, &c. Tranſlated from the Daniſh, under the Inſpection of the Author, by Mr. De Juge, French Inſtructor at the Academy of Cadets of Marine at Copenhagen, and thence into Engliſh.* 8vo. 187 pp. 4s. Debrett. 1801.

THE controverſy which gave birth to theſe publications has ſince been ſubmitted to a deciſion of a very different nature; and the reſult of Britiſh valour, combined with the fortunate change in the councils of the chief northern power, has

produced ſuch a ſettlement of the points in queſtion as, we truſt, will preclude all future diſpute. Yet, it may ſtill be intereſting to our readers, whether as literary men, as lawyers, or as politicians, to view the principal arguments produced in this important conteſt, and to be enabled to judge whether our "men of the pen" have not ſhown themſelves as much ſuperior to *their* antagoniſts, as our men of the ſword have to the adverſaries of their country.

The ſentence pronounced by Sir William Scott (than whom no abler or more impartial judge has ever preſided in a Court of Admiralty) condemned the Swediſh veſſels in queſtion upon theſe grounds: "1. That the right of viſiting and ſearching neutral veſſels upon the high ſeas, whatever be the ſhips, whatever the cargoes, whatever the deſtinations, is an inconteſtible right of the lawfully commiſſioned cruizers of a belligerent nation: 2. That the authority of the ſovereign of the neutral country being interpoſed in any manner of mere force, cannot *legally* vary the rights of a lawfully commiſſioned belligerent cruizer: 3. That the penalty for the violent contravention of this right is the confiſcation of the property ſo withheld from viſitation and ſearch." The above principles, the learned judge maintained on the beſt authorities, and with powerful, we had almoſt ſaid invincible, arguments; and he applied them, very diſtinctly and forcibly, to the circumſtances of the caſe in queſtion. To impeach the grounds of this determination, and to invalidate its authority, is the profeſſed object of the Daniſh Profeſſor; but his work has manifeſtly a further, and ſtill more important tendency, namely, to eſtabliſh all thoſe doctrines in regard to the commerce of neutral nations, for which the northern powers have contended, not only to prove that merchant veſſels, under convoy, ſhould be exempted from ſearch, but alſo to eſtabliſh the great principle, that free ſhips, when not laden with contraband articles, make free goods; "and that thoſe goods alone ſhould be eſteemed contraband of war which immediately, and in their actual form, are deſtined for warlike purpoſes."

To maintain theſe points, he gives a ſhort hiſtory of the maritime laws, as they relate to neutral commerce; in which he admits, that the celebrated code, which the chief commercial ſtates agreed upon, and even *ſwore to obſerve*, and which, he confeſſes, prevailed in the 14th and 15th centuries, called *Conſolato del Mare*, had determined, "that enemy's goods in neutral ſhips ſhould be conſidered as liable to condemnation, on paying the ſtipulated freight to the neutral owner."

After this clear ſtatement of a general rule, ſo expreſsly agreed to, and ſolemnly ratified, we were ſurpriſed to ſee the

manner

manner in which this Profeſſor, and Judge of Laws, attempts to get rid of a rule, ſo plain and ſo deciſive. We ſhould have expected to find, that a code of laws ſo eſtabliſhed had been, by the *ſame* general conſent, and in a manner *equally* ſolemn, diſannulled. Nothing like this is ſtated by the learned author. "Difficulties," he tells us, "aroſe in aſcertaining the nature of the property," the proprietors "*began to wiſh* for a more certain criterion." From theſe ſuppoſed wiſhes, from the circumſtance that the Dutch were intereſted in ſuch a change in the maritime laws, and that "moſt of the commercial treaties, from the middle of the laſt century" (that is to ſay, private treaties between individual ſtates) have been concluded agreeably to the principle, that "free ſhips make free goods," does this writer* infer a total revolution in the ſyſtem of public law, the ſolemn eſtabliſhment and ratification of which, by all the maritime powers, he had juſt before expreſsly allowed. To make this inſtance of an inconſequential argument the more ſtriking, if poſſible, he proceeds to tell us, that this new doctrine was not at any period admitted by the belligerent nations, but that France and Spain have, in ſeveral inſtances, and England has uniformly, acted on a principle diametrically oppoſite. Can we, after this, wonder that this writer ſhould maintain doctrines wholly contrary to thoſe of the beſt and moſt impartial writers on the law of nations, and that he ſhould repreſent the four diſtinguiſhed lawyers (among whom was Lord Mansfield) who drew up the very able anſwer to the King of Pruſſia's claims in the war of the Auſtrian ſucceſſion, as "*above a century behind hand in the maritime law of nations*"? The Profeſſor proceeds to ſtate, and of courſe with ſome degree of triumph, the armed neutrality of the northern powers during the laſt war, and the conduct of the belligerent powers thereupon. From theſe premiſes the writer infers (with what juſtice may be eaſily conceived) that "the maxim of "free ſhip free goods," was already acknowledged by the middle of the 16th century, and that it was acknowledged and ſpecifically ſanctioned by all the maritime powers and ſtates, Great Britain excepted, as not only conventional, but agreeable to the eſtabliſhed law of nations and fundamental right."

Almoſt in the next ſentence, however, he admits that the King of Sweden, when himſelf at war with Ruſſia, wholly diſregarded this maxim, which, ſays the Profeſſor, "he had heretofore ſo laudably and valiantly maintained." In the

* In the edition by Debrett, he more poſitively aſſerts it, but gives no authority for the aſſertion.

ſtatement

ſtatement which follows, of the conduct of Great Britain and France during the preſent war, it appears that neither of theſe powers has, to the preſent period, conducted itſelf in any reſpect conformably to the alledged neutral ſyſtem.

The Profeſſor then proceeds to examine and impeach the ſentence of Sir William Scott on the Swediſh convoy, and, after ſome preliminary obſervations, he ſets forth and endeavours to invalidate the three* poſitions laid down by the learned judge, on the right of viſiting neutral veſſels, and the conſequence of reſiſtance to that right.

To the firſt of theſe poſitions, he oppoſes the extraordinary doctrine laid down in the Introduction, namely, that "privateering at ſea militates againſt the general and natural principle of the rights of nations." But admitting it to be lawful againſt an enemy, he denies that it is ſo againſt, "a neutral who takes no ſhare in the war whatever:" as if the veſſel of a neutral power, conveying enemies' property, or warlike ſtores, to an enemy, does not thereby, as to ſuch goods or ſtores, depart from its neutrality, and forfeit that protection which it would otherwiſe be entitled to receive. The ſecond poſition he declares to be falſe, and aſſerts that the authority to take poſſeſſion of an enemy's property applies only to "property belonging to the ſtate;" and, in proof of this, he alledges the practice of levying contributions in a conquered country; a practice which, we ſhould conceive, decidedly proves the exiſtence of ſuch a right, though it tends to moderate the ſeverity, and prevent the abuſe of it†.

After ſuch aſſertions, we can hardly be ſurprized at the novel doctrine, that the ſhip of a neutral, on the high ſeas, is ſtill, to all intents and purpoſes, a part of the territory of the neutral ſtate; or at the argument, ſo frequently inſiſted upon, that particular treaties, allowing exceptions to a general rule of law, diſprove the exiſtence of that rule.

The remainder of this treatiſe (of which it has been our purpoſe rather to give a few ſamples than a complete abridgment) conſiſts chiefly of arguments tending to juſtify the claim of neutral ſtates to exempt their merchant-veſſels from ſearch, by appointing convoys to them (on which we will only obſerve, that here too the writer attempts to draw the exceptions in particular treaties into a general principle) to prove, that re-

* Cited above, p. 68.

† See Burlamaqui, vol. iii, cap. 7, ſect. 21, which implies the direct reverſe of the Profeſſor's doctrine. Alſo Vattel, book iii, cap. 9, ſect 105, which manifeſtly ſpeaks of the goods of *individuals*, not of the belligerent ſtate.

reſiſtance to ſuch a ſearch does not incur the penalty of confiſcation, and to ſhow that the circumſtances of this caſe, of the Swediſh convoy, do not amount to a reſiſtance, but only to a threat, which never was carried into effect. He laſtly, on what he terms the *material* ground of confiſcation, contends that the cargoes (which were ſhip-timber, hemp, pitch, and tar) could not be deemed "warlike contraband ſtores." As moſt of his reaſonings on theſe topics are ſtated in the anſwer of Dr. Croke, it is the leſs neceſſary to detail them here.

Subjoined to this tract is the ſentence of Sir W. Scott, already ſtated, and an account of the caſe of Saleucci v. Johnſon, from Mr. Park's Treatiſe on Inſurance; in which the three puiſne Judges of the King's Bench (in the abſence of Lord Mansfield) held, that where a neutral ſhip had been condemned for reſiſting the ſearch of a cruizer, the underwriters could not avail themſelves of this condemnation in their defence.

ART. XI. *Remarks on Mr. Schlegel's Work upon the Viſitation of Neutral Veſſels under Convoy. By Alexander Croke, LL. D. Advocate in Doctors' Commons.* 8vo. 157 pp. 4s. White. 1801.

WE now proceed to examine the able anſwer of Dr. Croke; an anſwer which, perhaps, would ſcarcely have been neceſſary had this been merely a *literary* controverſy, and were it ſubmitted to the learned and judicious alone. But the honour of the Britiſh nation required that arguments, however weak, which flowed from reſpectable authority, and ſeem to have been ſanctioned by the governments who advanced the claims, ſhould be ſhown to the world in their true light, and that the cauſe of Britain ſhould be ſupported as much by the force of her arguments, as by the vigour of her arms.

After a few preliminary obſervations, on the motives and conduct of ſome of the neutral nations, Dr. Croke expreſſes the embarraſſment which he feels in anſwering Mr. Schlegel's work, from the looſe and indefinite ſtatements contained in it, and "the difficulty of underſtanding what are the real repreſentations in matter of hiſtory, and the preciſe poſitions in point of law, by which he means ſeriouſly to abide."

The particular caſe of the Swediſh convoy, Dr. C. declines to conſider minutely; as it is ſtill depending (on an appeal) before the ſupreme court of the law of nations in this country. What he chiefly conſiders is the general principles on the ſubject

ject of capture which Mr. Schlegel has introduced: and here he declares his astonishment, that "any partial or occasional interest of any particular country should have induced a Professor of Universal Law, and a Judge of a Supreme Court, to maintain in the face of Europe positions which he himself, and every man in it, cannot but know to be contradictory to all acknowledged authority, as well as all rational principle, upon the subject."

Of this kind he denominates the assertions of Mr. S. that "it is contrary to the law of nations to seize and confiscate property belonging to the individual subjects of the enemy," "to employ ships of war in capture," and, thirdly, "to seize the goods of enemies on board of neutral vessels."

On the first of these positions, Mr. S. having contended, that "war is carried on between government and government, and not between private individuals, whose property therefore ought not to suffer," Dr. Croke asks,

"Is there a principle more universal than that all the members of a state are answerable for the injustice of the government to which they belong, whose acts are, in all legal and political consideration their acts? It has been reserved to the mischievous policy of the French Republic to separate the governed from the governors, and to attempt a distinction in their consideration and treatment of them. But surely it is the most elementary of all principles, that every individual is bound by the acts of his government to foreign states: every subject of a state at war is, by the universal policy of all law, an alien enemy to every subject of the hostile state, and in all legal consideration is so treated. It is very true that nations at war do, for their own convenience in keeping in their own hands the direction of the public force, usually discourage their subjects, not specifically authorised by themselves, from engaging in acts of hostility; it is likewise true that motives of private humanity and courtesy do, in a variety of cases, prevent the exercise of the most indubitable hostile rights. But every man, whose mind is tinctured with the first principles either of general law, or of the institutes of particular countries, knows extremely well that these are mere relaxations and exceptions arising out of other causes, which do not constitute the law, but prove the contrary tenor of the law by the very circumstance of their being relaxations and exceptions. I venture to assume, as a principle placed beyond the reach of all contradiction, that war is waged not between government and government, but between nation and nation, and the individuals of each; and that to prove this by authorities, would merely be to transcribe every book that has been composed upon the subject." P. 15.

The next position demonstrated by Dr. Croke, and indeed resulting from the former, is, "that the property of individuals is legally answerable for the injustice of their government." There seems not indeed, as he observes, to be any authority, except that of Mr. Schlegel, which questions it.

In the third place, Dr. Croke insists that "the rights of war externally against the public enemy (in which are included all *his* individuals) are naturally and originally unlimited."

"The practice of mankind," he admits, "influenced by considerations of humanity and convenience, has agreed in confining the operations of war within certain modified bounds, and that limitation is to be respected in the common exercise of hostility."

Supposing therefore it were true, "that the practice of land-war had abstained from the capture of private property," what effect would that have upon maritime capture, which is admitted to have been uninterrupted? He then shows, that treaties between particular states are "the conventional law of those between whom they subsist;" but that "the conventional law of nations stands upon different grounds, and is to be found in the legal practice of all states not specially tied up by treaties upon that particular subject." But, lastly, he shows how untrue the assertion is, that private property is actually protected from land capture, and (besides that the pillage of towns, and the seizure of booty, have always been deemed lawful exercises of the right of war) and "what," he asks, "is the practice of exacting contributions, but a moderated and stipulated exercise of the same right, which presupposes its existence?"

He afterwards explains the reason why greater indulgence has been granted to private property in a land than in a maritime war, and proves the right of seizing the property of individual members of a hostile state by the authority of every writer on the law of nations, whose opinions the world has been accustomed to respect.

The strange and novel doctrine of Mr. Schlegel, that privateering, or rather maritime capture, is unlawful, Dr. Croke treats with the contempt such a notion deserves; but the assertion of the Danish Professor, "that the property of an enemy cannot be touched when on board the ship of a neutral," being more material to the question, is combated at large. It had been admitted by Mr. S. that before, and at the time when the *Consolato Del Mare* was composed, the law stood as asserted by Great Britain. The point contended by him is, that it has been altered since; and it is alledged that, "since that period, the writers on the law of nations have unanimously allowed the justice of his opinion."

"If," says Dr. Croke, "this were a matter that depended on the unauthorized speculations of private writers, it would be easy to meet this extravagant assertion by a direct contradiction, and by an appeal to the most respected authorities of that sort in Europe."—"But," he adds, "is it the real opinion of Mr. Schlegel, a Professor and Judge of the public law of Europe, that that law changes its course in consequence

ſequence of every change of notion and ſpeculation in private individuals who may think fit to load the world with voluminous publications upon it?"—"As well," he obſerves, "might it be pretended, that the law of a particular country has actually undergone an alteration, becauſe a private ſubject of that country has publiſhed his opinion that ſuch an alteration is fit to be adopted."

He purſues this argument further, and (in our opinion) with great ſucceſs, remarking upon "the ſtrange and unaccountable miſtake of Mr. S. as to the conventional law of nations, which he ſuppoſes to take its riſe from particular treaties," and ſhowing that the Dutch, far from having effected the ſuppoſed alteration in the Law of Nations, "have uniformly, down to the preſent day, adminiſtered the maritime law upon the ſame principle as Great Britain, and with much leſs temper and moderation."

Doctor Croke next proceeds to inquire, whether the ſuppoſed alteration was effected by the armed neutrality in 1780. This period, he obſerves, "affords Mr. S. a ſhow and ſemblance of ſomething like an authority, which cannot well be claimed, either by the opinions of private modern writers, or by the particular proviſions of Dutch treaties."

"Are we then," ſays our Engliſh Advocate, "to underſtand, that if three or four nations, acting againſt their own moſt ſolemn and public obligations, take upon themſelves, by a ſpecial agreement, to alter the whole courſe of the political law of Europe, that this is a pretenſion the legality of which is not to be diſputed even by thoſe who are moſt ſeverely affected by the propoſed alteration? Is Mr. *Schlegel* prepared to admit, that if Great Britain, confeſſedly the greateſt maritime power in Europe, and two or three other confederate ſtates were to covenant with each other that the moſt momentous changes ſhould immediately take place in the public law of Europe, that all Europe is bound to reſpect their authority, and to take the law as they think fit to diſpenſe it to the world, in conſequence of their own ſeparate bargain? Is there nothing of inconvenience and injury in this? nothing of an unwarrantable aſſumption of ſupremacy amongſt coordinate and independent ſtates, alarming to the repoſe and liberty of Europe? Surely it can never be maintained that this is a legitimate exerciſe of power, which is to command the conſciences and underſtandings of the reſt of mankind. Can it be matter of reaſonable doubt that no ſuch pretenſion can be maintained without the moſt offenſive aggreſſion againſt the common liberties of Europe, and that the ſtate which rejects and reſiſts it is entitled to the common gratitude of every other ſtate in it? This would be the caſe, even if theſe contracting ſtates had ſtood firm to their engagements, and had contrived upon the proffered bribe of ſome occaſional advantage to engage the concurrence of ſome other ſtates of Europe: But, when the fact notoriouſly is, that this legiſlative combination of powers in the northern corner of Europe have abdicated their aſſumed functions, and

and that they themſelves have ſince acted, in the conduct of their own wars, upon principles directly the reverſe of what their modern agreement purported; who can ſay that ſuch an agreement, ſo framed and ſo abandoned by the very powers which were parties to it, is entitled to be received with any other feelings than thoſe of deriſion on the part of other maritime ſtates, who only hear of it at a diſtance, but who nevertheleſs are expected to obey it?" P. 47.

Having further purſued this train of reaſoning, and exploded the conceit of Mr. Schlegel (which we have already noticed) that "a veſſel on the high ſeas is ſtill a part of the territory of the ſtate to whoſe ſubjects it belongs," the courſe of Dr. C.'s argument now leads him to the right of ſearch exerciſed by belligerent powers, and to the Profeſſor's aſſertion, that this right "has its origin in the poſitive ſtipulation of treaties, and is limited in all caſes in its exerciſe to the regulations preſcribed." In anſwer to this, Dr. Croke ſhows that it

"is immediately deducible from the principles of natural law,"—that "it has always been acknowledged by nations with whom no treaties exiſted,"—and that "in the treaties in which it is mentioned, it is referred to, as a known pre-exiſting general right, ſubject only to regulation. The only limitation," he obſerves, "in the mode of its exerciſe under the original law of nations, is the end for which it is allowed."

Under this head, Dr. Croke refutes the wild aſſertion of Mr. Schlegel,

"that a belligerent nation is not empowered by the rights of ſelf-defence to prevent the conveyance of noxious articles, and even weapons of war, for the uſe of the enemy, provided the neutral does this indifferently to both parties."

"What is the extent of the catalogue of contraband," Dr. C. does not undertake to diſcuſs, as a ſubject of great extent and minute detail; but he remarks that,

"ſince the wars of Europe, and particularly thoſe of maritime ſtates, have become principally naval, the materials for the equipment of hoſtile fleets are liable to be ſo conſidered, where not protected by particular conventions, or ſubjected to that moderated right, eſtabliſhed in favour of native produce, of pre-occupation, and pre-emption."

He then reprehends the unfounded calumnies admitted by the Profeſſor, on the practice of our Court of Admiralty.

"All," he obſerves, "that the Judge of the Admiralty has in this caſe done, has been to pronounce in effect, that the carrying naval ſtores with a poſſible deſtination to the public enemy, is a reaſonable ground of detention and inquiry."

The point next conſidered by Dr. Croke, is the pretenſion ſet up by Mr. Schlegel, "that the ſending of an armed ſhip with

with merchant ſhips, excludes all viſitation and ſearch." He examines the grounds upon which this is aſſerted, and referring to the proof already made, "that a general right of viſitation and ſearch exiſts under the natural law of nations," he calls upon Mr. Schlegel to ſhow

"where the exception which he ſuppoſes has any acknowledged exiſtence. The right of viſitation and ſearch is independent of all treaties, and anterior to them all, founded on the rights of belligerent nations admitted and acknowledged by neutrals. But ſuppoſing it to be otherwiſe, Mr. S. is deſired to ſhow in what treaty of Europe before the year 1780, which gave birth to the armed neutrality, this pretenſion is ever in the ſlighteſt manner introduced, although the general right of ſearch is noticed in almoſt every one of them, and admitted. It certainly," he adds, "is the duty of thoſe who maintain that the general rule is ſubject to exceptions, to prove the exiſtence of ſuch exceptions."

This argument is purſued at conſiderable length, and the ſeveral treaties, occurrences, and opinions, reſpecting the claim in queſtion, are fully diſcuſſed. The inefficacy and fallacy of that pledge, which it is attempted to ſubſtitute for a ſearch, is alſo, in our opinion, very clearly evinced.

"Mr. *Schlegel*'s argument," it is obſerved, "goes little beyond this, "that as the papers themſelves make *full* proof, ſtill more will the declaration of the government ſignified by its officers have that effect." But the truth is, that the papers have no ſuch authority either in reaſon or practice. They are *primâ facie* evidence; and I venture to ſay, that no man who has had the practical opportunity of conſidering them would think them entitled to be placed upon any higher footing. If theſe papers, ſworn before magiſtrates and officers of government, are often vitiated to ſuch a degree as to carry with them no ſuch deciding authority, upon what pretence is a formal declaration of the government founded upon them to be conſidered as deciſive? The government can know nothing of the fact of the property of the goods but from the declarations of its ſubjects—thoſe very ſame declarations upon which paſſports and certificates are formally granted, the falſehood and fallacy of which documents every day's experience demonſtrates. It is no reflection at all upon the governments that this is the caſe, becauſe they naturally enough take the ſworn atteſtations of parties. It is not to be expected, that, without any ſpecial intereſt in hunting out the real property of every parcel of goods, theſe governments are to take upon themſelves the painful proſecution of thoſe inquiries which the Courts of Admiralty with great difficulty purſue, into all that maſs of fraud and perjury, under which the commerce of neutrality is not unfrequently enveloped. Every man who has practiſed in thoſe courts knows, that all the ſagacity and knowledge of an experienced judge, aſſiſted by all the acuteneſs of advocates, and the eager diligence of intereſted captors, is in many inſtances no match at all for the artifices of ingenious diſhoneſty in thoſe ſubjects. Is this ſecurity (inſufficient as it very

very frequently is found) to be compulſorily exchanged for the ſuperficial inquiry of the neutral Cuſtom-houſe, which has an obvious intereſt in ſwelling its own exports, and no intereſt whatever in guarding againſt any poſſibility of abuſe? What is it to the Cuſtom-houſe of Gottenburg or Altona whether the rights of Britiſh captors are invaded? Mr. *Schlegel* talks much of the ſolemnity which is given to the declaration of neutrality by the attendance of a ſhip of war guarantying the fact. I beg to aſk, What real effective authenticity is given by this attendance, independent of the number of guns which that armed ſhip may carry? The declaration of the government (ſuch as it is) is already given in the paſſes and certificates granted upon the affidavits of the individual. What is ſuperadded by the preſence of an armed ſhip to the evidence of this declaration? Its preſence proves no fact; it in no degree confirms the ſolemn certificates which the government has iſſued; it *can* in the reaſon of the thing import no more than that brute force is ready to ſupport thoſe certificates; and what does this add to the teſtimony? As far as the uſe of its means of inveſtigation is concerned, the paſſports and certificates have fully expreſſed it on the part of the neutral ſtate; and, if the daily experience of mankind has ſhown that theſe ſecurities are wholly inſufficient, let Mr. *Schlegel* point out what acceſſion is made to their credibility by the preſence of thirty-ſix guns, and a crew of a hundred and twenty mariners?" P. 97.

The writer proceeds to ſhow, that if the mode ſuggeſted has as little foundation in reaſon and nature, as it has in any received notions of law and practice, the peace of the world will be far from promoted by it. The inconvenience, ſo loudly complained of in the preſent mode, is only, he obſerves, that a neutral ſhip with a neutral cargo may be brought into port for inquiry; and, "if it appears that ſhe is improperly brought in, ſhe is liberated with coſts and damages." On the other hand, the conſequence of this pretenſion (of the northern powers) if admitted, will be "neither more nor leſs than a total abolition of maritime capture in war." Some anecdotes are added, which ſtrongly ſhow how little dependance can be placed on the aſſurances given by commanders of neutral convoys, and what conſequences would follow the admiſſion of ſuch a claim. Striking inſtances are added of the partial conduct of *one* at leaſt of the northern powers during the preſent war.

The laſt material queſtion is on "the nature and quantum of the penalty for the refuſal to ſubmit to ſearch." On this topic Dr. Croke profeſſes only to diſcuſs general principles, as the particular caſe is under appeal before the proper tribunal. On this ſubject he lays down the following poſitions:

"That if it be the duty of neutrals to ſubmit to ſearch, the direct violation of that duty is ſubject to *ſome* penalty; and thoſe who deny that

that confiſcation is the *proper* penalty, are bound to point out the other penalty to which it is legally ſubject. The penalty muſt be a *real* penalty, acting *as ſuch*, and in ſome degree adequate to the effectual prevention of the recurrence of the miſchief.—The mere compelling the offending parties to ſubmit to ſearch is no penalty; for that is no more than what would have been enforced as the ordinary exerciſe of the right, if no ſuch reſiſtance had been attempted.—If violence is to be diſcouraged and prevented, it is not an unnatural or an illegal mode of doing it by the forfeiture of that property, which the violence was employed to ſcreen from reaſonable inquiry—Againſt him who refuſes to ſubmit to juſt inquiry, lawfully made, every thing is to be preſumed.—It is juſtly to be preſumed that the property is enemy's property, if the party in poſſeſſion of it refuſes to ſatisfy thoſe who have a right to be ſatisfied whether it is ſo or not." P. 110.

Theſe abſtract principles, he further ſtates, are conformable to the practice of nations, and the opinions of the moſt correct writers upon thoſe ſubjects. Mr. Schlegel's attempts to elude thoſe authorities are next very clearly and ably expoſed. The remainder of this treatiſe contains remarks upon ſome ſubordinate paſſages in Mr. Schlegel's work, which the author did not chooſe to leave wholly unnoticed; and it concludes with a general and ſpirited vindication of the conduct and motives of Great Britain.

In the preceding ſtatement, we have endeavoured to give our readers a full, a comprehenſive, and, we truſt, a fair and impartial view of this important controverſy; and we indulge a confident hope, that the cauſe of our country will appear to the whole world to have been ſupported, not only by ſpirit and valour, but by reaſon, juſtice, and ſound argument.

ART. XII. *A Poetical Epiſtle to Sir George Beaumont, Bart. on the Encouragement of the Britiſh School of Painting. By William Sotheby, Eſq. F. R. S. and A. S. S.* 8vo. 2s. 6d. Wright. 1801.

IT is unneceſſary to ſay any thing on the ſubject of Mr. Sotheby's poetical abilities, to which our pages have again and again borne honourable teſtimony. We are informed in the Preface, that the preſent poem was occaſioned by a plan originally ſuggeſted by Sir George Beaumont, of exhibiting ſuch pictures of Engliſh maſters, upon which time and the public voice had conferred diſtinguiſhed approbation.

The

The author begins with contraſting his own reſidence in Epping Foreſt with that of his friend, to whom he writes in the neighbourhood of Conway Caſtle. He then traces the origin and progreſs of art, and introduces, very happily and forcibly, a compliment to the modern heroes of his native country, and enquires why alſo Britain may not produce the moſt exalted maſters in the arts, as ſhe has evidently done in virtue, valour, and genius? Juſt compliments are next introduced to Hogarth, Wilſon, Wright, Gainſborough, Reynolds, &c. What is ſaid of the laſt is very energetic.

" Hail! guide and glory of the Britiſh School,
Whoſe magic line gave life to every rule.
Reynolds! thy portraits, true to nature, glow'd,
Yet o'er the whole ideal graces flow'd;
While forth to fight the living likeneſs came,
Souls touch'd by genius, felt thy higher aim:
Here, where the public gaze a Siddons views,
See fear and pity crown the Tragic Muſe:
There, girt with flames, where Calpe gleams afar,
In dauntleſs Heathfield hail the God of War.
Painter of grace! love gave to thee alone
Corregio's melting line with Titian's tone,
Bade *beauty* wear all forms that breathe delight,
And a new charm in each enchant the ſight:
Here, a wild Thais, wave the blazing brand,
There yield her zone to Cupid's treacherous hand,
An Empreſs, melt the pearl in Egypt's bowl,
Or, a ſly Gipſey, read the tell-tale ſoul.
Painter of paſſion! horror on thy view
Pour'd the wild ſcenes that daring Shakeſpeare drew,
When the fiend ſcowl'd on Beaufort's bed of death,
And each weird Hag 'mid lightnings hail'd Macbeth.
Thee, Dante led to famine's murky cave:
" Round yon mute father hear his children rave;
Behold them ſtretch'd beneath his ſtony eye,
Drop one by one, and gaze on him, and die;
So ſtrain each ſtarting ball in ſightleſs ſtare,
And each grim feature fix in ſtern deſpair."
No earth-born giant ſtruggling into ſize,
Stretch'd in thy canvass, ſprawls before our eyes,
The mind applies its ſtandard to the ſcene,
Notes, with mute awe, the more than mortal mien,
Where boundleſs genius, brooding o'er the whole,
Stamps e'en on babes ſublimity of ſoul.
Whether, where terror crowns Jove's infant brow,
Before the Godhead aw'd Olympus bow;
Or, in yon babe, Herculean ſtrength upholds
Th' enormous ſnakes, and ſlacks their length'ning folds;

Or

Or while, from heav'n celeſtial Grace deſcends,
Meek on his knees the infant Samuel bends,
Lifts his claſp'd hands, and, as he glows in pray'r,
Fixes, in awful trance, his eye on air." P. 21.

The part of this elegant poem which made the deepeſt impreſſion upon us is the following, where the poet, in a powerful and manly ſtrain, declares his apprehenſions, not of the power and bravery, or attacks of our Gallic enemy, but of her deluſions in the form of luxury, and of her philoſophy.

" I dread not Gallia's deſolating pow'rs,
" No hoſtile foot ſhall bruiſe our native flow'rs."
I dread her not, ſtern foe array'd in arms;
I dread the Syren deck'd in magic charms;
I dread her crown'd enchantreſs of the heart,
And hail'd by Europe, arbitreſs of art.
The feaſt is ſpread in proud theatric ſtate,
Th' invited nations at her portal wait.
Tranſported gueſts! the golden gates expand,
The ſhout of rapture burſts from land to land.
Zephyrs, whoſe roſeate wings ſoft dews diſtil,
The air around with ſweets Sabean fill:
Banners where rainbow colours richly play,
Catch the ſoft gale, and ſtream a fairer day.
Above, below, around, the viewleſs choir
Wake the ſoft flute, and ſweep th' accordant lyre,
And, at each tuneful ſtop, from nymphs unſeen,
Symphonious voices ſwell the pauſe between.
Others, by beauty moulded, move in ſight,
And every ſenſe by every charm delight,
With flowing locks, looſe robe, and boſom bare,
Melt in the dance, that floats upon the air.
Th' enchantreſs ſmiles, her hands a goblet hold,
On Hebe's boſom Cupid wrought the mould:
Th' enchantreſs ſmiles, and mingles in the bowl
Drops of Circean juice, that drug the ſoul.
Ah, woe for Britain! if her youthful train
Deſert their country for the banks of Seine!
Ah, woe for Britain! if inſidious Gaul
Th' attracted artiſt to her trophies call.
Here Vice, ſlow ſtealing on with ſecret fear,
Chain'd by ſtern Juſtice, ſtops in mid career;
Rous'd at the public eye's indignant flame,
Here conſcience burns upon the cheek of ſhame;
And Penitence, that ſighs to be forgiv'n,
Still holds her faith in God, her hope in Heav'n.
By Gallia train'd to meretricious charms,
Art ſhall extend the triumph of her arms,
And iſſue forth, fit inſtrument deſign'd
To ſpread her empire, and corrupt the mind." P. 24.

The

The poem concludes with a moſt animated apoſtrophe, in which it is declared, that the realm muſt ſtand or fall, as linked with the arts.

" Beaumont! (the Arts thus ſpeak) oh urge thy aim:
Trade, freedom, virtue, vindicate our claim"—

and in which the moſt exalted, but not more exalted than deſerved, tribute of admiration is paid to the Sovereign.

" And thou, whoſe firmneſs ſtill'd a nation's fear,
Whoſe holy ſmile repreſs'd the general tear,
When frenzy, aiming the aſſaſſin blow,
Smote every boſom with domeſtic woe;
Patron of Commerce! who, from pole to pole,
Bad'ſt Cook explore where utmoſt oceans roll;
Patron of Science! who, from height to height,
Bad'ſt Herſchel ſoar, and claim new worlds of light;
Patron of Arts! whoſe ſtately dome beneath,
Fame binds her votary's brow with annual wreath:
Still foſter Genius with paternal hand,
Point his high courſe, and all his pow'rs expand!" P. 29.

We have been highly gratified by the peruſal of this ſpirited compoſition, and earneſtly recommend it to all lovers of true poetry and the fine arts. There is one ſmall overſight, which we are ſurpriſed ſhould have eſcaped ſo accurate a writer of verſe as the tranſlator of the Georgics; at p. 13, *world* is made the rhyme of two couplets, immediately following each other. But this, which ſeems almoſt the only defect, is of little importance.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Remonſtrance, with other Poems. By Catherine Hood.* 12mo. 3s. Longman and Rees. 1801.

There is a neatneſs and ſimplicity in theſe Poems which entitle them to praiſe, although they may not pretend to any ſuperior vigour, or diſtinction of original genius. The following is at leaſt well rendered.

" *The Clock and the Dial. From De la Motte.*

I.

It happen'd on a cloudy morn
A ſelf-conceited Clock, in ſcorn

A Dial thus beſpoke:
" My learned friend, if in thy pow'r,
Tell me exactly what's the hour;
I am upon the ſtroke."

II.

The modeſt Dial thus reply'd:
" That point I cannot now decide,
The ſun is hid in ſhade;
My information drawn from him,
I wait till his enlightening beam
Shall be again diſplay'd."

III.

" Wait for him then," return'd the Clock,
" I am not that dependant block,
His counſel to implore;
One winding ſerves me for a week,
And, harken! how the truth I ſpeak,
Ding, ding, ding, ding, juſt four."

IV.

While thus the boaſter was deriding,
And magiſterially deciding,
A ſun-beam, clear and ſtrong,
Show'd, on the line, three quarters more;
And that the Clock in ſtriking four,
Had told his ſtory wrong.

V.

On this, the Dial calmly ſaid,
(More prompt t'adviſe than to upbraid)
" Friend, go be regulated;
Thou anſwer'ſt without heſitation;
But he who truſts thy calculation,
Will frequently be cheated.

VI.

Obſerve my practice, ſhun pretence,
Not confidence, but evidence,
An anſwer meet ſupplies;
Bluſh not to ſay, " I cannot tell;"
Not ſpeaking much, but ſpeaking well,
Denote the truly wiſe."

ART. 14. *The Vernal Walk. A Poem.* 8vo. 1s. Crosby and Letterman. 1801.

This is probably the compoſition of a young writer; but there is evidently much vigour of intellect, extenſive obſervation on the ſcenes of nature, and a degree of taſte, which wants only the pruning of a maturer judgment. Severer critics might call the language often turgid, and the ſentiments often too expanded; but we willingly make allowances for the fervour of youthful imagination.

ART. 15. *Signs of the Times, a Poem, or the Downfal of the Pope and the Papal Hierarchy, with Observations on Six Hundred Sixty-Six, the Number of the Roman Beast; also a Contraſt between the Numbers Six and Seven. By William Scott.* 8vo. 6d. Croſby and Letterman. 1800.

What could poſſibly induce this ſeemingly well-meaning man to fancy himſelf a poet? Texts of Scripture forced into rhyme, of which the object is explained in the four following lines, which will ſerve as a ſpecimen.

"Frenchmen fulfil your atheiſtic cup,
For this ſame purpoſe God hath rais'd you up,
That Pope and Popery may be overthrown,
God's fervent wrath by you on them pour'd down."

ART. 16. *The Sweets of Society, a Poem; and a few Miſcellaneous Poems. By the Author of Melody the Soul of Muſic, an Eſſay.* 12mo. Brath, Glaſgow. 1801.

Why ſhould we be obliged to quote ſuch lines as theſe?

"Oft will the hand of memory retrace,
In lively features, Cowan's funny face;
Attun'd to laughter and the jeering joke,
Which he with air demure would ſlyly cloke.
When wander'd we around the ſkating pool,
This child of Momus playing the waggiſh fool;
Oft I've regretted that our ſport was done,
Peace to thy memory thou ſoul of fun."

Playing the fool is a phraſe of moſt ſignificant and extenſive import; for, alas! ſome play the fool with themſelves, ſome with the public, and not a few with paper and critics.

ART. 17. *Bardomachiæ Poema Macaronico-Latinum.* 4to. 14 pp. 1s. Johnſon. 1800.

ART. 18. *Bardomachia; or, the Battle of the Bards. Tranſlated from the original Latin.* 4to. 16 pp. 1s. Johnſon. 1800.

If any perſon ſhould have a curioſity to ſee, what the moſt miſerable depravation of the human intellect can poſſibly produce moſt dull, under the vain imagination of being witty, let him look at this macaronic Poem; and ſince, as Boileau truly ſays,

Un ſot a toujours un plus ſot qui l'admire, the wiſe tranſlator who follows, "was ſo *amuſed* with its humour, that, through the medium of his bookſeller, he obtained the author's permiſſion to give it an Engliſh dreſs."—Et cantare pares.

To exclude all poſſibility of its having merit or utility, in any ſhape whatever, this nonſenſe contains, as a narrative, not one particle of truth. The beaten Peter is made the conqueror; and every ſtep of the tranſaction, between him and an antagoniſt whom he ſhould be proud of having rouſed to notice him at all, is completely falſified.

These wise authors too, like Peter himself, confound Mr. W. Gifford with the reputed editor of the Anti-Jacobin Magazine. Thus the one says,

Nostrorum sex magna volumina MAGAZINORUM;

and the other,

Six volumes of *our* ANTI-JACOBINE.

It is not improbable, after all, that the author and the translator are the same person,

None but himself could be his parallel!

DRAMATIC.

ART. 19. *Julian and Agnes; or, the Monks of the Great St. Bernard. A Tragedy, in Five Acts, as it was performed at the Theatre-Royal, Drury-Lane.* 8vo. 1s. 6d. Wright. 1801.

It is well known that this Tragedy is the production of Mr. Sotheby's pen, and it is no less so that, notwithstanding it possesses much fine and animated writing, interesting character, and striking incidents, it did not succeed on representation. The objections seem to have been of two kinds; that the whole is made to depend on one character alone, which is that of Julian, and which was most admirably acted by Mr. Kemble, and that there is a degree of refinement among us, which revolts at the idea of introducing two wives upon the stage. It is certain that all the fine declamation, pathos, and theatrical exertion of Mrs. Siddons, did not avail. The alterations after the first night were exceedingly judicious; and the drama will be preserved as an agreeable companion in the closet, by all who are anxious to possess the best poetical productions of the day.

ART. 20. *The Surrender of Calais. An Historical Drama.* 8vo. 2s. Crosby and Letterman. 1801.

It does not appear that this piece has been represented on the stage; but we see no reason why it might not expect success. The story indeed is become trite; but still it can never fail to excite interest and emotion. The language is unexceptionably good, the speeches are perhaps sometimes too long; the characters, however, of the Governor, of Eustace St. Pierre, and in particular of Eustasia, are well supported. We think it, on the whole, highly creditable to the author.

ART. 21. *Virginia; or, the Fall of the Decemvirs. A Tragedy. By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth.* 12mo. 1s. 6d. Murray. 1801.

This Tragedy was performed by the author's pupils in the theatre at Plymouth, and the audience were pleased to approve and solicit its publication. Mr. Bidlake has often been praised by us for his poetical exertions;

exertions; and this celebrated ſtory in the Roman hiſtory is told with great ſpirit and ingenuity. The character of Julius is well drawn, and his ſpeech over the dead body of Virginia highly poetical.

NOVELS.

ART. 22. *Belinda. By Maria Edgeworth. Three Volumes.* 8vo. 1l. 1s. Johnſon. 1801.

The author of this production has obtained ſome degree of reputation from her Treatiſe on Education, and from the tale of *Caſtle Rackrent*, ſo much, that we expected to ſee her powers exerciſed with effect in a general repreſentation of life and manners. We confeſs that we have, in ſome degree, been diſappointed; for although we readily allow this to be ſuperior to the common run of works of this kind, yet there does not appear to be the vivacity of deſcription, the ſucceſsful delineation of living manners, the contrivance with reſpect to plot, or the ingenuity with reſpect to the cataſtrophe, which the name prefixed appeared to promiſe. The cataſtrophe is indeed ridiculous, and the character of Virginia ſeems in its final ending to outrage all probability.

ART. 23. *She lives in Hopes, or Caroline; founded upon Facts. By Miſs Hatfield, of Manchester. By Permiſſion, dedicated to her Royal Highneſs the Princeſs of Orange and Naſſau. In Two Volumes.* 8vo. 9s. Vernor and Hood. 1801.

This is by no means an ill-written performance; but we are ſorry to hear that the narrative is founded on facts, as we are obliged to toil through a deſcription of vice in its moſt odious enormities. Caroline is well drawn; but ſurely Miſs Milbank and Mrs. Malin muſt be highly exaggerated, beyond any thing which common life exhibits. After all, we wiſh that young ladies who ſeem to have ſuch reſpectable talents as theſe of Miſs Hatfield, would find ſome other ſubject for their exerciſe than ſuch performances as the preſent, which if they do no injury, certainly render no benefit to the cauſe, either of ſcience or of morals.

MEDICINE.

ART. 24. *An Eſſay on Phlegmatia Dolens, including an Account of the Symptoms, Cauſes, and Cure of Peritonitis, Puerperalis, and Conjunctiva, &c. By John Hull, M. D.* 8vo. 368 pp. 6s. 6d. Bickerſtaff. 1800.

The author, having affixed a new name to the diſeaſe, forming the principal ſubject of the Eſſay, very properly commences with giving its deſcription.

"Phlegmatia dolens," he ſays, "is a diſeaſe almoſt excluſively obſerved in lying-in women. It conſiſts in a tenſe, hot, painful, and elaſtic ſwelling, generally extending rapidly over the whole of one of the lower extremities; the ſkin retaining its natural colour, or even becoming whiter, and preſenting more or leſs of a ſhining appearance.

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It has, in a few inſtances," he adds, "terminated fatally; has been frequently attended with alarming febrile ſymptoms, and has always been productive of lameneſs, and conſiderable inconvenience." P. 1.

Although there is reaſon to believe the diſeaſe has exiſted in all ages, yet little notice of it has been taken by the ancient medical writers. This is conſidered by the preſent author (p. 6) as a proof of their inattention, and of their being but little entitled to the veneration with which they are treated; but it may, with more propriety, be aſcribed to the variety of the diſeaſe, and to the cuſtom of the times, which did not admit the phyſician to enter the lying-in room but in caſes of extreme exigency. Hence their ignorance in the practical part of midwifery, and the uncouth and barbarous methods by which they attempt to remedy any wrong preſentation of the fœtus, which a modern practitioner effects with eaſe and ſafety.

The firſt part of the Eſſay contains *the literary Hiſtory of the Diſeaſe*, beginning with the account given of it by Rodrigues a Caſtro, whoſe work, *De Univerſa Mulierium Morborum Medicina*, was publiſhed in the year 1603, and continuing it to the preſent time. Under this head the author gives analyſes and critical remarks on the opinions of the ſeveral writers mentioned, with large extracts from ſuch of their works as ſeemed moſt intereſting. This part may be read with advantage, by thoſe practitioners who have not an opportunity of conſulting the originals. In the courſe of his obſervations, the author combats the opinions of all former writers on the ſubject, as to the nature and cauſe of the diſeaſe, which he thinks (ſee p. 204) conſiſts in "an inflammatory affection, producing ſuddenly a conſiderable effuſion of reſum and coagulable lymph, from the exhalants into the cellular membrane of the limb:" and that it only differs from peritonites, in its ſeat or part affected (p. 235). Mr. White attributed this ſudden effuſion of lymph to the burſting of a lymphatic veſſel, but does not admit any marked ſimilarity between "this ſwelling of one or both the lower extremities," conſequent on parturition (the title he gave to his Inquiry on the ſubject, publiſhed in the year 1784) and peritonitis, or puerperal fever. But however oppoſite the opinions of theſe writers may be as to the nature of the diſeaſe, the methods of cure recommended by them are not materially different. In an Appendix to the Inquiry, juſt publiſhed by Mr. White, and which will be noticed in a future number of our Review, this and other points of doctrine contained in this Eſſay are examined; we ſhall therefore defer giving an opinion on the ſubject until that work comes before us.

ART. 25. *A practical Eſſay on the Art of recovering ſuſpended Animation; together with a Review of the moſt proper and effectual Means to be adopted in Caſes of imminent Danger. Tranſlated from the German of Chriſtian Auguſtus Struve, M. D.* 12mo. 210 pp. 3s. 6d. Murray and Highley. 1801.

This Eſſay contains a regular and ſyſtematic account of the rationale of the ſeveral modes of practice that have been recommended in reſtoring ſuſpended animation, and has received, we underſtand, the approbation of the Royal Humane Society in London, who have complimented the author with making him one of their honorary members.

DIVINITY.

DIVINITY.

ART. 26. *Advice to a Minister of the Gospel in the United Kingdom of England and Ireland. Being a Continuation of Advice to a Student in the University. To which is added, a Sermon on the Pastoral Care. By John Napleton, D. D. Canon Residentiary of Hereford, Chancellor of the Diocese, and Chaplain to the Lord Bishop of Hereford.* 8vo. 111 pp. 2s. 6d. Hereford printed; sold by Sael, 192, Strand. 1801.

The former part of this excellent design received its just and proper tribute of applause in our sixth volume, p. 255. We receive the sequel with similar feelings of regard for the author, and respect for his design, which examination proves to be so completed as fully to justify our expectation. The chapters in this part are seven: 1 and 2, on the Duties of an Incumbent; 3, on his Studies; 4, the Office of an Archdeacon; 5, the Office of a Dean and Chapter; 6, the Office of a Chancellor of a Diocese; 7, the Episcopal Office.

The directions given, and observations made, under each of these divisions, are dictated by sound and unassuming piety, and expressed with perspicuity and energy. They are not amplified by any arts of expansion, or any ostentatious flourishes; but are calculated for real use, and while they direct the understanding captivate the will. The Sermon on the Pastoral Care, which was preached at the consecration of the present Bishop of Chichester, was published then by command of the Archbishop, and was noticed, with due praise, in our thirteenth volume, p. 78. On recurring to it now, we feel a strong inclination to produce a second passage, in addition to what we cited then. "It has pleased God," says Dr. N. "in his singular and abundant goodness to this realm of England, to continue among us, throughout the reformation of our religion, the subsequent convulsions of the state, and the final settlement of our civil constitution, this primitive administration of the Christian church. Some Christian communities within that period, in shaking off the usurpations of an erring church, have lost her genuine constitution: as, in flying from the abuses of a regal government, they have foregone the benefits of it. We have preserved our monarchy and episcopacy together; each refined from every tendency to evil, and retaining only the blessed prerogative of doing good. We dispraise not the fortunes or the choice of others: we commend our own: and we pray God to protect them inviolate, amid the decay of piety, the frenzy of innovation, and the fall of empires." P. 108.

This passage, which is more easily separated from its context, than most of those contained in the "Advice," will explain to every reader the spirit in which the whole is written, and the propriety with which a divine so qualified has undertaken to instruct the students and professors of theology.

ART.

ART. 27. *A Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Viſitation held June 5, A. D. 1800. By Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Publiſhed at the Requeſt of the Clergy preſent.* 4to. 36 pp. 1s. 6d. Rivingtons. 1800.

We have read with pleaſure and inſtruction ſeveral charges and diſcourſes of this very exemplary divine. In the preſent, we admire particularly the candour and the temper, united with the ſoundeſt judgment, with which he views the principles of thoſe who diſſent from our eſtabliſhment, and defends our own inſtitutions and practice. A Sermon preached by the Archdeacon, and printed at the ſame time with this Charge, will probably afford us an occaſion to expatiate more upon the topics of it. For the preſent, therefore, we content ourſelves with this ſhort notice of a very meritorious compoſition.

ART. 28. *An Analyſis of the Holy Bible, containing the Whole of the Old and New Teſtaments: collected and arranged ſyſtematically, in Thirty Books; each Book being divided into Chapters, and every Chapter ſubdivided into Sections, whereby the diſperſed Rays of Truth are concentrated, and every Scriptural Subject defined and fully exhibited. By Matthew Talbot.* 4to. About 904 pp. 1l. 4s. Leeds printed; for T. Conder, Bucklerſbury. 1800.

Among the uſeful and inſtructive works which induſtry, ſtimulated by ſincere piety, has offered to the ſtudent in religion, this deſerves to be conſpicuous. A general arrangement, clear, and very judicious, has been branched out, with wonderful attention, in ſuch a manner as to conſtitute the completeſt *common-place book of the Bible* that hitherto has been attempted. The books appear but few in number, for the quantity of matter that required to be digeſted in them; but the chapters ſo expand theſe ſubjects, and the ſections ſo diſtinguiſh the ſubordinate parts, that nothing ſeems to be wanting, for correctneſs and convenience: the words of Scripture, with the exact reference to every place, being always printed at full length. Thus the books, as ſpecified in the title, are thirty: but the chapters amount to 285, and the ſections to no leſs than 4144. Subjoined is a liſt of all the chapters, and an alphabetical index of them. To explain the method more exactly (method being in ſuch a work the moſt important point) we will take the firſt book, and firſt chapter of that book, as our examples. Book the firſt has for its general ſubject DEITY. The chapters, into which it is divided, are nine. 1. Natural Attributes of God. 2. Negative ditto. 3. Moral ditto. 4. Miſcellaneous ditto. 5. Offices or Characters. 6. Names and Similies. 7. Metaphors. 8. One God, three Perſons. 9. Blaſphemous or diſreſpectful Words of God. Of theſe chapters, the firſt contains fifteen ſections. Namely, 1. Spirituality. 2. Eternity. 3. Inferences from ditto. 4. Infinity. 5. Omnipreſence. 6. Omnipotence. 7. Power. 8. Greatneſs. 9. Omniſcience. 10. Wiſdom. 11. Foreknowledge. 12. Knows Thoughts. 13. Knows Actions. 14. Knows Words. 15. Felicity of God.

We

We are happy to add, that all this care and acuteneſs are exerted in the ſervice of a truly ſound divinity; and that the completeſt ſcriptural proofs of every important article may be found in theſe diviſions.

ART. 29. *A Sermon, preached in the Chapel of the Foundling Hoſpital, on Sunday the 25th of January,* 1801. *By the Rev. H. B. Wilſon, A. M. Curate of St. Michael's, Baſſiſhaw, Lecturer of the united Pariſhes of St. Antholin and St. John the Baptiſt, and Under-Maſter of Merchant Taylors' School.* 8vo. 18 pp. 1s. Cadell and Davies. 1801.

From a ſhort addreſs to the Governors of the Foundling Charity, preſixed to this diſcourſe, it appears to have been delivered with a view to the office of a preacher to that reſpectable inſtitution. It is written with much feeling and judgment, on the very appropriate text, "When my father and my mother forſake me, the Lord taketh me up." *Pſalm* xxvii, 12. We ſhall not, any more than the author, attempt to diſpute "the juſtice of the criterion by which the Governors regulated their choice;" but it will appear to any candid reader, that a fair claim to their approbation was preferred by Mr. Wilſon, in pronouncing this diſcourſe for the benefit of their Charity.

ART. 30. *A Sermon, preached at Dartford, at the Viſitation of the Right Reverend the Lord Biſhop of Rocheſter, on Tueſday, September* 30, 1800. *By George Robſon, A. M. Rector of Swadland in Kent, and Domeſtic Chaplain to the Lord Biſhop of Rocheſter. Publiſhed by his Lordſhip's Command.* 4to. 23 pp. 1s. Robſon. 1800.

The text of this diſcourſe is Acts xiv, part of v. 15, "We alſo are men of like paſſions with you:" and the exordium is a paraphraſe of the text and the context. The preacher then aſſerts, that theſe "are times when popular clamour is raiſed againſt the clerical character; as it is againſt every thing which truth has ſanctioned, and time has venerated. In the clergy, the ſlighteſt deviation from the moſt rigid rule of conduct is protruded for popular obſervation, and held up by the oppoſers of Chriſtianity as a *bugbear* to the prieſthood, and a reaſon for rejecting religious eſtabliſhments." P. 10. The word marked in italics is ſcarcely dignified enough for the pulpit, nor even rightly applied, if allowable. "The frailties attached to humanity," are apologized for in the preſent teachers of the goſpel, who live (among *us*) in familiar intercourſe with the reſt of mankind; and the boaſted perfections, or rather the negative virtues of the cell and the cloiſter, are diſclaimed. A miſconſtruction of ſome paſſages in St. Chryſoſtom, and in Biſhop Burnet, is thus rectified: "One of the fathers of the Greek church, profeſſedly writing on the prieſthood, and a dignitary of our own church, diſcourſing upon the paſtoral care, have, by ſome ſtrange miſconception of their texts, been made to apply to the *individual* and *perſonal* character of the prieſt, what was merely affirmed of him in relation to his office. It was not *perſonal* ſuperiority in the prieſt above the reſt of mankind, which theſe authors had in view, but it was the ſuperiority and excellence of *ſpiritual* over *ſecular* concerns—it was the *end* of the miniſterial office they ſought ſo highly

to exalt, endeavouring to lead mankind to the contemplation of things relating to eternity, in preference to ſecular and ſublunary concerns—ſteadfaſt and abounding with zeal for the religion they profeſſed, their object was to raiſe men's conceptions to thoſe exalted ideas of perfection, which were the end and object of the Chriſtian Revelation. They ſought not to eſtabliſh for the prieſthood a veneration for perſonal ſanctity, extending beyond the bound and abilities of human nature to ſupport." P. 12. The real dignity and duties of the miniſterial office are next ſhown to be marked out in Scripture, "by ſeveral characters and deſignations—as *labourers* in the vineyard, or the harveſt; as watchmen, as ſoldiers, as builders, and as ſtewards. Theſe are but figures and ſimilitudes to teach us induſtry, vigilance, courage, ſkill, and fidelity in our vocation. It is ſurely a fallacious way of reaſoning to build too much upon figurative diſcourſes; they will not anſwer in every particular circumſtance; and if they did, yet we can derive no particular diſtinctions from them, as they are but the common and ordinary occupations of life." P. 14. The ſimilitudes of *paſtors* and *ſhepherds* are then properly explained and modified. Some ſuitable admonitions are, laſtly, deduced to Chriſtians in general, and to the clergy in particular. The diſcourſe in general will be acceptable to candid readers; though we ſhould not be ſurprized if ſome of an oppoſite character were to cenſure it, as a vindication of the faults of the clergy.

ART. 31. *Conſiderations on the preſent State of Religion, ſpeculative and practical, in the Country.* 8vo. 2s. Hatchard. 1801.

This ſenſible and well-written pamphlet commences with an eulogium on our excellent Liturgy, which we agree with the author in pronouncing as approaching as nearly to perfection as is given to the works of man. He then proceeds to a diſcuſſion of the Thirty-nine Articles, or rather of certain of them, deſcants on the operation of irreligion and methodiſm, &c. We think him much too haſty, when he intimates the greater part of our churches in the metropolis are neglected. We have good reaſon for believing that this is far from being the fact. The ſecond chapter is more immediately on the Liturgy, in which the writer propoſes certain omiſſions and alterations. The third chapter is on the divine ſervice and preaching, and contains ſome good and ſeaſonable remarks on decorum of behaviour, and on the accompliſhments of a good preacher. Chapter the fourth is on oaths, or rather the abuſe of them, and has many pertinent obſervations. In the fifth chapter the writer laments, and with too much truth, that in large towns there is not an adequate number of churches to accommodate the poor. This pamphlet is evidently written by a perſon of great good ſenſe, and extenſive obſervation; and although, in ſome particulars, we may diſſent from his opinions, his publication deſerves attentive peruſal, and many of his ſuggeſtions might be adopted with advantage.

ART.

ART. 32. *The Chriſtian Preacher; or, Diſcourſes on Preaching, by ſeveral eminent Divines, Engliſh and foreign; reviſed and abridged, with an Appendix on the Choice of Books. By Edward Williams, D. D.* 12mo. 4s. 6d. Button. 1800.

This is the performance of a diſſenting clergyman, but bears evident marks of a candid and liberal mind. The moſt important and valuable part of the volume is the ſeventh diſcourſe, on the compoſition of a ſermon, tranſlated from the French of M. Claude by the late Mr. Robinſon of Cambridge, with an appendix, directing the proper choice of books for a Chriſtian preacher's library. He muſt, however, be both a diligent and wealthy man, who can either find, or purchaſe, the large catalogue ſpecified. Some books indeed, though deſirable by every enlightened reader, ſeem not immediately eſſential to a preacher's library; as, for example, Johnſon's Poets, 75 vols; Gibbon's Hiſtory; and Henry's Hiſtory of Great Britain: and, above all, Blackſtone's Commentaries, with Townſend's Guide to Health.

ART. 33. *The Power of Religion on the Mind in Retirement, Affliction, and at the Approach of Death, exemplified in the Teſtimonies and Experience of Perſons diſtinguiſhed by their Greatneſs, Learning, and Virtue. By Lindley Murray. The Tenth Edition, corrected and greatly enlarged.* 3s. 6d. Longman and Rees. 1801.

We have had frequent occaſion to ſpeak of the diligence, good ſenſe, and good intentions, of Mr. Murray; and we congratulate him ſincerely on the ſucceſs of this particular work. We announce this edition becauſe the alterations and additions are ſo conſiderable, that it is rendered almoſt a new work, the nature of which alterations is explained in the Advertiſement placed before the Table of Contents. Twenty-two characters have been added to the work, and much new biographical information is introduced. We do not remember any addition to the "Engliſh Reader," mentioned by Mr. Murray; but that work received, as it deſerved, our commendation.

ART. 34. *The Mercy of God eſpecially conſidered with reference to our preſent Situation. A Sermon, preached at St. Julian's, Shrewſbury, on Sunday, Sept. 14, 1800. By Samuel Butler, M. A. Head-Maſter of Shrewſbury-School, and late Fellow of St. John's College, Cambridge.* 8vo. 24 pp. 1s. Eddowes, &c. Shrewſbury; Longman and Rees, London. 1800.

We ſuſpect that this diſcourſe was prior in publication to one, by the ſame author, which we noticed ſome months ago. (vol. xvii. p. 207). Such an inverſion of order is not according to our wiſh; but it will occaſionally happen. The preſent writer we well know to deſerve attention, and are therefore peculiarly deſirous that it ſhould be paid.

Having explained, in part, why ingratitude to God is more common, and leſs marked with infamy, than any other ſpecies of ingratitude, Mr. B. conſiders the peculiar mercies of Providence towards this nation

nation through the present war. In this part, much is very happily compressed into a very narrow space. "To me I confess it appears," says this divine, "that since this country has been engaged in the contest with anarchy and atheism, the hand of Providence has been manifested more singularly in our preservation, than in any period of equal duration, since the foundation of the British empire. Our distinguished naval victories have been gained at periods when the very existence of the country depended on our success. The machinations of our intestine foes have been brought to light at the most critical periods, when a few more days would have given them strength and energy, which the most vigorous efforts could with difficulty have resisted. The enemy has been repulsed from our shores, and the life of our beloved sovereign has more than once been preserved from the hand of the assassin: and our weakness has been turned into strength, by a union with our sister kingdom, at the very time when our enemies had hoped, by long-fomented discord, to separate us for ever." P. 11. Reflections on the late visitations of scarcity follow, with the most judicious rules for conduct on the subject. The whole is replete with sound sense and active piety.

LAW.

ART. 35. *The Spirit of Marine Law; or, Compendium of the Statutes relating to the Admiralty: being a concise, but perspicuous Abridgment of all the Arts relative to Navigation; alphabetically arranged, and the Substance and References to the several Clauses placed in the Margin. By John Irving Maxwell, of the Honourable Society of the Inner Temple, and late of the Royal Navy.* 8vo. 562 pp. 12s. T. C. Chapman, &c.

The title of this book, though rather fantastical, sufficiently explains its object, and the plan upon which it is composed. It is stated in the Preface, that the first idea of this work originated with Mr. M'Arthur, author of a Treatise upon the subject of *Naval Courts Martial*. It was brought down by him to the end of the year 1792, and is continued by Mr. M. to the present period. Such a book may be of considerable utility to naval persons, though to compose it requires little more than to pay proper attention to the abridgments and indexes of our statutes. Mr. M. seems to have inserted most of the statutes relating to his subject; but he has not included all. Thus, under the title *Wandering Mariners or Soldiers*, he cites, after 39 Eliz. c. 17, the 17th Geo. II. c. 5. s. 3, by which it was enacted, that soldiers or mariners travelling with a pass, are not to be deemed vagrants while they continue on their direct way, and during the limited time. But he omits to notice 32 Geo. III. c. 44, by which the power of granting such passes is taken away, and every soldier or mariner wandering about and begging, is to be deemed a rogue and vagabond. Such an omission would cause rather unfortunate consequences to any individual who might be misled by Mr. M.'s information.

POLITICS.

POLITICS.

ART. 36. *Conſiderations on the preſent State of Europe with reſpect to Peace, or a further Proſecution of the War.* 8vo. 80 pp. 3s. Debrett. 1801.

So variable are the political circumſtances of the preſent period, that a writer who ſpeculates upon them, will probably find important changes occur between the commencement and the concluſion of his work, and ſhould he, in compliance with ſuch changes, model it anew, ſome freſh alteration may render his ſentiments obſolete before he has publiſhed, or at leaſt before we can review them.

In the Introduction to this tract, on the ſtate of Europe, ſome important events are mentioned which have occurred ſince it was drawn up, particularly the peace between France and the Emperor, and the Northern Coalition againſt Great Britain. Theſe, the author obſerves, do not much affect his reaſonings, as they were foreſeen. But ſo ſpeedy a termination of the northern conteſt, and the ſtrong appearance of renewed warfare among the great continental powers, could not have been anticipated with ſo much confidence. The former renders the author's reaſonings on that ſubject no longer intereſting, and the latter might perhaps have varied the conditions of peace which he takes upon himſelf to delineate; at leaſt it may render the enemy more complying. This author's general principle, that "Great Britain, to keep her footing with France, muſt, as France extends her dominions, increaſe her colonial poſſeſſions, and foreign ſettlements," appears to us to be juſt; how far we ſhould agree with him in the detail, it is needleſs to mention, as the deciſion is in the hands of thoſe who alone are reſponſible to their country.

ART. 37. *An Argument againſt Extermination, occaſioned by Dr. Duigenan's Repreſentation of the preſent political State of Ireland. By a Friend to the United Kingdom.* 8vo. 85 pp. 2s. 6d. Debrett. 1801.

We have more than once had occaſion to cenſure the expreſſion of Catholic Emancipation, ſo often uſed by ſpeakers and writers on the affairs of Ireland, as implying that the people of that perſuaſion are in a ſtate of ſlavery. A ſimilar objection applies to the title of the treatiſe before us; ſince an argument *againſt* extermination implies that ſome perſon had argued *for* it; but, though intemperate expreſſions may have ſometimes been uſed, no argument of ſuch a tendency, to our recollection, appears in the writings of Dr. Duigenan, or indeed of any other author; and ſurely, without being deemed advocates for extermination, we may be permitted to doubt whether it be prudent to render Catholics eligible to the firſt offices of the ſtate.

Objectionable, however, as the title of this tract appears to us, its contents ſhow it to be the work of a man, neither deficient in candour nor abilities; and, though ſome of the facts alledged by him ſeem queſ-

queſtionable*, his reaſonings appear ſometimes to merit conſideration. He is very ſevere on Dr. Duigenan, whoſe coarſeneſs of invective we have ourſelves occaſionally cenſured; but he profeſſes to be well-affected to the Conſtitution, both in church and ſtate; though he deems a compliance with the claims of the Catholics would be a meaſure of expedience as well as juſtice.

One of the moſt ſucceſsful of this writer's arguments againſt Dr. D. is the *argumentum ad hominum*. He ſhows from the Doctor's "Letter to Mr. Grattan," that he did not always entertain the ſentiments, upon this queſtion, avowed in his "State of Ireland." Poſſibly, however, ſubſequent events may have afforded a good ground for this change of opinion.

Various other paſſages in the laſt-mentioned work are ſtrongly reprobated by this writer, and particularly that which aſſerts, that the Catholics refuſe to take the oath of ſupremacy; whereas, he aſſures us, they object only to "two words." But if theſe two words *(eccleſiaſtical* or *ſpiritual)* form a very material part of the oath, we ſhould conceive the aſſertion, that "they refuſe to take it" perfectly juſt, although they do not object to every clauſe. The meaning of Dr. D. is, if we miſtake not, ſufficiently obvious and clear.

Much is ſaid in the treatiſe before us, to ſhow the improbability that any danger would ariſe to the eſtabliſhed Church from admitting the Catholics to the privileges claimed by them; the opinions of Sir J. Davies, and others, reſpecting Ireland, are quoted, and an hiſtorical detail of the inſurrections in that kingdom is given, in order to prove that they did not originate in religious differences alone.

Although we do not adopt all the concluſions of this writer, we think this work deſerves a place among the reſpectable tracts on this important queſtion.

ART. 38. *The Crimes of Cabinets; or, a Review of their Plans and Aggreſſions for the Annihilation of the Liberties of France, and the Diſmemberment of her Territories; with illuſtrative Anecdotes, military and political. By Lewis Goldſmith.* 8vo. 315 pp. Printed for the Author. 1801.

It was, we think, obſerved by Dr. Johnſon, that he had often heard of honours or rewards being allotted to men diſtinguiſhed for the love of their country, but that he had not yet heard of any rewards being appointed for thoſe, "who, with equal zeal, hated their country." When ſuch remunerations ſhall be eſtabliſhed, ſcarcely any man, we will venture to ſay, will be entitled to ſo large a ſhare as the writer before us. Throughout the preſent conteſt with France, numerous have been the miſrepreſentations, exaggerations, and falſehoods employed by the emiſſaries of Jacobiniſm to blacken the conduct of Great Britain. They are here collected and retailed in language, compared to which the ravings of a Hebert and a Marat may almoſt be deemed mild and gentle. As a ſpecimen of this writer's regard to

* Particularly the aſſertions, that "not above a dozen Catholic prieſts were engaged in the late rebellion," and that there were "more lawyers concerned in it than prieſts." P. 33.

truth,

truth, the exploded treaty of Pavia (the authenticity of which not one ſpeaker or writer, on the ſide of Oppoſition, of the leaſt character, now ventures to ſupport) is the foundation of his arguments, the corner-ſtone of his work. Nay, he has the audacity to aſſert, that Great Britain acceded to it in March, 1792; and a copy of this ſpurious treaty (the forgery of which is evident on the face of it) forms the firſt article in his Appendix. All the other miſrepreſentations, by which the advocates of France have endeavoured to ſupport her cauſe, are here repeated, with the addition of ſome aſſertions ſtill more daring, and ſeaſoned with a due proportion of ſcurrilous and vulgar invective. Aſſaſſins, in the eyes of this writer, are heroes; and every ſovereign, every political character, who has, in any degree, oppoſed the views of France, is loaded with imputations of the moſt odious nature, and without the ſlighteſt proof. On the other hand, every unprovoked aggreſſion of the Gallic leaders is ſtudiouſly kept out of view; and thoſe exceſſes of the people in other countries, which the French agents are well known to have provoked, are uniformly imputed to the reſpective governments. Of courſe, the correſpondence between Lord Grenville and M. Chauvelin is repreſented with the ſame *candour* and regard to truth; and it is among other things roundly aſſerted, that the French "offered to relinquiſh all ideas of opening the Scheldt." From what part of the correſpondence the writer derived this information, we are at a loſs to gueſs. It is, we apprehend, equally true with the ſubſequent aſſertion, that they ſent, by M. Maret, propoſals to "cede the greateſt part of Belgium which they had conquered, and their poſſeſſions in St. Domingo, and to repeal the decree of the 19th of November, 1792." But we are ſick of a *farrago*, ſo ſhamefully antipatriotic and unfair. It is ſome credit to the prudence, at leaſt, of the bookſellers, that not one of them could be found who would publiſh it.

ART. 39. *State of the French Republic at the End of the Year 8. Tranſlated from the French of Citizen Hauterive, Chef de Relations Exterieures. By Lewis Goldſmith, Author of "The Crimes of Cabinets."* 8vo. 312 pp. 5s. Jordan. 1801.

Faithful to the cauſe of France, or rather to the preſent ruler of that nation, the author of "The Crimes of Cabinets*," now appears as the tranſlator of a work, which may be conſidered as the manifeſto of the Chief Conſul, or, more properly ſpeaking, as the brief from which his ſupporters, in every country, may derive topics in his favour. This ſcheme of tranſlation, we think far more judicious in Mr. Goldſmith, than that of appearing as an original author. "The Crimes of Cabinets" is a work, in every point of view, in the loweſt claſs of Jacobin compoſitions. But Citizen Hauterive, or whoever is the author of the work before us, is a writer of addreſs and ſkill, if not in his ſtyle and language (upon which, not having ſeen the original, we cannot pronounce) at leaſt in the choice of his topics, the

* See the preceding article.

arrange-

arrangement of his matter, and the application of his arguments. There is alſo in his work an outward ſemblance of candour and moderation. But were his miſrepreſentations to be carefully noted, and his ſophiſtries completely expoſed (a taſk which we hope to ſee performed by ſome able writer) all this apparent candour would ſoon vaniſh, all this pretended moderation would eaſily be traced to its impure ſource. Our limits will only permit us to ſtate, by way of caution, the principal objects of this work, and to detect a few of the more prominent fallacies contained in it, as ſamples of the reſt.

The leading objects of Citizen Hauterive, and his employer, are, firſt, to excite and ſpread throughout Europe a jealouſy of the naval power, and commercial greatneſs of Britain, together with a hatred of her political ſyſtem; ſecondly, to lull to reſt all fears of the inordinate power, the overweening ambition, and the ſubtle intriguing policy of France; and, laſtly, to reconcile the people of France itſelf, as well as the ſurrounding nations, to the conſular government.

"The treaty of Weſtphalia," ſays this writer, "aſſigned to each nation its place in the great political ſcale of Europe, and would perhaps have ſecured for a ſucceſſion of ages the general rights of the nations of Europe, if the ſyſtem, from three different events, had not been entangled in new combinations." Theſe three events he ſtates to be, "1ſt. The formation of a new empire in the north of Europe. 2dly. The elevation of Pruſſia to a place among the powers of the firſt rank. And, laſtly, the prodigious extenſion of the colonial and maritime ſyſtem in the four quarters of the globe."

The intelligent reader will ſoon perceive the deſign of this introductory ſtatement: it is, obviouſly, to lead him from the conſideration of a ſource of that derangement in the balance of power, much more efficacious than any of thoſe which have been mentioned; namely, the ſyſtematic ambition of France, and her almoſt unceaſing attempts to acquire inordinate power. Accordingly, great pains are taken to ſhow the error of thoſe ſtateſmen who "formed in their minds an extravagant idea of the pre-eminence of France, and diſdained her councils and her ſupport." In ſhort, if we are to believe this French writer, Europe ſhould have relied on the moderation of Louis the Fourteenth in the laſt age, and the good faith of the Republic in the preſent, as the beſt pledges that the balance between different ſtates would remain inviolate, and their liberties ſecure.

Cromwell is conſidered as the real founder of what this writer calls "the maritime ſyſtem," and conſequently (according to him) "the real author of the naval wars of Europe." His crime is the having "proclaimed the Navigation Act;" which, ſays Citizen Hauterive, "placed the commerce of his nation in a poſition of conſtant jealouſy and enmity with all others."

Hinc illæ lacrymæ; for the writer adds, "that famous act could have no other reſult but that of infuſing a general ſpirit of emulation, a vigorous impulſe, and an uniform direction into the commerce of England: *it greatly contributed to the proſperity of that country.*" If the maxim, that we may take leſſons from an enemy, be juſt, this confeſſion of Bonaparte's advocate will be carefully treaſured in the minds of Britons, and afford an uſeful key to the motives and deſigns of their enemy.

enemy. We pass over the accusations against England, of "seeking" to disunite the states of the continent, "fomenting quarrels in order to weaken them,"—"advancing claims to commercial preference," &c. &c. These have been the constant charges brought against us by France, and have been so successfully repelled by the force of our arguments, as her aggressions have by the power of our arms.

The great point laboured in this part of the work is, that the war of the different powers against France (which is stigmatized as cruel, impolitic, and unjust) was "the forced result of the uncertain and insecure position in which all the states of Europe, at the time of the French Revolution, found themselves placed with regard to each other." This position is supported by a variety of misrepresentations, which a little attention and knowledge of the subject will, we trust, easily detect. In almost any state of Europe that can be imagined, such a revolution of France must have kindled a general war.

We shall not take upon us, though it might be done with advantage, to form an analysis of the remainder of this work: Great pains are taken to persuade the world of the modera ion of France, and its ruler, in abandoning a part of its conquests, though sufficient is kept to endanger, at every moment, the liberties and safety of Europe; and the Citizen gravely reckons all the nominal Republics which the French have established around them, and in which they retain large armies and garrisons, as independent states!

In the interior of France every thing, according to this author, is exactly as it should be! The constitution is "neither monarchical nor democratical," (we agree to this, it is a military despotism) and Bonaparte is a Cæsar, without his faults; in short, "guiltless of his," or any country's "blood." So much for Citizen Hauterive, and his translator, Mr. Lewis Goldsmith.

ART. 40. *Opinions of his Majesty's Ministers respecting the French Revolution, the War, &c. from* 1790 *to* 1801, *chronologically arranged, Selected from their Speeches in Parliament: with Extracts from the Speeches of the Opposition. Compiled by James Bannantine.* 8vo. 159 pp. 4s. Ridgway. 1801.

The compiler of this publication anticipates, in his Preface, an objection which he very justly expected; namely, that "only detached parts of the speeches are here given, and, that were the whole context published, a very different idea would be formed." This would indeed be the objection even to a well-digested and well-intended abstract of Parliamentary Debates; since it is impossible that brief extracts from the speeches on such important topics, can do justice to the arguments contained in them. But to such a collection of passages as the present, formed manifestly under a partial bias, and (as we sincerely believe) designed for party purposes, the observation applies with tenfold force. This pamphlet is indeed drawn up with some address; and a considerable proportion consists of the speeches of ministers; but of those speeches the most declamatory parts are generally selected, the objections by the opposition members are carefully placed in the most strik-

ing point of view, the anſwers to thoſe objections are almoſt always ſuppreſſed, and the whole is accompanied by notes, containing inſidious miſrepreſentations, and ſufficiently indicating the deſign and principles of the compiler*. Thoſe impartial perſons who have peruſed any fair account of the debates on the war, would read with indignation and diſguſt theſe garbled extracts, and acknowledge the character we have given of them to be juſt.

ART. 41. *Pandora's Box and the Evils of Britain, with effectual, juſt, and equitable Means for their Annihilation, and for the Preſervation of the Peace, Happineſs, and Proſperity of the Country.* 8vo. 64 pp. 1s. 6d. Vernor and Hood. 1801.

How generally ſuch mighty promiſes, as are contained in the above title, exemplify the well-known fable of the Mountain, our readers need not now be told. At a period of national diſtreſs, ſcarcely a man of ſpeculation who turns his thoughts to the evil, but ſoon imagines he has diſcovered the remedy. The writer of this tract, in his Preface, modeſtly (and, as it ſhould ſeem, juſtly) diſclaims all pretence to talents and learning, and only thinks, that "by careful reflection, he has taken up the queſtion right." He divides ſociety (two profeſſions excepted) into the *Agricultural Claſs*, and the *Commercial Claſs*, and thinks that the poor of each ſhould be ſeparately claſſed, and maintained accordingly. The poor laws, as they now ſtand, are (he obſerves) well adapted to provide a fund for the relief of the *agricultural* poor; but he propoſes that another branch be added, providing a fund for the *commercial* poor, which ſhould be ſupported by the *commercial* intereſt. How far ſuch a ſeparation be practicable, and by the means he ſuggeſts, namely, the appointment of *commercial overſeers*, we will not take upon ourſelves to decide. Probably the beneficial conſequences expected, would not ariſe in a degree equal to his hopes. Yet it cannot be denied, that the removal of manufacturers (as ſoon as they become in any degree chargeable) back to their original country pariſhes, is an inconvenience, and perhaps an injuſtice, in the preſent ſyſtem of poor laws, which deſerves conſideration and redreſs.

SCARCITY.

ART. 42. *Thoughts on the beſt Modes of carrying into Effect the Syſtem of Economy recommended in his Majeſty's Proclamation.* 8vo. 46 pp. 1s. 6d. Wright. 1801.

Attention has not been wanting, on our part, to the publications belonging to this claſs; but they have been poured into our hands in ſuch abundance, that it was impoſſible to read, and conſider well, the various opinions concerning the cauſes and remedies of ſcarcity, till the evil itſelf, we truſt (with the leave of the great London dealers)

* For inſtance, in pp. 96, 102, 140, and the clumſy irony in p. 143.

has

has nearly ceased to exist. We must now dispatch the remaining tracts on this subject, with as much brevity as their respective merits will warrant.

These "Thoughts" are plain and useful. They are addressed, 1st, to persons in affluence, or in moderate circumstances; 2ndly, to the poorer sort, from the humble shop-keeper to the common labourer. A few words are added, to those who deny the existence of a scarcity.

Œconomy in the use of *meat*, as well as of bread, is strongly enforced. Rice and fish are the substitutes chiefly recommended; and an abstinence from all rich soups and gravies is properly enjoined. We doubt whether the author's own example could be generally followed: "I eat *no bread*; and have reduced my consumption of meat to nearly *one half*." By this resolute method, he proposes to accomplish the business of reducing prices, within two months and a half, instead of ten. We fear that, in this way, scarcity would be succeeded by an universal *leanness*; but as it is certainly better that we should all be lean, than that half of us should be starved, we submit the author's meritorious example to the consideration of our readers.

ART. 43. *Reflections upon the evil Effects of an increasing Population; upon the present high Price of Provisions, particularly Corn; upon the Bounty Act; upon the Propriety of general Inclosures: in which a Mode is suggested of relieving the present Necessities of the Poor, upon the Principles of Equity. To which is added, an Appendix, containing some Remarks upon the Subject of Tythes; further Observations upon Population; and Animadversions upon some late Publications on the present Scarcity. By Edward Gardner.* 8vo. 88 pp. 2s. Raikes, Gloucester. 1800.

One of the most tedious and unsatisfactory declamations which the scarcity has produced; tending to exalt agriculture at the expence of commerce and manufactures; imputing to an increased population "almost every civil evil;" and extolling "the scanty thinness of rural and agricultural habitancy."

ART. 44. *Uniting and Monopolizing Farms plainly proved Disadvantageous to the Land-Owners, and highly prejudicial to the Public. To which are added, several Observations, shewing the Causes of the present high Price of all Kinds of Provisions. By John Lewis, of East Bergholt. The Third Edition, with Additions.* 8vo. 53 pp. 2s. Longman. 1801.

Agriculturists, as well as doctors, sometimes disagree most wonderfully. In opposition to the author last reviewed, here is one, who *laments* that the population is *diminished* by uniting and monopolizing farms. The first edition of this tract was published in 1767; since which time, a hundred other writers have declaimed on the same side of the question; and have failed (we believe) to convince the public,

that proprietors of land will not, upon the whole, leaſe it in the way moſt advantageous to their *various* intereſts, in reſpect both of the ſize of farms, and the duration of leaſes. We find nothing new, either in the original tract, or in the Obſervations which have been added to it.

ART. 45. *A comparative Statement of the Food produced from Arable and Graſs Lands, and the Returns ariſing from each; with Obſervations on the late Incloſures, and the probable Effect of a General Act for incloſing Commons, or Waſtes, Heaths, &c. Together with other Matters. Addreſſed to John Fane, Eſq. M. P. By the Rev. Luke Heſlop, Archdeacon of Bucks, Author of "Obſervations on the Aſſize of Bread," &c.* 4to. 18 pp. 2s. Reynolds. 1801.

We are not among thoſe who would inhibit abſolutely to clergymen all attention to rural affairs of a temporal nature, and to agriculture in particular. On the contrary, we cannot imagine any relaxation from their profeſſional duties and ſtudies, more conducive, than agriculture, to their health; more reputable, if duly limited; more beneficial to their own houſeholds, and to the public, or tending more ſtrongly to keep them conſtantly reſident among their pariſhioners. Some writers, indeed, fond of exhibiting caricatures, have repreſented the clergy as debaſed by theſe engagements, and vulgariſed in their manners, even beyond the loweſt ſwineherd. Some orators too, and even ſenators (as we underſtand) miſtaking theſe exhibitions for repreſentations of real character, have entertained their hearers by a recital of ſuch paſſages. If this was intended for argument, we can only lament, that the valuable time of a ſenate ſhould be waſted by liſtening to it; if in the way of facetiouſneſs, we make no great objection; for we are good-humoured enough to allow every man, ambitious of atchieving the reputation of a laughter-loving ſpeaker, not only to be as witty as he can from his own ſtock; but, lacking that, to derive all the aid he may from the recorded wit of other men. Only let him conſider, that there may poſſibly be a *third* ſource of laughter, which he would not (except unwittingly) ſupply.

Theſe reflections aroſe in our minds, on reading the tract before us, and recollecting certain debates in the month of June laſt, as recorded in our daily vehicles of news from political life. Mr. Heſlop has on this, and on former occaſions, rendered uſeful ſervice to his country, by the information which he has collected and communicated in rural concerns; and that (we are well aſſured) without any deſertion of his profeſſional duties, or any injury to his *manners*. We muſt review this tract, as we did a former one by the ſame writer (vol. xv, p. 18) referring to the book itſelf, without which our remarks could hardly be made intelligible within a moderate compaſs.

This ſtatement refers to "the parts of Buckinghamſhire, below the Chiltern-Hills." It proves very clearly, that incomparably more food is produced from arable than from graſs land; and from the former, more of potatoes than of wheat, &c. But Mr. H. does not appear to have conſidered ſufficiently, of how much greater value is a *pound* of butter than a pound of beef; beef than wheat, and wheat than potatoes

rates (pp. 1, 2, 3, &c.)—"Unfavourable ſeaſons," are vaſtly more injurious upon arable, than upon graſs lands (p. 4).—The "returns" do not afford encouragement to tillage. If tithes and rates were added, little profit would remain for the occupier (pp. 6, 7, 8). We think, however, that the charges are over-rated, and ſome of the advantages (as pigs) are omitted. Mr. H. doubts, we think with good reaſon, whether a general encloſure act, extending to lands now under the plough, would not *diminiſh* the growth of wheat; and he attributes the late change from exportation to importation, to an extraordinary and rapid increaſe of incloſures, in direct oppoſition to the concluſion drawn in the Report of the Committee of Waſte-Lands. At p. 14, (note) Mr. H. contends, that the number of acres of wheat, or other grain uſed for bread, ſhould be half the number of the people; the average produce being 19 buſhels per acre, of which three buſhels are uſed for ſeed, ſtarch, hair-powder, &c. and eight buſhels being required, on an average, by each individual. At p. 15, Mr. H. argues againſt a minimum price of bread-corn; a meaſure which we are aſſured will never be reſorted to, the objections againſt it being almoſt innumerable. The ſtatement at p. 16, by ſome "intelligent farmers," appears to us not a little exaggerated. The remedies ſuggeſted for ſcarcity, are, an amelioration of the corn laws, in which we heartily concur; premiums, public or private, which we think impracticable; and, above all, a general act for encloſing *only commons, heaths*, &c. From theſe few remarks, it will probably appear to ſuch of our readers as attend particularly to theſe ſubjects, that the whole tract is well deſerving of their conſideration.

ART. 46. *A brief Review of the Cauſes which have progreſſively operated to enhance the Price of Proviſions, but particularly of Bread-Corn. With Suggeſtions as to the beſt Means of alleviating the preſent Diſtreſs, and preventing the Recurrence of a ſimilar Calamity.* 8vo. 91 pp. 2s. Vernor and Hood. 1801.

"The following remarks were haſtily written, &c. which the reader will pleaſe to obſerve." No reader can fail to obſerve it. The deſign of this tract is evidently good; but it contains (eſpecially near the concluſion of it) many raſh and impracticable ſuggeſtions.

ART. 47. *The Effect of Paper-Money on the Price of Proviſions: or the Point in Diſpute between Mr. Boyd and Sir Francis Baring, examined; the Bank Paper-Money proved to be an adequate Cauſe for the high Price of Proviſions; and conſtitutional Remedies recommended. By William Frend, Author of "The Principles of Taxation,"—"The Principles of Algebra,"—"Letters to the Biſhop of Lincoln,"* &c. 8vo. 27 pp. 1s. 6d. Goſnel, &c.

On the firſt point mentioned in the title-page, Mr. F. contends, that "it is not to the increaſed circulation, not to the additional three millions and a half, but to the nature of the circulation itſelf, that the increaſed price of proviſions is owning." P. 11. This point he endea-

endeavours to establish by a mixture of wit and positive affirmation, much more than by argument. The second point (concerning the Bank Paper-Money being an *adequate* cause for the high price of provisions) being probably found untenable, we are put off with an opinion that it is a very powerful—a very great cause. Six other inferior causes are enumerated; the last of which, a deficiency in the harvest, (joined with the practices of Mark Lane,) may perhaps outweigh all other causes, as much as a sack well filled with good wheat from the inclosed fens in Lincolnshire, would outweigh one lightly filled with feathers, from the miserable geese in the fens still open and half-drowned. The "constitutional remedies," are comprised within a single page; and are, a confining of the Bank in the emission of its paper; and an application of labourers to Justices in quarter sessions, for an advance of wages according to the rise in the prices of provisions.

ART. 48. *Remarks on the present high Price of Grain, and on the Expediency of farther Legislative Restrictions, in Order to effect its Reduction.* 8vo. 22 pp. 6d. Jordan. 1801.

The author professes, that "the *causes* of the high price of provisions (meaning only corn) are not within the scope of his design." His remedies, which he calls *equalizing the effects of the scarcity*, are two, of which we are left to take our choice: 1st. "to apportion the quantum of individual consumption;" (p. 6.) that is (as we conceive) to provide by law, that no individual person, of whatever occupation, size, or stomach, shall eat more than a stated quantity of bread per day; or, 2dly. "to afford the means of obtaining a sufficiency to those rendered otherwise unable to do it;" that is, to provide every poor person money enough, to buy as much bread as he can eat; and so consume all the corn in the kingdom, six months before the following harvest. Here is a notable proof, that projects, gilt with fine phrases, may sometimes look well, and pass tolerably current; but in a plain covering, that is, in common words, they will pass for nothing else than arrant nonsense.

ART. 49. *Humane Suggestions to Members of the First Imperial Parliament; or, an Appeal to the Ministry; being urgent Reasons for new Laws, respecting Credit and Famine. Second Edition.* 8vo. 48 pp. 2s. Scott. 1801.

That the torrent of paper-money, by which the kingdom is now inundated, requires a strong check, may perhaps be fately admitted. But we should not choose to commit the management of such a check to the author of this pamphlet, whose operations would probably be first directed against "the paper of the Exchequer, the national debt, the bank of England." P. 2. The real drift of this writer may be sufficiently conjectured, from his panegyrics upon such books as "the Use and abuse of Money," "the Iniquity of Banking,"

had "the Cause of the threatened Famine traced to its real Source." P. 36. For an account of the last of these books, see our Review, vol. xvii. p. 439.

MISCELLANIES.

ART. 50. *Select Essays of Dio Chrysostom, translated into English from the Greek; with Notes, critical and illustrative. By Gilbert Wakefield, B. A.* 8vo. 5s. Philips. 1800.

We were at loss to think what could induce Mr. Wakefield, considering the present high price of paper and printing, to hazard a publication such as this, so little likely to become popular. But it seems as if this gentleman had a most extraordinary propensity for note-writing; or perhaps a certain secretion of bile, which would have mortal effects unless thus timely dissipated. Certain it is, that some of the notes subjoined might, with as much propriety, been added to one of the bad translations of Kotzebue's plays, or one of Tom Payne's mad effusions against kingly government.

We greatly pity talents so misemployed, and time so wasted. The translation itself seems generally correct, and to flow in a style sufficiently easy. A second volume can hardly be expected.

ART. 51. *Nuptiæ Sacræ, or an Inquiry into the Scriptural Doctrine of Marriage and Divorce.* 8vo. 3s. 6d. Wright. 1801.

It is impossible not to feel soothed and satisfied by the excellent spirit which pervades this manly and well-written performance. The subject which it professes to discuss, is every way considered, of the highest interest and importance; and it must necessarily excite the surprise of the dispassionate and well-disposed reader, that it was treated in a very solemn place with an unbecoming levity. The author enters at large into the question both of marriage and divorce, as connected with Scripture, and exhibits throughout great learning, judgment, and candour. His two conclusions are, that "the intermarriage of the adulteress with the seducer is not commanded by heaven;" and that, "by the divine law, the divorced woman has not forfeited her general power of remarriage." As a preventive of crime, the revival of the spirit of the ancient penalties against the seducer is recommended; and, with respect to the woman, that punishment which, whilst it may keep at a distance the enemies of her virtue, may impress a salutary caution on her own mind; namely, the loss of her fortune, and an official inspection of her moral conduct.

ART. 52. *A Dissertation on the Progress of the Fine Arts. By John Robert Scott, D. D.* 4to. 3s. White. 1800.

This Dissertation is properly enough dedicated to Mr. West, the President of the Royal Academy; but we do not think it contains any

any observations from which they, who are not artists, will derive particular satisfaction. There is no great novelty of remark; and, where there is, it seems liable to controversy.

ART. 53. *The profitable Planter. A Treatise on the Cultivation of Larch and Scotch-Fir Timber; shewing that their excellent Quality (especially that of the former) will render them so extensively useful, as greatly to promote the Interests of the Country. With Directions for planting in various Soils and Situations, by a new and expeditious Method: also for the Management of Plantations. To which are added, useful Hints, in regard to Shelter and Ornament. By W. Pontey, Nursery-man and Planter.* 8vo. 96 pp. 3s. 6d. Huddersfield printed; sold by Vernor and Hood. 1800.

With this tract is given a specimen of the larch wood, of about 35 years growth, which is certainly a fine, and apparently useful, species of deal. Every encouragement to planting, and every improvement that can be made in it are, we are fully convinced, national benefits; and, therefore, we recommend the observations of Mr. Pontey to the notice of all persons who may be in situations where they can apply them to practice.

ART. 54. *Classical Biography, exhibiting alphabetically the proper Names, with a short Account of the several Deities, Heroes, and other Persons, mentioned in the ancient Classic Authors, and a more particular Description of the most distinguished Characters among the Romans; the Whole being interspersed with occasional Explanations of Words and Phrases: designed chiefly to contribute to the Illustration of the Latin Classics. By Alexander Adam, LL. D. Rector of the High School, Edinburgh.* 8vo. 6s. Cadell and Davies. 1800.

The excellent Classical Dictionary of M. Lempriere, which has passed through a variety of editions, seems to preclude the necessity of any similar publication. We do not by any means think that there is any additional information in this volume, which would justify our particular recommendation. Many eminent names are dismissed with very abrupt notice; for example, all that is said of Herodotus is, that he was the first who adorned history, but did not study harmony in his periods. That the book must be very useful as far as it goes, it would be unjust not to assert; but it is equally so not to declare that, as a whole, it is inferior to M. Lempriere's work. It professes, indeed, to confine itself principally to the Roman classics.

ART. 55. *Memoirs of the late Rev. Samuel Medley, compiled by his Son; to which are annexed, Two Sermons, and a Variety of Miscellaneous Pieces in Verse.* 8vo. 6s. Johnson. 1800.

To a tribute of filial piety, we must necessarily feel an inclination of complacency and kindness; but it is not always judicious to obtrude

trude upon the public what are called memoirs of private and obscure individuals. This volume commences with a biographical sketch of the grandfather of Mr. Medley, who went in the suite of an ambassador to Constantinople, and who appears to have been a pious and well-disposed man. Next follows an account of Mr. Guy Medley, who was tutor to the Duke of Montague, and afterwards Attorney-General in the island of St. Vincent. He returned to England, and "became acquainted with the things of God;" but, from the time of his "conversion to God," he experienced many painful afflictions. From the above phrases it may easily be seen what is the nature of this publication; which, we doubt not, will be very acceptable to the friends of the author, and his deceased parent; but we must question whether it will be so generally to the world.

ART. 56. *Cary's New Guide for ascertaining Hackney-Coach Fares and Porterage Rates. Being an actual and minute Admeasurement of every Street which is a Carriage-Way throughout the Metropolis: shewing not only the whole Length of each Street, but also the Distance between each Coach-Turning leading out of the same, and thereby affording the Means of ascertaining, with the greatest Precision, the Length of any Routes however Indirect, throughout the Whole of this Survey; which, for further Accommodation, is extended to Hampstead, Highgate, Islington, &c. &c. &c. To which are also added, Abstracts of the Hackney-Coach and Porterage Acts, a copious Index, &c.* 8vo. 3s. 6d. A whole-sheet Map, to accompany it, may be had at 1s. 6d. Cary, 181, Strand. 1801.

Nothing can be more completely formed for accuracy of information, on such a subject, than the plan of this work: against which we see but one thing likely to operate; which is the indolence of purchasers, who will often consent to pay beyond what is just, than to sit down to the calculation of miles, furlongs, and poles. Be this as it may, the book in itself is good, and well deserves to be recommended. When cases are strong enough to demand a reference, it will give an answer with a precision not otherwise to be obtained but by applying at the coach-office. It may serve also to resolve many other questions of utility or amusement in which distances are concerned.

ART. 57. *A Synopsis of Husbandry; being cursory Observations in the several Branches of Rural Oeconomy, adduced from a long and practical Experience in a Farm of considerable Extent. By John Banister, Gent. of Horton Kirby in Kent.* 8vo. 471 pp. 7s. Robinsons. 1799.

The author's intention was, "not to obtrude these remarks upon his readers under the notion of a complete treatise on husbandry, but to enumerate and methodize such observations as had occurred to him in the course of his practice." P. vi. The Preface censures, very properly, those mere speculators in husbandry, who abound in the present times, and who commonly either waste a small fortune, or diminish a large one. Among the qualifications necessary to form a good

good husbandman, is reckoned "a thorough knowledge of the profession, which is to be attained on no other terms, than by constant practice, and an early acquaintance with the business; in short, by having been bred a farmer from early youth." P. xi. To this we may well assent. But when Mr. B. goes on to state, that in order to obtain a perfect knowledge of his business, he must "be endued not only with *strong natural abilities*, but with *bright parts*;" (p. xiv.) he seems to be describing the requisite qualifications, not for a farmer, but for a lord high chancellor. If our first-rate farmers were all thus accomplished, well indeed might we exclaim, "O fortunato's minium agricolas." The Postscript informs us, that more than a dozen years have elapsed since the writing of the Preface. The work is perhaps the better for this circumstance; being undebased by those mischievous projects and schemes of innovation in our *laws*, which have lately rendered agricultural books, and particularly those *considered* by the Board of Agriculture, objects of jealousy and alarm to a great part of the community; as threatening danger not only to the quiet and property of ecclesiastical persons, but to all property whatever, and to the quiet even of the state itself. See the *General Views* of Brown, Middleton, &c. &c. &c.

It is not possible, within a moderate compass, to give any other than a general account of this work. The author's "cursory Observations" are indeed written *currente calamo*, with a pen which once put in motion can hardly be stopped. The matter might have been compressed within one third of the space; and the book would then have presented to agriculturists many observations very deserving of their attention.

ART. 58. *Kearsley's Traveller's entertaining Guide through Great Britain; or, a Description of the great and principal Cross-Roads; marking the Distances of Places from London, and from each other. With a concise Topographical History of the Cities, Towns, chief Villages; Antiquities, Seats, &c.* 8vo. 638 pp. besides ample Indexes. 6s. Kearsley. 1801.

The common plan of road-books is here considerably improved, by inserting a topographical account of every place that occurs in each route. The accounts in general are short, but, being printed in a small type, contain very frequently a valuable quantity of information. There is also a very laudable distinctness preserved in the mode of enumerating the places, and ascertaining the distances, so as to make it more easy to be consulted, perhaps, than many works which convey much less instruction. We perfectly subscribe to the assertion of the compiler, in a short Preface, that "those who travel upon business, those who make periodical visits to watering places, those who ramble into Wales, or who visit the Lakes, or who traverse the less cultivated tracks of the north, will find their time agreeably beguiled, by making this little volume the companion of their travels."

ART.

ART. 59. *An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue, with his Engliſh Rules of Conſtruction entire, and the Compiler's Notes and Illuſtrations; to which is prefixed, A ſhort Vocabulary, Engliſh and Latin. By George Chapman, LL. D.* 12mo. 2s. 6d. Cadell and Davies. 1799.

Mr. Ruddiman's Grammar ſtill has the preference in the ſchools of Scotland; this Abridgment, therefore, muſt be an acceptable manual for the younger claſſes educated under ſuch a ſyſtem. Some things are added at the end, which can be of uſe only to the higher forms; ſuch as decerpta ex Catonis diſtichis; but, on the whole, it is a good Grammar, and does Dr. Chapman much credit.

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Notices et extraits des manuſcrits de la bibliothèque nationale et autres bibliothèques, publiés par l'Inſtitut national de France; faiſant ſuite aux notices et extraits lus au comité établi dans la cidevant académie des inſcriptions et belles-lettres. Tome V.* in 4to. Paris.

The preſent volume contains 43 extracts or notices of MSS. in the Arabic, Perſian, Turkiſh, Tartar-Manchou, Greek, Latin, and French languages, together with ſome inedited and intereſting pieces. Mr. *Langlès*, in the notices communicated by him on the hiſtory and code of Djenguyz khân *(Genghiſkan)* and on a *Latin-Chineſe-Manchou Dictionary*, gives us, reſpecting the character of this conqueror and legiſlator, hitherto ſo imperfectly underſtood, as alſo concerning the advantages to be derived from the knowledge of the Manchou language, details equally new and important. Meſſrs. *Ameilhon*, *Camus*, and *Levêque*, likewiſe make us acquainted with, and appreciate different hiſtorical monuments, more or leſs worthy of attention, between the ninth and twelfth century; we have here alſo ſome account, which will be continued, of an immenſe collection of ancient Greek chemiſts, or rather alchymiſts, which exiſts in the national library, by Mr. *Ameilhon*. The above-mentioned *Levêque* and *Camus*, have alſo been employed on critical and bibliographical ſubjects; the former in the deſcription of the celebrated MS. of *Anacreon*, heretofore belonging to the *Vatican*, but now transferred to the French library; the ſecond, in two notices on a MS. not leſs valuable, of *Ariſtotle's Hiſtory of Animals*, which before made a part of the library at Venice; and on ſeveral MSS. and editions of *Manuel Phile*, a naturaliſt of the fourteenth century. Theſe three notices ſhow all the various readings found in theſe MSS.

The

The twenty-five notices, by the late Mr. *Legrand d'Auſſy*, on poems, romances, treatiſes of morality, and, more eſpecially, ſatires of the middle age, form that part of the volume which will probably be the moſt intereſting to the generality of readers. It is terminated by a notice or memoir of Mr. *Laporte Dutheil*, on a poem in the Provençal language, with ſome account of the author, a troubadour of the fourteenth century; and by the publication of twenty-nine letters of an orator of the lower empire (*Theodorus Hyrtacenſis*) which now appear for the firſt time. The ſequel of theſe letters, to the number of ninety-three, will be publiſhed in the next volume.

Beſides Arabic, Perſian, and Turkiſh characters, of various forms and ſizes, this volume contains a fragment of the *Code of Genghiſkan*, of thirteen pages, in the original language; it likewiſe preſents a model of the Manchou characters, the firſt of this kind which have been engraved in Europe, by Didot, under the direction of Mr. *Langlès*; and five plates exhibiting different ornaments of MSS. *fac-ſimiles*, and four figures of animals, taken from a ſuperb MS. of *Manuel Phile*, &c. *Eſpr. d. Journ.*

ART. 61. *Hiſtoire abrégée du cabinet des médailles et antiques de la bibliothèque nationale*, &c. *par* A. L. Cointreau, *ancien premier employé au dit cabinet, durant* 27 *ans conſécutifs*. Paris, An IX. 1 Vol. in 8vo. of 248 pp. with a Plate.

Gaſton d'Orleans, in the different places to which he was baniſhed, as the puniſhment of his perpetual intrigues, occupied himſelf in the ſtudy of botany and of antiquities. At his death, his golden medals formed the commencement of the collection ſo much celebrated afterwards under the name of the *Cabinet du Roi*. *Colbert* employed *Vaillant* to collect medals. *Carcavi*, *Rainſan*, *Morel*, *Oudinet*, and *Simon*, claſſed and greatly enriched this collection. Mr. *de Boze*, who had the care of it for thirty-five years, depoſited in it his own treaſures, thoſe of the Abbé *Rothelin*, of Mr. *de Beauveau*, of *Mahudel*, of *Foucault*, the intendant of Normandy. In 1754 he died, and both the Academy of Belles-Lettres, of which he was ſecretary, and the Cabinet of Medals, would have ſuffered an irreparable loſs, if he had not had for his ſucceſſor Mr. *Barthélémy*. Recommended alike for his paleographic diſcoveries, and by his *Voyage du jeune* Anacharſis, *Barthélémy* ſaw the Cabinet much encreaſed, in the forty years during which he had the direction of it, both by his own acquiſitions, and by the medals of *Cary*, by thoſe of Clèves, by the immenſe collection of *Pellerin*, by a part of that of *Ennery*, by thoſe of *Petitot*, by the antiques from the treaſure of St. Denis, by thoſe of the St. Chapelle, and by the cabinet of medals and antiquities of St. Geneviève. Since the death of *Barthélémy*, the celebrated *Tabula Iſiaca* has been transferred to this Cabinet from Turin, and the very indifferent collection of medals from the Vatican. It is aſſerted that this Cabinet is as rich as all the reſt of Europe together.

After this hiſtorical introduction, Mr. *Cointreau* gives a *notice raiſonnée* of a great number of Greek and Roman medals. He deſcribes in

in the firſt place the aſtronomical medals, the ſigns of the zodiac, the labours of Hercules, their mythological emblem, the medals which preſent traits or figures relative to the geography of provinces, cities, people, rivers and mountains perſonified. He is afterwards occupied by the monuments of the hiſtory and religion of the Romans.

Mr. C. concludes this ſhort view, with ſome account of the medals which have a relation to the fabulous and true hiſtory of the Greeks. He deſcribes the Homeric medals, thoſe of the moſt famous cities of Greece, and promiſes a continuation of this abridgment, which antiquaries will peruſe with pleaſure. The author has added the deſign of the votive ſilver buckler, found in the Rhone about the middle of the ſeventeenth century, and which has been ſo long known under the falſe denominations of *Annibal's buckler*, and of *the Continence of Scipio*. *Winckelmann* has, with his accuſtomed ſagacity, recogniſed in it the diſpute between Achilles and Agamemnon relative to the ſeizure of Briſeis. *Ibid.*

ART. 62. *Eſſai de Statiſtique; par* J. A. Mourgue. Paris. 8vo.

" Je liai à mon plan," ſays the author, " les recherches ſur la vie des hommes, et ſur les effets de l'atmoſphère ſur les naiſſances et ſur les mortalités; j'apperçus bientôt combien de pareilles obſervations, faites ſur un plus grand nombre de données, ſur de plus grandes quantités de naiſſances et de morts, devoient procurer des réſultats curieux et utiles; je m'attachai à généraliſer mes recherches, à les rendre plus préciſes."

This ſeries of obſervations, made during a courſe of twenty-one years, in the city of Montpellier, Mr. *Mourgue* preſents to the public, and to learned ſocieties. It would be difficult to give an exact idea of the merit of theſe obſervations, as we cannot exhibit to our readers the numerous tables with which it is accompanied, and which are executed with more than ordinary preciſion. We can only point out ſome of their general reſults, with the differences remarked in different ſeaſons, and between one year and another.

The influence of the ſeaſons on generation, whether the number of births is reckoned by ſeparate or collective months, gives a ſeventh more during the cold ſeaſon. The month of January preſents the greateſt, and that of June the ſmalleſt number of births. The correſpondence of anterior epochs gives the ſame reſults.

" Un effet auſſi conſtant," ſays the obſerver, " doit provenir de quelque cauſe générale; et je m'en ſuis convaincu, en obſervant les mêmes phénomènes, dans tous les pays ſur leſquels nous avons des données préciſes ſur la population. Comme je penſe que les mêmes cauſes influent ſur le plus ou le moins grand nombre de morts pendant les mois correſpondans, je développerai ci après mes idées ſur ces cauſes générales. Ce que j'en dirai pourra donner lieu à des obſervations utiles qu'il ſera néceſſaire de faire et de propager ſous divers climats."

The table of the number of marriages at Montpellier, for twenty-one years, is 5926; which gives an average of 282 annually. According to the population there is found, one year with another, one marriage to 117 individuals. The number of births being likewiſe, com-

communibus annis, 1193, and that of marriages 282, we see that somewhat more than one fourth of those who are born there marry.

The salubrity of the air of Montpellier, and the reputation of its medical school, draw within its walls a great number of strangers, chiefly on account of their various complaints; accordingly the three hospitals destined to succour suffering humanity, are occupied by strangers only; the people of the city have the greatest aversion to these public asylums; the excellent administration of the hospital St. Eloy has not been able to overcome this prejudice. The author, to distinguish the *nécrologe* of the inhabitants from that of the hospital St. Eloy, has formed two distinct tables of the mortalities which have taken place during twenty-one years. The first gives the number of burials by the year; the second, by months, taken collectively; so that if the number is divided by 21, the mean term is given for each month.

"Indépendamment de ces époques," says this author, "j'ai divisé la vie, en douze périodes, prises du moment de la naissance, jusqu'à la centième année. Cette division jettera une grande clarté sur tout ce qu'on voudra considérer, relativement aux recherches que les physiciens, les médecins, même l'observateur politique, feront dans le cas de faire sur la *viabilité* de l'homme. Voudroit on savoir, par exemple, ce combien il est mort de personnes dans la période de 80 à 90 ans? Le tableau montrera 1268, au bas de la colonne de 80 à 90 ans; 466 hommes, 802 femmes. Voudra t on savoir dans quelle saison, dans quel mois, il meurt le plus ou le moins de vieillards de cet âge, on trouvera, au tableau des mois collectifs, que le mois de Décembre en voit périr le plus grand nombre, et le mois d'Avril en voit périr le moins."

The number of deaths in some years is so different from what it is in others, that we might have reason to be surprised, did we not consider that there is, at certain times, a destructive small-pox, which often carries off one tenth of the children under five years old; Mr. *M.* therefore very justly inveighs against the barbarous prejudice which prevents them from opposing to this epidemic complaint inoculation, the advantages of which are demonstrated. The inspection of the tables shows, that there are fewer deaths during the winter and the spring than during the summer and the autumn; that the spring, in which the number is the smallest, is to the summer, in which it is the greatest, in the proportion of about $4\frac{1}{2}$ to 7.

"Une difference aussi considérable," adds he, "doit engager à faire une attention particulière au traitement des maladies, dans les saisons où il paroît que les chaleurs et l'état de l'atmosphère ont une si grande influence."

The same tables inform us, that there are months which are more prejudicial to men than to women; that the early age of children is more dangerous to boys than to girls, by the difference of one fifth between the one and the other, &c.

In the paragraph *des causes du plus ou du moins grand nombre des mortalités pendant les diverses saisons*, the author observes that there are fewer deaths in the first than in the last six months of the year, in the spring than in the autumn.

"Je

" Je vis," says he, " qu'il falloit généraliſer la queſtion, et porter mes recherches ſur les nécrologes des diverſes contrées, qui tous me donnèrent la même concordance dans les différences. Je cherchai alors la cauſe générale d'un effet auſſi uniforme. Les découvertes et les recherches d'Ingenhouz, de Prieſtley, de Sennebier, ſur la végétation des plantes, les expériences que j'ai faites moi-même pour vérifier celles de ces ſavans, m'ont démontré, d'une manière inconteſtable, que le gaz, que nous nommons *aire fixe*, *air méphitique*, et qu'on eſt convenu aujourd'hui plus exactement de nommer *air nitrogène*, eſt abſorbé par les plantes en pleine végétation; que ces mêmes plantes exhalent un air pur, jadis nommé air *déphlogiſtiqué*, et connu à préſent ſous le nom de gaz *oxigène*; que toutes les plantes exhalent d'autant plus de cet air pur, qu'elles ſont en végétation plus active, qu'elles ſont plus frappées du ſoleil; que les feuilles et les plantes herbacées en donnent infiniment plus que les corps ligneux; que, lorſque les feuilles et les plantes herbacées ſont ſèches et ſe décompoſent, lorſqu'elles ſont privées des rayons du ſoleil, non-ſeulement elles n'exhalent plus de cet air pur, mais même qu'elles contribuent à vicier l'atmoſphère. Or, il eſt évident que, plus il y aura dans l'atmoſphère de cet air pur, plus elle ſera ſalubre; d'où l'auteur ſe croit autoriſé à trouver la cauſe générale de la plus grande mortalité dans certaines ſaiſons, à la plus grande pureté de l'air qu'on reſpire."

" Si mes vues," adds Mr. *M.* " ſe trouvent fondées, quelle prodigieuſe différence n'en réſulteroit-il pas dans l'intenſité des maladies ſur leſquelles l'influence de l'atmoſphère a le plus d'action, telles que les maladies de poitrine, les affections nerveuſes et une infinité d'autres? C'eſt un objet digne de l'obſervation de ceux qui ſe deſtinent à l'art de guérir. Ne pourroit on pas eſpérer de parvenir à connoître les eſpèces d'air, les mélanges les plus favorables à chaque maladie? Seroit-il impoſſible de ſuppléer la nature, et de procurer aux malades un air qui eût des qualités, des modifications plus ou moins convénables à telle ou telle maladie, dans les ſaiſons pendant leſquelles l'atmoſphère n'en fournit pas? On eſt bien parvenu à faire des ſels, des eaux minérales artificielles qui imitent parfaitement les naturelles, et qui ſouvent ont plus de vertu."

The author has annexed to this eſſay the reſult of his meteorological obſervations, made at Montpellier, for fourteen years, on the ſtate of the mercury in the barometer and thermometer, and on its variations. The conſequences drawn by him with reſpect to the barometer are, " 1°. Que le froid et la chaleur influent beaucoup moins qu'on ne penſe, ſur la marche du mercure, puiſque des extrêmes de 36 degrés de température, ne préſentent qu'une très-foible différence dans la hauteur du baromètre; 2°. que la cauſe quelconque qui produit l'aſcenſion ou la deſcenſion du mercure dans le baromètre eſt bien plus active pendant l'hiver que pendant l'été puiſque, malgré la condenſation que le mercure éprouve par le froid, cette cauſe quelconque le ſoutient à une hauteur à peu près égale à celle que nous voyons dans les temps les plus chauds."

ACKNOWLEDGMENTS TO CORRESPONDENTS.

If *A. M.'s* letter had been expreſſed with leſs petulance, and, above all, if it had not held forth the language of menace, we might have been diſpoſed to have given it a circumſtantial anſwer. As it is, we only recommend the writer more diſcretion and better temper.

S. S.'s letter will be attended to; and ſo will our old and approved Correſpondents, *X. Y. Z.* and *Philotes*.

We rejoice to hear that *Cenſorinus* is at length convinced by our arguments.

LITERARY INTELLIGENCE.

The *Rev. Mr. Maltby* has nearly completed, at the Cambridge Preſs, a work, entitled *Illuſtrations of the Truth of the Chriſtian Religion.*

Mr. Pearſon is preparing for the preſs *Annotations* on the practical part of Dr. Paley's Principles of moral and political Philoſophy.

Dr. Darwin has finiſhed, and is about to print, a large poetical work, to which he has given the name of *the Shrine of Nature.*

Mr. Perſon's edition of *Medea* is very nearly finiſhed.

Mr. Marſh's work is completed in three additional volumes, which contain the whole of *Michaelis*, with *Mr. M.'s* own Notes on the three firſt Goſpels.

In the Clarendon Preſs.

Euclid's Elements, with the Books not publiſhed in Commandine, by the *Biſhop of Rocheſter.*

Ariſtotelis Rhetorica.

Hare on the Unreaſonableneſs of Scepticiſm (a private, not an Univerſity publication).

Catalogue of Graduates, to the end of 1800, by *Mr. Gutch*, will appear in three or four weeks.

The fragments and ſpurious works of *Plutarch* have lately been received from *Wyttenbach*, the editor, and are now in the preſs.

The Bookſellers have it in contemplation to publiſh an uniform ſeries of the moſt popular Periodical Papers, in pocket volumes. To commence with the *Spectator.*

A ſecond volume of *Sermons on the Parables* is preparing for publication, by *Mr. Farrer*, which will complete his plan.

THE BRITISH CRITIC,

For AUGUST, 1801.

Si delectaris aceto,
Non facit ad ſtomachum noſtra lagena tuum.
MARTIAL.

If ſour alone your vicious palates love,
From hence depart, our book you'll not approve.

ART. I. *An Account of Travels into the Interior of Southern Africa, in the Years* 1797 *and* 1798: *including curſory Obſervations on the Geology and Geography of the Southern Part of that Continent; the Natural Hiſtory of ſuch Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms; and Sketches of the Phyſical and Moral Characters of the various Tribes of Inhabitants ſurrounding the Settlement of the Cape of Good Hope. To which is annexed, a Deſcription of the preſent State, Population, and Produce of that extenſive Colony; with a Map conſtructed entirely from actual Obſervations made in the Courſe of the Travels. By John Barrow, late Secretary to the Earl of Macartney, and Auditor-General of Public Accounts, at the Cape of Good Hope.* 4to. 419 pp. Cadell and Davies. 1801.

THE Cape of Good Hope has not failed, from the firſt period of its diſcovery, to excite the curioſity and attention of all who are curious in geographical inveſtigation, or lovers of natural hiſtory. Every new expedition has unfolded new objects of reſearch, and animated a freſh ardour of diſcovery.

Southern Africa at this moment presents a spectacle peculiarly interesting to Englishmen, who for the first time are, by right of conquest, its masters, and may indulge without restraint or apprehension, that zeal for the improvement of knowledge for which they have been universally distinguished. With very few exceptions, indeed, we are indebted for all the information we have hitherto obtained, with respect to the Southern parts of Africa, to the enterprising diligence of foreigners. Kolben, Sparman, Thunberg, Gordon, Vaillant, &c. were natives of other countries, and though generally there may be no reason to question their accuracy or candour, there is an old and honest prejudice about us, which inclines us to listen with greater complacency and confidence to the narratives of a fellow Briton. Mr. Paterson's book on this subject is very curious and important; but he travelled almost exclusively with a view to extend the knowledge of the natural history of this quarter of the globe. Mr. Barrow, the author of this volume, travelled with every necessary qualification, and every possible advantage. In the vigour of youth, with the highest cultivation of intellect, under the protection of a powerful and well-ordered government, he proceeded carefully and deliberately to investigate what had before but superficially been examined; to view at leisure, and with every convenient accommodation, what preceding travellers had been compelled more hastily to notice. The obligations which we owe to him are of course very considerable; he has marked with precision the limits which include the European Colony of the Cape, and the Map prefixed to this work must of course be the decisive and unequivocal reference, till future adventurers shall be able to improve, extend, and enlarge it.

The work itself is remarkable for its simplicity, perspicuity, and, at the same time, for its elegance; it is divided only into Six Chapters, the subjects of which may be thus recapitulated.

" Chap. I. A general View of the Colony of the Cape, and a more particular Description of the Promontory called the Cape of Good Hope P. 1.
" Chap. II. Sketches on a Journey from the Cape of Good Hope, across the Karroo, or Arid Desert, to the Drosdy of Graaf Reynet 55
" Chap. III. Sketches on a Journey into the Country of the Kaffers 119
" Chap. IV. Sketches on a Journey into the Country of the Bosjesmans. 234
" Chap. V. Sketches on a Journey from Graaf Reynet along the Sea-coast to the Cape 327
" Chap. VI. Sketches on a Journey into the Country of the Namaaquas 357."

The

The reader who requires no meretricious ornament, who is delighted with no vain oſtentatious diſplay of perſonal proweſs, who looks not in every page for gorgons and chimæras dire, will be perfectly ſatisfied with all which this volume communicates. It has neither the barren jejune narrative of Kolben, nor the vain egotiſm of Vaillant, but has the better praiſe of the *quiet good ſenſe* of an Engliſh gentleman.

The three firſt Chapters, in a work like ours, require no more than general recommendation. The colony and promontory of the Cape, the progreſs from Cape Town to the Droſdy of Graaf Reynet, and the country of the Caffres, or as Mr. Barrow writes it, Kaffers, is tolerably well known and underſtood. The fourth Chapter is more peculiarly intereſting, as it throws much new light upon the hiſtory of a poor and wretched people, who ſeem to have been ſingled out, from miſconception and ignorance of their real qualities and condition, for perſecution without limit, proceeding from animoſity, without adequate cauſe. We ſhall make our firſt extract from this part of the work.

"Three weeks had ſcarely elapſed, after our return from the Kaffer country, till we were ready for another expedition to the northward, acroſs the Sneuwberg or Snowy Mountains. In theſe mountains, and in the country immediately behind them, dwells a race of men, that, by their habits and manner of life, are juſtly entitled to the name of ſavage;—a name, however, of which, it is greatly to be feared, they have been rendered more worthy by the conduct of the European ſettlers. They are known in the colony by the name of Bosjeſmans, or men of the buſhes, from the concealed manner in which they make their approaches to kill and to plunder. They neither cultivate the ground nor breed cattle, but ſubſiſt, in part, on the natural produce of their country, and make up the reſt by depredations on the coloniſts on one ſide, and the neighbouring tribes of people that are more civilized than themſelves, on the other. Twenty years ago, it ſeems, they were leſs numerous and leſs ferocious than at the preſent day; and their boldneſs and numbers are ſaid of late to have very much increaſed. At one time they were pretty well kept under, by regular expeditions of the peaſantry againſt them. Each diviſion had its commandant, who was authoriſed to raiſe a certain number of men, and theſe were furniſhed by government with powder and ball. It was a ſervice at all times taken with reluctance, eſpecially by ſuch as were leaſt expoſed to the attacks of the ſavages; and, during the late diſturbances of Graaf Reynet, theſe expeditions met with conſiderable interruptions. The people of Bruyntjes Hoogté were the firſt who failed in raiſing their proportion of men. Zuure Veldt was deſerted, and Camdeboo and Zwart Ruggens became negligent and remiſs. The people of Sneuwberg, lying neareſt to the common enemy, were led to ſuſtain the whole brunt of the buſineſs; and had they not conducted themſelves with great fortitude, perſeverance, and addreſs, that valuable part of the colony, the nurſery of cattle, had now been abandoned.

A whole diviſion, called the *Tarka*, and a great part of another, th Sea Cow river and Rhinoſceros-berg, had been deſerted, as well as ſmall part of Sneuwberg. There is, however, another cauſe which more than the interruption to the expeditions, has tended to increaſ the ſtrength and boldneſs of theſe ſavages, and which, unleſs removed will in the end effect the utter ruin of this diſtant part of the colony The caſe is this: the government of the Cape, which ſeemed to hav been as little acquainted with the temper and diſpoſition of its diſtan ſubjects as with the geography of the country, formed all its reſolutions reſpecting the Bosjeſmans, on repreſentations made to it by the perſon immediately concerned. In conſequence of theſe repreſentations, it decreed that ſuch of the Bosjeſmans as ſhould be taken alive in the expeditions made againſt them, were to be diſtributed by lot among the commandant and his party, with whom they were to remain in a ſtate of ſervitude during their lives. Such as have been taken very young, and well treated, have turned out moſt excellent ſervants; they have ſhewn great talent, great activity, and great fidelity. An oppoſite treatment has been productive of a contrary effect; and the brutal conduct of moſt of the Dutch farmers towards thoſe in their employ has already been noticed. The poor Hottentot bears it with patience, or ſinks under it; but on the temper and the turn of mind of the Bosjeſmans it has a very different effect. He takes the firſt opportunity that offers of eſcaping to his countrymen, and contrives frequently to carry off with him a muſquet, and powder and ball. With tales of cruelty he excites them to revenge; he aſſiſts them in their plans of attack; tells them the ſtrength of the whole, and of individuals; the number of their cattle, and the advantages and the dangers that will occur in the attempt to carry them off; the manner in which expeditions are conducted againſt them; and, in ſhort, every thing he knows reſpecting the coloniſts. Armed with muſquets and poiſoned arrows, a party of theſe people was bold enough, a few days before we commenced our journey, to approach within four or five miles of the Droſdy, from whence they carried off ſeveral hundred ſheep. They were followed into a kloof of one of the mountains of Sneuwberg, where they remained in poſſeſſion of their plunder, laughing at their purſuers, and inviting them to approach and taſte a little of their own mutton. One of them fired a muſquet, and the ball grazing the hat of a peaſant, cauſed the purſuing party to make a precipitate retreat.

"In order therefore to bring about a converſation with ſome of the chiefs of this people; to try if, by preſents and a lenient conduct, they could be prevailed upon to quit their preſent wild and marauding way of life; at the ſame time to ſee the ſtate of the colony, and the ſituation of the inhabitants; to inſpect the boundaries, and to examine the nature of the country, a journey to the northward appeared indiſpenſably neceſſary. It promiſed alſo much curioſity: and as no European traveller, except the two gentlemen mentioned in the introductory chapter, had ever aſcended the mountains of Snow, a great deal of novelty was to be expected from it.

"On the 20th of October we departed from the Droſdy, croſſed the *Sundry* and its accompanying Karroo, and at the diſtance of ten miles

miles north-westerly reached the foot of the mountains, within which a narrow defile of five miles in length, and a steep ascent of three miles at the farther extremity, led upon the extensive plains, and among the scattered mountains that compose the Sneuwberg. From the plains of Camdeboo, the fronts of these mountains appear to be the most regular formed, though the most confusedly placed, of any within the limits of the colony. The stone stratum that terminates their summits is so perfectly horizontal, and so regularly squared at the angles, that their vast height and magnitude alone contradict the idea of supposing them lines of masonry.

"It was on one of the plains that lie extended within these clusters of mountains, where we encamped in the dusk of the evening. The wind blew fresh, and the thermometer had descended to forty-five degrees. On the preceding day, at Graaf Reynet, it stood at eighty-five in the shade till near sun-set, and at seventy-six during the night; and in the course of this day's journey it was at eighty-three. The sudden change was probably occasioned, not so much by the difference of elevation, which in a Dutch manuscript journal is estimated at 4800 feet, as by the sudden evaporation of the moisture caused by a heavy fall of rain, that had here continued during the preceding day and night. An extraordinary decrease of temperature is always the consequence of continued rain in South Africa.

"The following day brought us to *Waay Hoek*, or Windy Corner, the habitation of the late provisional landrost of Graaf Reynet, who had signified an inclination to accompany us on the intended expedition. He had attended Governor Van Plettenberg on his journey northwards, and had since been commandant for many years on expeditions against the Bosjesmans, which had given him an opportunity of being acquainted not only with the different parts within, but also with much of the country beyond the limits of the colony. Having prepared himself for the journey, we remained with him only for the night; and on the following morning sent forward the waggons, while we made an excursion into the mountains on our left in search of Bosjesmans. A large party of these people had carried off a number of cattle but two days before, and another was supposed to be still hovering about in these mountains. The places of their usual haunts are easily discoverable, but generally very difficult of access, and not safe to approach. The kloofs or chasms, washed by torrents of water rushing down the steep sides of the high stratified mountains, frequently leave a succession of caverns, of which the Bosjesman chooses the highest, as not only removing him farther from the danger of a surprise, but giving him also the command of a greater extent of country.

"In one of these retreats were discovered their recent traces. The fires were scarcely extinguished, and the grass on which they had slept was not yet withered. On the smooth sides of the cavern were drawings of several animals that had been made from time to time by these savages. Many of them were caricatures; but others were too well executed not to arrest attention. The different antelopes that were there delineated had each their character so well discriminated, that the originals, from whence the representations had been taken, could, without any difficulty, be ascertained. Among the numerous animals

that

that were drawn, was the figure of a zebra remarkably well done; all the marks and characters of this animal were accurately represented, and the proportions were seemingly correct. The force and spirit of drawings, given to them by bold touches judiciously applied, and by the effect of light and shadow, could not be expected from savages; but for accuracy of outline, and correctness of the different parts, worse drawings than that of the zebra have passed through the engraver's hands. The materials with which they had been executed were charcoal, pipe-clay, and the different ochres. The animals represented were zebras, qua-chas, gemsboks, springboks, roeboks, elands, baboons, and ostriches, all of which, except the gemsbok, are found upon the very spot. Several crosses, circles, points, and lines, were placed in a long rank, as if intended to express some meaning; but no other attempt appeared at the representation of inanimate objects. In the course of travelling, I had frequently heard the peasantry mention the drawings in the mountains behind the Sneuwberg made by the Bosjesmans; but I took it for granted they were caricatures only, similar to those on the doors and walls of uninhabited buildings, the works of idle boys; and it was no disagreeable disappointment to find them very much the reverse. Some of the drawings were known to be new; but many of them had been remembered from the first settlement of this part of the colony.

"A part of the upper surface of the cavern was covered with a thick coating of a black substance, that externally had the appearance of pitch. In consistence, tenacity, and color of a brownish black, it resembled Spanish liquorice. The smell was slightly bituminous, but faint, and rather offensive. It flamed weakly in the candle, and gave out a thin brownish fluid, but no smell while burning; the residuum was a black coaly substance, two thirds of the original bulk. The patch adhering to the rock was covered with myriads of very minute flies. In reaching up to it in order to cut off a specimen with my knife, the people called out to me to desist, assuring me that if the smallest particle got into the eye the sight of it would be lost for ever; that it was deadly poison, and used by the Hottentots to smear the points of their arrows. They all agreed in the baneful qualities of this black matter, from having experienced the fatal effects of it on several of their companions, who had suffered lingering deaths from wounds received with arrows poisoned by the *klip gift*, or rock poison. Not having as yet the opportunity of trying the deleterious quality of the substance, I cannot pretend to say whether this account of the peasantry be strictly true.

"In the course of the day we arrived at the house of Krüger, the commandant of Sneuwberg, who kindly offered his services to be of our party, though he had but just returned from an expedition against the Bosjesmans. He had at this time with him in the house one of these wild men, with his two wives and a little child, which had come to him by lot, out of forty that had been taken prisoners. The man was only four feet five inches high, and his wives were still of a shorter stature, one being four feet two, and the other four feet three inches. He represented to us the condition of his countrymen as truly deplorable. That for several months in the year, when the frost and

snow

ſnow prevented them from making their excurſions againſt the farmers, their ſufferings from cold and want of food were indeſcribable: that they frequently beheld their wives and children periſhing with hunger, without being able to give them any relief. The good ſeaſon even brought little alleviation to their miſery. They knew themſelves to be hated by all mankind, and that every nation around them was an enemy planning their deſtruction. Not a breath of wind ruſtled through the leaves, not a bird ſcreamed, that were not ſuppoſed to announce danger. Hunted thus like beaſts of prey, and ill-treated in the ſervice of the farmers, he ſaid they conſidered themſelves driven to deſperation. The burden of their ſong was vengeance againſt the Dutch. This little man was intended to have accompanied us; but as he ſeemed more inclined to abide by his wives, he was permitted to follow his uxorious inclinations." P. 233.

The fifth and ſixth Chapters will alſo be read with conſiderable ſatisfaction. The great and honourable diſtinction of Mr. Barrow is, that every where he evinces his deſire to communicate ſuch information only, as was the reſult of his own diligent and perſonal examination. He takes nothing on hearſay, he indulges no excurſions of the imagination, he detains the reader by no unimportant anecdotes, he ſees no monſters, he amplifies no difficulties. His object ſeems throughout to have been, to promote real knowledge, and to be miſled by no deluſion or miſinformation of any kind, but to obtain the truth, and nothing but the truth.

What he ſays on the curious ſubject of the Unicorn well deſerves attention, and is ſo conciſe as to require no apology.

"We ſtill continued our ſearch in the kloofs of the mountains, in the hope of meeting with the figure of the unicorn, the peaſantry being equally ſanguine to convince me of the truth of their aſſertions as I was to gratify curioſity. We came, at length, to a very high and concealed kloof, at the head of which was a deep cave covered in front by thick ſhrubbery. One of the party mounted up the ſteep aſcent, and having made his way through the cloſe bruſhwood, he gave us notice that the ſides of the cavern were covered with drawings. After clearing away the buſhes to let in the light, and examining the numerous drawings, ſome of which were tolerably well executed, and others caricatures, part of a figure was diſcovered that was certainly intended as the repreſentation of a beaſt with a ſingle horn projecting from the forehead. The body and legs had been eraſed to give place to the figure of an elephant that ſtood directly before it.

"Nothing could be more mortifying than ſuch an accident; but the peaſantry, who could form no idea of the conſequence I attached to the drawing of ſuch an animal, ſeemed to enjoy my chagrin. On being told, however, that a thouſand, or even five thouſand, rixdollars would be given to any one who would produce an original, they ſtood gaping with open mouths, and were ready to enliſt for an expedition behind the Bambos-berg, where ſome of them were quite certain the animal was to be found. Imperfect as the figure was, it was ſufficient to

to convince me that the Bosjesmans are in the practice of including, among their representations of animals, that of an unicorn; and it also offered a strong argument for the existence of a living original. Among the several thousand figures of animals that, in the course of the journey, we had met with, none had the appearance of being monstrous, none that could be considered as works of the imagination, "creatures of the brain;" on the contrary, they were generally as faithful representations of nature as the talents of the artist would allow. An instance of this appeared in the cavern we last visited. The back shell of the *testudo geometrica* was lying on the ground; and the regular figures with which it is marked, and from which it takes its name, had been recently, and very accurately, copied on the side of a smooth rock. It was thought, indeed, from several circumstances, that the savages had slept in the cavern the preceding night.

"The unicorn, as it is represented in Europe, is unquestionably a work of fancy: but it does not follow from thence that a quadruped with one horn, growing out of the middle of the forehead, should not exist. The arguments, indeed, that might be offered are much stronger for its existence than the objections are against it. The first idea of such an animal seems to have been taken from holy writ; and from the description there given, a representation of the unicorn, very *illy** conceived, has been assumed as a supporter to regal arms. The animal, to which the writer of the Book of Job, who was no mean natural historian, puts into the mouth of the Almighty a poetical allusion, has been supposed, with great plausibility, to be the one-horned rhinoceros. "Canst thou bind the unicorn with his band in the furrow? or will he harrow the vallies after thee? Wilt thou trust him because his strength is great, or wilt thou leave thy labour to him?" Moses also very probably meant the rhinoceros, when he mentions the unicorn as having the strength of God. Aristotle had a very different idea of the animal, to which he gives the name of unicorn, for he describes it as a species of wild ass with solidungulous feet.

"The African rhinoceros, having invariably two horns, cannot be supposed as the prototype of the Bosjesmans' paintings of the unicorn. Besides, the former frequently occurs among their productions, and is represented as the thick short-legged figure that it really is, whilst the latter is said by the peasantry to be uniformly met with as a solidungulous animal resembling the horse, with an elegantly shaped body, marked from the shoulders to the flanks with longitudinal stripes or bands. The greatest number of such drawings are said to be met with in the Bambos-berg; and, as the people who make them live on the north side of this great chain of mountains, the original may one day, perhaps, be also found there.

"This part of Africa is as yet untrodden ground, none of the peasantry having proceeded beyond the mountains. It may be said, perhaps, that if such an animal existed, and was known to the natives

* This adverb is not used; and why is the assertion made? It is there conceived as a beautiful horse, with a horn; and it is so described, with only the addition of stripes, in the very next paragraph, and afterwards from Lobo.

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inhabiting a part of the country not very distant from the borders of the colony, the fact would certainly before this time have been ascertained. This, however, does not follow. Very few of the colonists have crossed the Orange river, or have been higher along its banks than the part where we were under the necessity of turning off to the southward; and the sort of communication that the peasantry have with the Bosjesmans is not of that nature to supply much information respecting the country they inhabit. The mouth of the Orange river is much nearer to the Cape than the plains behind the Kaffer mountains; yet it was but the other day that the existence of the camelopardalis was ascertained near the former place, though no savage nation, but a civilized tribe of Hottentots only, intervened. Certain animals, as well as plants, confine themselves to certain districts of the same country. The animal above-mentioned was never known to have passed the Orange river. It would appear also that in Northern Africa it has its limited range; for, since the time of Julius Cæsar, when one was publicly exhibited in Rome, it had been lost to Europe, till within the present century. The accounts given of it by ancient writers were looked upon as fabulous. The gnoo is found only in certain parts of Southern Africa; and the blue antelope (the leucophæa) which confined itself to the banks of one small river in the vicinity of Zwellendam, is now entirely lost to the colony. The springbok, seen in the northern parts in troops of thousands, never made its appearance in any part of the district of Zwellendam.

"The Bosjesmans have no knowledge of any doubts concerning the existence of such an animal as the unicorn; nor do they seem to think there is any thing extraordinary that a beast should have one horn only. The colonists take it for granted, that such an animal exists beyond the limits of the colony. Father Lobo, in his history of Abyssinia, describes the unicorn as a beautiful horse; but father Lobo was considered as a person worthy of little credit, because he related things that were new. A modern traveller through the same country, in detailing some of the same circumstances touched upon by the former writer, has met with no better success. The schooled mind is apt to feel a propensity for rejecting every thing new, unless conveyed to it through the channel of demonstrative evidence, which, on all occasions, is not to be obtained; whilst, on the other hand, credulity swallows deception in every flimsy covering. The one is, perhaps, equally liable to shut out truth, as the other is to imbibe falsehood. Nature's wide domain is too varied to be shackled with a syllogism. What nations, what animals, what plants, and other natural productions, may yet be discovered in the unknown parts of the globe, a man, who has studied nature in the closet only, would hardly be supposed presumptuous enough to form a conjecture; yet such is the bias that the reputation of a name begets with the multitude, that the verdict of half a dozen generally decides the question." *P.* 312.

Many passages occur in this volume, which detract from the vaunting narratives of Vaillant; that which follows is too remarkable to be omitted.

"The house of Slabert, the *Tea fonteyn*, is the next usual stage beyond Groene kloof. As this family holds a distinguished place in the

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page of a French traveller in Southern Africa, the veracity of whose writings have been called in question, curiosity was naturally excited to make some enquiries from them concerning this author. He was well known to the family, and had been received into their house at the recommendations of the fiscal; but the whole of his transactions in this part of the country, wherein his own heroism is so fully set forth, they assert to be so many fabrications. The story of shooting the tyger, in which his great courage is contrasted with the cowardice of the peasantry, I read to them out of his book. They laughed very heartily, and assured me that although the story had some foundation in fact the animal had been shot through the body by a *stell-roar* or trap-gun, set by a Hottentot, and was expiring under a bush at the time they found it, when the valiant Frenchman discharged the contents of his musquet into the tyger, and dispatched him. The first book which he published, of his Travels to the Eastward, contains much correct information, accurate description, and a number of pointed and just observations. The sale of the copy of this, encouraged the making of a second, the materials of which, slight as they were, seem to have chiefly been furnished by the publication of an English traveller, whom he pretends to correct; and, from an account of an expedition to the northward, sent out by the Dutch government of the Cape, in search of a tribe of people reported to wear linen clothing. The fact seems to be this: that he left *Zwartland* in July, travelled to the Orange river, and returned at the beginning of the following December, at which time he is conducting his readers to the northward, as far as the tropic. The inventive faculties of the Abbé Philippo, who is the real author of the work, supplied what he conceived to be wanting in the traveller's remarks, and in the two above-mentioned publications." P. 359.

The account of the marriages, in the concluding Chapter, is peculiarly interesting and important. We shall, however, select but two more short specimens.

"Though the Namaaqua Hottentots vary but very little in their persons from the other tribes of this nation, their language is widely different. It is obviously, however, of the same nature, and abounds with the clapping of the tongue peculiar to the Hottentot. They are of a taller stature in general than the eastern tribes, and less robust. Some of the women were very elegant figures, and possessed a considerable share of vivacity and activity; and they had the same conformation of certain parts of the body as the Bosjesmans women, and other Hottentots; in a less degree, however, than is usual in the former, and more so than in those of the latter. Like the Hottentot women of the East, the most ornamental part of their dress was the little square leather apron, to which, in addition to the border of shells or beads, were appended six or eight chains in pairs, whose points dragged on the ground; the upper part of each chain was copper, the lower of polished iron. They are supplied to them by the *Damaras*, a tribe of people to the northward, who will shortly be noticed.

"The huts of the Namaaquas differ very materially from those erected by the Hottentots of the colony, or by the Bosjesmans, or by the Kaffers. They are perfect hemispheres, covered with matting made

made of fedges; and the frame-work, or fkeletons, are femicircular ſticks, half of them diminiſhing from the centre or upper part, and the other half croſſing theſe at right angles; forming thus a true repreſentation of the parallels of latitude and meridians on an artificial globe. They are in general from ten to twelve feet in diameter; and ſo commodious, that many of the peaſantry of the Khamies berg have adopted them.

"Theſe people, like the Kaffers, pay the greateſt attention to their cattle; and, after the manner of that nation, they give to the horns of their oxen artificial directions, confining the ſhape generally to the ſpiral line, ſomething like the Koodoo antelope. Thoſe of the Khamies berg, in the poſſeſſion both of Dutch and Hottentots, are large boney cattle, not in the leaſt degree inferior to thoſe of Sneuwberg. The people too in their perſons are equally robuſt with thoſe of Graaf Reynet. An old Namaaqua Hottentot woman is a figure that the moſt ſerious could not behold without laughter, and an old Dutch woman of this part of the country without pity, the firſt being remarkable for the prominences of the body, the latter from its want of points and uninterrupted rotundity. The breaſts of the former are diſguſtingly large and pendant; the uſual way of giving ſuck, when the child is carried on the back, is by throwing the breaſt over the ſhoulder. In this formation of their perſons, they agree with the Latin ſatiriſt's deſcription of Ethiopian women on the borders of Egypt:

"In Meroë craſſo majorem infante mamillam."

"In the women of ancient Egypt, enormous protuberances of the body were very common, and have been attempted to be accounted for, by various authors, from a variety of cauſes. Though one of theſe may exiſt in the impurities of the water, yet the eſſential difference in the effect produced on a Hottentot and Dutch woman, ſhews different predilpoſitions to exiſt inherent in the perſons of each." P. 389.

"The Namaaqua Hottentots ſeem well acquainted with poiſonous ſubſtances, though they now make uſe of none. The bow and arrow, their ancient weapons, are become uſeleſs. The country they now inhabit is almoſt entirely deſerted by all kinds of beaſts that live in a ſtate of nature, and the dread of Bosjeſmans prevents them from ranging far over the country in queſt of game. Formerly, however, the kloofs of the Khamies berg abounded with elands and hartebeeſts, gemſboks, quachas, and zebras, and were not a little formidable on account of the number of beaſts of prey that reſorted thither. A few days before our arrival at the foot of the mountain, a lion had occaſioned ſome little ſtir in the country, which had not yet entirely ſubſided. A Hottentot belonging to one of the farmers had endeavoured for ſome time, in vain, to drive his maſter's cattle into a pool of water encloſed between two ridges of rock, when at length he eſpied a huge lion couching in the midſt of the pool; terrified at the unexpected ſight of ſuch a beaſt, that ſeemed to have its eyes fixed upon him, he inſtantly took to his heels, leaving the cattle to ſhift for themſelves. In doing this he had the preſence of mind enough to run through the herd, concluding that if the lion ſhould purſue, he might take up with the firſt beaſt that preſented itſelf. In this, however, he was miſtaken. The lion broke through the herd, making directly after

after the Hottentot, who, on turning round, and perceiving that the monſter had ſingled him out for a meal, breathleſs and half dead with terror, ſcrambled up one of the tree Aloes, in the trunk of which had luckily been cut out a few ſteps, the more readily to come at ſome birds' neſts that the branches contained. At the ſame moment the lion made a ſpring at him, but, miſſing his aim, fell upon the ground. In ſurly ſilence he walked round the tree, caſting every now and then a dreadful look towards the poor Hottentot, who had crept behind ſome finches' neſts that happened to have been built in the tree." P. 293.

We have never peruſed a book of Travels written with greater candour and ſimplicity, yet containing more authentic and ſatisfactory information. We think that as far as relates to the Cape of Good Hope, Mr. Barrow will, in future, be referred to as the moſt ſecure authority, having from recent and perſonal inveſtigation, either detected the errors, removed the doubts, or confirmed the aſſertions of preceding travellers. Our opinion of his accuracy is ſo great, that we could have wiſhed for a few delineations of what has hitherto been imperfectly repreſented. We ſhould in particular have been pleaſed to have ſeen a figure of the Bosjeſman male and female, of the curious ſketches in the caves which he viſited, and of ſome plants not yet accurately known. But the Map which is prefixed is excellent, and will of courſe, marking as it does the preciſe limits of the colony, ſuperſede all others. We ſhould think that Mr. Barrow may ſtill, from his common-place book, be able to communicate further information reſpecting Southern Africa; we nevertheleſs think it incumbent upon us to thank him for what he has already given us.

ART. II. *Gottfried Chriſtian Reich, Med. et Chirurg. Doct. et Profeſſor, Member of many learned Societies, on Fever and its Treatment in General. Publiſhed by Command of the King of Pruſſia, by the higher College of Medicine and Health of Berlin.* 1800. *Tranſlated from the German, by Charles Henry Parry, Ordinary Member of the Phyſical Society of Goëttingen. To which are added, a Preface, by the Tranſlator; and an Appendix, by Caleb Hillier Parry, M. D. F. R. S. Member of the Royal College of Phyſicians of London; and One of the Phyſicians of the General Hoſpital of Bath.* 8vo. 102 pp. 3s. 6d. Cadell and Davies. 1801.

THE animal body, according to the tenets of the new philoſophy, being ſuppoſed to be compoſed of hydrogen, azot, carbon, oxygen, &c. combined in certain proportions,

as

as long as the union of theſe ſeveral principles continue to be complete, and the due proportions of them are preſerved, the body will remain in health; but when theſe are diſturbed, diſeaſe follows. The indication therefore in all diſeaſe, is to reſtore the union and equilibrium of theſe principles.

This is without doubt a conciſe and compendious theory of medicine, and if found true in practice, muſt be highly grateful to the ſtudent, as well as advantageous to the ſick. That it is ſo, as far as regards fever, Profeſſor Reich ſeems perfectly convinced, and thinks he has diſcovered the preciſe nature of the aberration that occaſions that diſeaſe. We ſay that diſeaſe, for although writers on the theory and practice of medicine, have imagined they have diſcovered ſo much variety in the face and appearance of fevers, as to diſtinguiſh them into different ſpecies, the intermittent, remittent, continued, inflammatory, nervous, putrid, petechial, &c. this author ſeeing they all agree in certain leading ſymptoms, endeavours to prove that they are one and the ſame diſeaſe, derived from the ſame individual ſource, namely, a deficiency or preternatural union of the oxygen, one of the component parts of our frame. Hence he infers, that the true and legitimate mode of cure in every fever, conſiſts in ſupplying ſo much oxygen as is found to be deficient, and thence reſtoring the equilibrium among the conſtituent principles, whence health will follow, he ſays, as a neceſſary conſequence, unleſs ſome organ eſſential to life ſhould have been deſtroyed, prior to the application of the remedy. The cure of fever, he ſays, may be often effected, even in very deſperate caſes, in the ſpace of a few hours, provided no material organ has been previouſly deſtroyed, as has been juſt mentioned. But we will give two or three of the Aphoriſms, elucidating this doctrine, as tranſlated by Mr. Parry, for the original work, which is in German, is become ſo ſcarce, that the tranſlator could not purchaſe a copy.

"XXIX. As every diſeaſe, in general, is a peculiar modification of the ſtate of life of the body, ſo alſo is fever, in particular, a modification of this ſtate. The word fever is accordingly uſed to diſtinguiſh a peculiar ſtate of life, which muſt diſcover itſelf by a certain form, in order to characterize a genus of diſeaſe, different from all other diſeaſes.

"XXX. In ſo far as, by the term fever, we point out a certain form of diſeaſe, which belongs in common to all the maladies included under that name; ſo far muſt all theſe ſeveral maladies agree with each other." P. 17.

"XXXIII. All fevers, from the ſimple ephemeral fever to their higheſt degree, the plague, are, therefore, only different ſpecies of one and

and the same genus; and in order that a right definition may be given of fever in general, the common, that is generic, character must be included in the definition.

" XXXIV. Now what is this generic character? Does the perception of it lie so near, that it may be immediately discovered? To a thinking mind it certainly lies near enough. For though it cannot be materially discovered, because it is itself not material, but abstract, yet we may infer it with absolute certainty from the aggregation and arrangement of the phænomena of fever, and its perceptible external causes.

" XXXV. Now we may empirically remark, that every thing which disturbs the general proportions of the two principles of life relatively both to themselves and to the simple and compounded matter existing in the body itself, by means of which is produced the variety of principles necessary to life; whatever, I say, disturbs these proportions, and thereby occasions that fermentation which I call anti-natural, excites such symptoms as are peculiar to fever.

" XXXVI. These symptoms consist in a sometimes greater, sometimes less, change of all secretions and excretions, which depends on the disturbance of the due proportions of the matter operating on and in the body, produced either by an absolute diminution of oxygen, or by a particular chemical application of it, occasioned by external circumstances." P. 18.

" XLIII. The proximate cause of all fevers lies, therefore, in a defective reception, or the anti-natural application, of oxygen; or in the excessive accumulation and developement of azot, hydrogen, carbon, sulphur, phosphorus, or any of the other ingredients of the human body, which are considered as simple; or in the various possible anti-natural combinations, binary, ternary, quaternary, quinquenary, &c. of these substances, either with each other, or with those which modify them, and which are conveyed to us from without under the names of caloric, matter of light, magnetic and electric matter, &c." P. 22.

" XLVII. Oxygen, therefore, must be the only sure remedy against fever; which, however different in its origin, in its nature remains one and the same, because this diseased state always proceeds from an absolute or relative want of oxygen, &c." P. 24.

And as acids, particularly the mineral acids, contain a larger quantity of oxygen in proportion to their bulk, than any other substances we are acquainted with, they offer the most ready and certain assistance in the cure of fever.

" The cure of fever will consist," he says, " in communicating to the body, and equally dividing in it, such a quantity of oxygen, as is necessary for the restoration of the equilibrium between its different constituent parts, *which was till then destroyed by the motions of the fever.*" Aph. LV. p. 31.

The next conſideration of the author was, whether ſuch a quantity of the acid might be ſafely adminiſtered, as would be ſufficient to ſupply ſo much oxygen as might be required to reſtore the equilibrium among the conſtituent principles, and thence extinguiſh fever. The firſt trials made by him were with the ſulphuric acid, as containing the greateſt quantity of oxygen; but finding this acid diſagree with his patients, and that it did not readily part with its oxygen, he ſoon quitted it, and had recourſe to the muriatic acid, in which the oxygen is contained in a more volatile or ſeparable ſtate. As the mineral acids are found to be of different degrees of ſtrength, the preciſe doſe that may be neceſſary to be employed cannot be aſcertained. The proportions here recommended, are from one dram to half an ounce of the acid, to half a pint of water, ſweetened with an ounce of ſyrup, to which half an ounce of nutmeg, or any other ſpirituous water, may, the author ſays, be added. Of this mixture, one, two, or three table-ſpoonsful or more may be given, by itſelf, or diluted with water, every hour or two, as circumſtances ſhall dictate, and continued until the cure is completed. The acid was ſometimes given in clyſters, when a ſufficient quantity could not be taken by the mouth.

From the confidence with which the author ſpoke of his ſucceſs with this medicine, in the cure of fever, even in the moſt dangerous ſtages, the compoſition of which he kept ſecret, the King of Pruſſia was induced to direct the phyſicians to the hoſpital La Charité, at Berlin, to put ſome of their patients under his care, and ſuperintend their cure. In the report of the phyſicians, they inform the King, they had put twenty-eight patients, affected with febrile complaints, under the care of the Profeſſor;

"but there being no malignant contagious fevers among them, they could not completely decide on the merit of the medicine. That from the caſes of thoſe of the 28 patients who died in the hoſpital, as well as from many others out of the hoſpital, which in part terminated fatally, and in part, could only be ſaved by the uſe of other remedies, it follows, they ſay, that the aſſertion of the Profeſſor, that in fevers of all kinds, danger may be removed by it, in a few hours, is not fully proved."

At the ſame time they bear teſtimony to the learning and ability of the Profeſſor, and allow "that the remedy will produce ſpeedy effects, and ſometimes afford quick relief in febrile complaints." On this report, although by no means ſatisfactory in the main point, the King granted a penſion of 500 thalers, nearly an 100l. ſterling, during his life, with remainder

mainder of half that sum to his wife, if she should survive him, the Professor stipulating on his part, that he would lay before the public a full account of his theory, and of the medicine, with which his cures had been effected. This he has done in the piece before us; he has also published, we learn, a collection of cases, but of these we have received no account. As the business however is before the public, we have no doubt but attempts will be made, both here and in Germany, to ascertain the real power of the medicine. Dr. Parry, of Bath, the editor of this little work, has added an Appendix, in which, after some general observations on the use of the muriatic acid, which had been recommended, he observes, in putrid and malignant fever, by Sir William Duncan, and afterwards by Sir William Fordyce, relates the cases of two patients in fever, and one, affected with an epileptic complaint, to whom he has given the medicine, and in each of the cases, the patients appeared to receive some benefit; but neither the experiments of Dr. Parry, nor of the physicians at Berlin, give reason to countenance the high opinion of its efficacy, which the author appears to entertain.

ART. III. *The System, followed during the Two last Years by the Board of Agriculture, further illustrated. With Dissertations on the Growth and Produce of Sheep and Wool, as well Spanish as English. Also Observations upon, and a new Plan for, the Poor and Poor Laws. To which are added, Remarks on the Modes of Culture, and Implements of Husbandry, used in Portugal; and an Inquiry into the Causes of the late Scarcity, and Means proposed to Remedy it in future. By John, Lord Somerville. Illustrated with Plates.* 4to. 187 pp. 15s. Miller. 1800.

IN a preliminary dissertation, it is justly stated by Lord Somerville, that much could not be expected from a President of this Board, who "laboured under the difficulties of a grant, not great in itself, that grant half consumed in salaries, and for the subsequent eighteen months involved in debt." P. 3. The agricultural surveys of each county are said to have had much good effect in North Britain, where the idea was not altogether novel, but much ill effect in some of the central and southern parts of the island.

"Whether

"Whether it was, that ſome of theſe reports were attempted by men, who were ſtrangers to the counties, or otherwiſe unfit; or that farmers abſurdly conjectured that theſe reports were intended by government for ſome purpoſe of taxation, is not clear; but the effect notoriouſly was that of ſealing up their lips, and creating in their minds no common jealouſy of the inſtitution itſelf." P. 5.

We apprehend that the matter is much clearer than his *lordſhip* ſuppoſes. Both theſe cauſes concurred. To the exiſtence of the firſt we can bear atteſtation, from an attentive peruſal of thoſe reports; a peruſal, which we have heard, and it is charitable to believe, was not beſtowed upon them by any one officer, or acting member of the board.

In his addreſs on the 8th of May, 1798, the preſident ſtates the funds of this board; the reſult is, that there remained "a charge in the grants of 1798 and 1799, of 2,110l. 6s. 4d." if the plans of the late preſident ſhould be adopted, for ſurveying, printing, &c. otherwiſe only 418l. 9s. 11d. A *ſecret* ſeems to be here diſcloſed: was not this anticipation of public grants one of the occult cauſes of the choice of a new preſident? He then (with our moſt cordial approbation) diſcourages "profuſe publications on huſbandry;" recommending to the board "annually one well-digeſted quarto volume, from the *infinity of materials* now in its poſſeſſion:" (p. 10) by which means a ſaving would be effected of 1000l. a year, to be applied to better purpoſes, which are here ſet forth. Whenever the debt ſhould be liquidated, Lord S. ſuggeſts "the propriety of hiring a tillage, or controvertible farm, of not leſs than 300l. a year; to hold out, as an example to the nation, the moſt vigorous ſyſtem of modern ſubſtantial improvements in huſbandry." P. 13.

In the preſident's ſecond addreſs, on the 17th of November, 1798, we find one ſcheme, againſt which we muſt proteſt:

"Materials for the annual volume, according to the plan adopted by the Board, are in forwardneſs; and, with the approbation of the ſeveral authors, in each volume *ſuch extracts from one or more country reports will be included*, as may tend to promote, rather than diminiſh the ſale of the report itſelf." P. 24.

This has been a part of the plan of the *Bath Society;* who have eked out their volumes by extracts from theſe reports, of *much more than one hundred pages together.* We conceive ſuch a proceeding to be highly diſreputable. What is this but making readers pay twice for the ſame thing, dear enough perhaps at a ſingle coſt? The principal topics of this addreſs are, "the ruinous ſyſtem of expence that ſo much prevails in out-door

farm-buildings; the miſtaken principles of draught; and the oſtentatious parade of horſe-teams." P. 25.

The third addreſs of Lord S. May 14, 1799, is on the ſubject of Sheep and Wool. That Engliſh wool may rival the Spaniſh, his lordſhip ſtrongly recommends and deſcribes a moveable "cot or covered fold, during the cold months." P. 47. Whatever may become of this ſcheme, the next, for mixing ſalt with the food of ſheep, ſeems to promiſe much benefit. Lord S. has been fortunate enough to ſucceed in a difficult enterpriſe, that of importing from Spain a number of picked ſheep, of true and high blood; together with the whole ſyſtem of managing them. From this ſucceſsful effort very great advantages are expected in the improvement of Britiſh wool.

The author's "new plan, for the poor and poor-laws," appears to ſome of us, who have been many years in the daily practice of adminiſtering thoſe laws, to be ſo romantic and utterly impracticable, that the ſubſequent obſervations upon, and objections to them, by various perſons (occupying all together 58 pages!) are merely labour thrown away in combating a ſhadow. (pp. 86—144.)

At p. 149, Lord S. affords us an opportunity of admoniſhing agricultural writers, to abſtain from all declamation againſt claſſical ſtudies and exerciſes, whether they relate to proſe or poetry. Upon a farm, let agriculturiſts triumph over ſcholars; but not ſo, when they come to the preſs. With all his lordſhip's averſion to "hexameters and pentameters," we may venture to pronounce, that if his maſter had drawn from him, while at ſchool, or his tutor at college, three couplets only of conciſe, terſe, energetical latin verſes, his lordſhip would have fortunately gained the art of compreſſing this volume within half of its preſent compaſs. Away with all practical knowledge of agriculture from "our public ſchools and univerſities," if it muſt be obtained at the expence of that intimate acquaintance with ancient and modern literature, that correct and elegant taſte derived from this ſource, or greatly improved by it; and that elevation and refinement of ſentiments and manners, which diſtinguiſh the real Engliſh gentleman (to ſay nothing of the legiſlator and ſtateſman) from the mere occupier of his lands!

At p. 151, an account is given, illuſtrated by a plate, of the method of ſlaughtering cattle in Portugal. It ſeems to be very deſerving of attention, "as well on the ſcore of humanity, as of expedition." The next page exhibits a plate, with ſome uſeful information concerning windmills around Liſbon.

P. 155,

P. 155, gives us a ſlight acquaintance with ſome ingenious methods uſed in Portugal and Spain, for conveying water acroſs roads and valleys.

The Portugueſe are ſaid to excel in the uſe of the *hand-hoe*, a plate of which is given. "The power of Portugueſe oxen in draught," is extolled; and three plates on this ſubject, and on the mode of draught in France, are preſented to us. The following intelligence is as extraordinary as, we doubt not, it is accurate.

"It is a rare thing, to ſee in the ſtreets oxen low in condition; and though paſture graſs is unknown in the country, they are generally kept in the higheſt order poſſible, almoſt fit for the butcher; except when very old, for they are worked to a great age: and yet their feet rarely ſuffer, notwithſtanding the great exertion ſuch heavy loads and ſteep ſtreets require." P. 165.

The author's "inquiry into the cauſes of the late ſcarcity, and means propoſed to remedy it in future," amount only to a panegyric upon oxen for the plough and draught, and a deprecation of horſes. We do not concur in the intimation given to "the legiſlature, to ſtrike at the root of this (ſuppoſed) evil," the uſe of horſes; nor can we forbear to think that *taxation* is a very rough and unconvincing ſort of argument againſt it; much reſembling, in its logic, *argumentum baculinum*.

We object ſtrongly to the form, and the conſequent price, of this volume. By lopping off many redundancies of ſtyle, and ſome things unimportant as to matter, the author might have reduced the book, without any diminution of its uſefulneſs, to 100 pages in 8vo. and, in that caſe, the publiſher, by uſing paper of a moderate quality, might well have afforded to ſell the volume for 5s. inſtead of 15s. But it ſeems to be the ſettled plan of all agricultural writers, that their diſcoveries and improvements ſhall be confined to the libraries of the rich, there probably remaining "to dumb forgetfulneſs a prey;" inſtead of being carried into the field by the real practical farmer.

ART. IV. *Dr. White's Ægyptiaca. Part I.*

(Concluded from vol. xvii, p. 572.)

IN the three preceding ſections of his elaborate diſquiſition relative to the magnificent column, ſo abſurdly denominated POMPEY'S, the learned Profeſſor having ſhown the fallacy of the hypotheſes reſpectively contended for by Wortley Monta-

gue, Brotier, and Michaelis, proceeds in the fourth, on which we are now to enter, gradually to unfold his own more conſiſtent and probable opinion. Pococke, the moſt correct and erudite of all the travellers on Egyptian ground, has been already cited in proof that there remained, *in his time*, fragments of maſſy columns, ſimilar to the ſubſtance of the ſhaft, which is of *red granite*, ſcattered around in the immediate vicinity of the pillar in queſtion; and the poſitive teſtimony of reſpectable Arabic writers of the middle centuries, has been adduced in further proof that, *in their time*, it was ſurrounded by nearly four hundred of ſuch pillars. Of what immenſe fabric did thoſe pillars form the vaſt portico, or fill the ſpacious area? By whom was it erected, at what æra, and for what purpoſe? That is the intereſting queſtion to be diſcuſſed in the fourth and following ſections; and few writers, beſides one ſo locally well acquainted, from the train of his peculiar ſtudies, with Egyptian antiquities as Dr. White, could have reſolved it.

The ſite of the great temple of SERAPIS, renowned above all others in the Pagan world, except the capital itſelf, for its riches and its ſanctity, becomes, therefore, the next object of inveſtigation, and is demonſtrated, by evidence of an irreſiſtible kind, to have been on or very near this ſpot. The lofty columns that led to, or adorned and ſupported, that magnificent edifice, with all the other appendages of its grandeur, are then deſcribed in extracts from the moſt authentic ſacred and pagan hiſtorians of that period, when its glory flouriſhed moſt, and while the abominable ſuperſtitions daily practiſed in it by the infatuated Egyptians rouſed the indignation, and fired the glowing eloquence of Origen, and the other zealous Biſhops of Alexandria, in whoſe pages are at once recorded its glory and its degradation. For the authorities brought to ſubſtantiate this part of the Profeſſor's argument, we muſt refer to the book itſelf, from p. 36 to 44, and the learned Appendix, where they are ſtill more minutely detailed, our wiſh being rather to preſent our readers with a correct analyſis than with extended quotations. Ptolemy Soter, or Lagos, is then as clearly proved to be the founder of this temple, and the library and muſeum annexed; but the honour of finiſhing the ſuperb ſtructure, fell to the lot of his illuſtrious ſon and ſucceſſor, Philadelphus. In the centre of the area of this aſtoniſhing edifice, the SERAPEUM, according to the Profeſſor's ingenious ſuppoſition, was this majeſtic column erected, a noble and permanent model of the ſkill and genius of the Greeks in architectural ſcience, intended to reform the barbarous taſte of their new ſubjects the Egyptians, in conſtructing ſuch ponderous fabrics as thoſe to which they were alone accuſtomed, and make them cultivate the Grecian arts.

Towering in majesty amidst innumerable others, and some of dimensions perhaps not greatly inferior, it was far less an object of attention and wonder to the curious traveller, than it has been *since* it has stood erect in solitary magnificence: and this circumstance is judiciously urged by Dr. White as the reason of its not having been noticed by Strabo, with whose geographical plan the minute description of every striking object in Egypt did not suit. For neither has he particularized the SPHYNX, though adjoining to the pyramids, which he amply describes; nor, while he mentions the ocean-like magnitude of the Lake Mœris, does he at all notice those TWO GREAT PYRAMIDS that, according both to Herodotus and Diodorus, rose in such majestic grandeur from its watery bosom (p. 69). The objection, therefore, raised from the *silence* of Strabo, and other ancient visitors of Egypt, with a view to prove its non-existence in their day, and refer its erection to a more modern period, being thus satisfactorily answered, the Professor proceeds in his history of the temple and the column, down to the destruction of that temple, by the decree of the Emperor Theodorus at the close of the fourth century, and to the period in which the several Arabian writers flourished, who are cited by him at length in the Appendix, to prove the existence, in their time, of the four hundred granite columns adjoining to the greater pillar, now under consideration. Than this whole historical detail nothing can be more connected and regular, nothing, we are of opinion, more decisively just than the new hypothesis consequently deduced, and with great modesty offered as the result of the whole enquiry to the learned world.

We have thus rapidly sketched the outline of the argument of the concluding sections, without entering into more minute details, because not only that argument will, by this method, appear more perspicuous, but because there is some collateral matter of a very curious nature introduced into them, which merits separate and more minute consideration than we could allow it to engage, before the main subject of investigation was dismissed. Some of the testimonies also deduced in support of the author's system, particularly those of an Arabic source, are too valuable to be omitted; but they are judiciously thrown into the Appendix, and will come more properly under our notice in this place than in the body of our critique.

The scepticism broached by Mr. Gibbon, respecting the burning of the Alexandrian library, by the savage mandate of the Caliph Omar, in the seventh century, has pretty widely diffused itself among the admirers of an author, too apt to be dogmatical and decisive, on subjects, of which he was by no means an adequate judge. In the course of the preceding strictures,

ſtrictures, Dr. White having more than one occaſion to mention this famous library of the SERAPEUM, has taken an opportunity, for which he will have the thanks of every "impartial ſcholar," to examine that argument, and has ſtated the grounds on which the fact was diſcredited, and the more ſolid reaſons that entitle to full belief that act of recorded barbarity. Mr. Gibbon had inſinuated that Abulpharajus's teſtimony, from his known malignity to the Saracenic conquerors, was unworthy of credit; and that this anecdote of the Caliph's avowed hoſtility to literature, "will in vain be ſought in the annals of Eutychius, and the Saracenic Hiſtory of Elmacin*." But though both the patriarch Eutychius and Elmacinus are ſilent on this head, and even Abulpharajus himſelf, in another celebrated work of his, mentioned by the Profeſſor, the Syriac univerſal hiſtory, has forborne to notice this almoſt ſacrilegious crime, becauſe thoſe hiſtories are of a more general nature, yet Dr. White has, from the ſtores of his Arabian knowledge, produced two teſtimonies in corroboration of the fact, which ſeem to be of an irrefragable nature. They are extracts immediately taken from two celebrated Arabian writers of the middle centuries, and of them, and of Mr. Gibbon's objection, the Profeſſor thus ſpeaks:

"If Abulpharajus himſelf, in his Syriac Univerſal Hiſtory, has both given the life of Omar and noticed the capture of Alexandria, and yet omitted mentioning the burning of the Library, and even the very name of Philoponus, why might not the two annaliſts do the ſame?

"The high literary as well as eccleſiaſtical rank of this illuſtrious Primate of the Eaſt, and the numerous concurrent teſtimonies as well of Mahometans as Chriſtians to the gravity and ſanctity of his character, would in my opinion, even if he were found to ſtand ſingle in his teſtimony, more than overbalance the frivolous cavils of Mr. Gibbon.

"But further, to the negative argument of Mr. Gibbon I ſhall venture to oppoſe the poſitive teſtimony of two Arabic hiſtorians, both writers of unqueſtionable authority, and both orthodox profeſſors of the Muſulman faith—MACRISI and ABDOLLATIF; who not only agree in ſtating the fact—the *burning* of the Library, but alſo point out to us the exact ſpot on which the Library ſtood. For after deſcribing the Column, commonly called Pompey's Pillar, and mentioning the adjacent ruins of ſome ancient Edifice, they add, that "THERE WAS THE LIBRARY WHICH AMRU EBN EL AAS BURNT BY THE COMMAND OF THE KHALIF OMAR†," I con-

* Gibbon's Hiſt. vol. v, p. 343.

† See MSS. of Macriſi in the Bodleian Library, *Pocock*, No. 394. p. 137. *Marſh*, No. 149. p. 183. and the printed editions of Abdollatif, p. 62, 63. 8vo. or p. 110. 112. 4to."

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clude therefore, that both the *burning*, or more ſtrictly ſpeaking, the *deſpoiling**, of the Library by Amru, and its *actual ſituation*, are indiſputably aſcertained." P. 64.

The paſſage from Abdollâtif is given at length in the Appendix, and is too curious, as well as too deciſive in its confirmation of all that has been previouſly urged by Dr. White, to be omitted.

"I ſaw," ſays Abdollatif, "at Alexandria the *Amûd Iſſawâri*. It is a reddiſh, ſpotted Column, extremely thick and high, &c. &c.

"I afterwards ſaw on the ſhore of the ſea, where it approaches neareſt to the wall of the city, more than four hundred Pillars, broken into two or three pieces. Their material was the ſame kind of ſtone as that of the *Amûd Iſſawâri*, and they were about a third or fourth part of the ſize of that Column. The people of Alexandria univerſally affirm, that they ſtood near the *Amûd Iſſawâri*; and that a Governor of Alexandria, named Karaja, who governed there under Saladin, determined to throw down theſe Pillars, break them in pieces, and caſt them into the ſea; imagining that they would keep off the force of the waves from the city-wall, or prevent the approach of an enemy. But this was only the play of children, and the work of one who could not diſtinguiſh between good and evil.

"I ſaw alſo near the *Amûd Iſſawâri* conſiderable remains of theſe Pillars, ſome whole, and ſome broken; and it was evident from appearances, that they had been covered with a roof, and that theſe Pillars ſupported the roof. Here I underſtood was the portico, where Ariſtotle gave lectures, and his diſciples after him; it being the ſchool founded by Alexander, when he built the city called after his name. Here alſo was that Library, which Amru Ebn El Aas burnt, by the command of the Khalif Omar." P. 87.

The remainder of the Appendix conſiſts of literal tranſlations of thoſe parts of Strabo, of Macrobius, and of Clemens Alexandrinus, which have relation to the ſtatements in the preceding pages; as well as of details from Ruffinus, Sozomen, and Cyril of Alexandria, whoſe local knowledge of that renowned city, and the ancient monuments ſtanding in and near it in their time, entitles them to the moſt ample credit in every thing they have aſſerted concerning its ſtate, when they flouriſhed. Numerous extracts, made with a ſimilar view, from all the celebrated Oriental travellers of the two laſt centuries,

"* Abulpharajus affirms, that the books were ordered to be diſtributed amongſt the baths, and uſed as fuel for heating them. It being then explicitly ſtated that they were not burnt IN THE LIBRARY, we may fairly infer, that the edifice itſelf, that is, its walls, rooms, and colonnades, remained, after the books were committed to the flames."

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are arranged at the close of the book, and leave a strong impression on the reader's mind, both of the probability of the author's hypothesis, and his zeal and correctness in discussing this interesting subject.

ART. V. *The Geographical System of Herodotus examined and explained, &c. &c. By James Rennel.*

(Continued from vol. xvii, *p.* 592.*)*

THE expeditions of Darius Hystaspes against Western Scythia, and of Xerxes against Greece, form two of the most remarkable facts recorded in ancient history. The sixth section of this important volume is employed in the investigation of the former of these incidents, and will be found eminently interesting. Major Rennel traces the march of Darius from his first crossing the Danube to his disgraceful and unfortunate return, which would have proved still more calamitous, but for the firm and incorruptible conduct of the Ionians, who refused every proposition of the Scythians to destroy the floating bridge. This leads to a most ingenious and curious disquisition concerning the two bridges thrown across the Bosphorus and Hellespont, by Darius Hystaspes and by Xerxes, in which great acuteness is displayed. The bridge of Xerxes in particular, as described by Herodotus, is attended with considerable perplexity; but this seems to be rendered much more intelligible in the following extract from this author.

"The description of the famous bridge of Xerxes, is given in a note from our author; but how circumstantially soever given, it is by no means clear. *Two distinct bridges*, each consisting of a line of ships, are intended by the description: for one is said to be towards the Euxine, the other towards the Hellespont, or Ægæan sea. They were, moreover, applied to different uses; the first being for the army in general, the other for the followers, and beasts of burthen; Polym. 55. Thus far is clear; as well as the mode of completing the *ways*, over the vessels on which they rested; but the *disposition* of the vessels in *one* of the lines, is ambiguous, because an idea is given that the vessels in it were placed *lengthwise*, *across* the strait; whilst those in the *other* line, were placed *side* by *side*, or with their length *parallel* to the strait. The latter appears perfectly rational; the other highly improbable; because a strong current prevails for the most part, the water flowing out of the Euxine into the *Propontis*, and *Mediterranean*; and more particularly when northerly winds prevail; so that it would be difficult to keep ships in their stations, when presenting their broadsides to the wind

wind and current. Beſides, it requires little argument to prove, that this arrangement would have been the moſt inconvenient poſſible, for a bridge; could it have been rendered permanent.

"Some other meaning, therefore, muſt be ſought for, not only from the improbability of ſo flagrant a departure from the dictates of common ſenſe and experience, but becauſe that the numbers in the two lines differ no more than a 7th or 8th part. Now, it is well known, that even the ſhips of this time are about *four* times as long as they are broad, in their upper works: and there is reaſon to believe, from the dimenſions of ſome ancient ſhips, left on record, that theſe were at leaſt *five*, if not *five and a half*, times as long as they were broad. We ſhall here detain the reader a moment, in order to explain our ideas reſpecting certain properties of the ancient ſhips, which apply more particularly to the preſent argument.

"It has been ſaid that the ancient ſhips (of the Greeks, &c.) were very much *longer* in proportion to their breadth, than the modern ones. We would be here underſtood to mean the *ſhips of war*, which from their proportions were ſtyled LONG ſhips, in contradiſtinction to the merchant ſhips, whoſe ſwelling forms, which were better adapted to ſtowage, gave occaſion to their being called ROUND ſhips. It may be conceived that theſe were of much the ſame proportional dimenſions with ours, in reſpect of length and breadth, but had bottoms nearly flat.

"But the fighting ſhips required a degree of velocity at the moment of attack: and, as the mode of warfare, might require it to be exerted in any line of direction, perhaps oppoſite to that of the wind, nothing could accompliſh this velocity, but the application of oars. It therefore became neceſſary to increaſe the length of the ſhip, to the utmoſt bounds of ſafety, in order to gain room for ſuch a number of oars, as were required to put ſo great a body in motion. And hence, doubtleſs, the origin of the *long* ſhip, whoſe dimenſions appeared ſo ſingular, as to call for the term, which was with ſo much propriety applied to it. The proportional dimenſions would alſo have the effect of enabling them to divide the fluid, with greater eaſe, in proportion to the impulſe of the oars; or of the ſails, when ſailing before the wind: but it may be obſerved, by the repreſentations of ancient ſhips (and which appear to be generally ſhips of war), that they ſpread an exceeding ſmall proportion of ſail; which was doubtleſs owing to their want of breadth. This defect, together with the flatneſs of the bottom, rendered them unfit to ply to windward: ſo that when they wanted to proceed in that line of direction, the oars were the only means of acompliſhing it. When ſailing before the wind, the flatneſs had its advantages.

"It may be conceived that no ſhips, at any period of the world's age, were *able* to ſpread ſo much canvas, in proportion to their *length*, as at preſent: a proof that the ancients were very far behind in naval ſcience. The invention of artillery has certainly increaſed the *dimenſions* of ſhips of war; but the progreſs of *improvement* has even far outſtripped the increaſe of bulk.

"It would be unneceſſary to inſiſt any farther on the flatneſs of thoſe veſſels. But it may be remarked, that the *long* ſhips of Nearchus, built

built by Alexander in the Panjab, deſcended the Indus, and its adjacent rivers, in which there muſt have been a great many ſhallow places. They alſo entered *tide* harbours on the coaſt of Perſia, in which there is no great depth of water. And moreover, both theſe, and the ſhips of Xerxes were frequently *drawn aſhore*; which circumſtance, proves at once the flatneſs of their bottoms, and their confined dimenſions.

"There is a paſſage in Polybius (lib. iv. c. 5.) which implies that the large ſhips in his time (ſome of which carried 420 men) drew about 15 feet of water only. We now return to our proper ſubject.

"Since the Helleſpont, in the neighbourhood of Abydos, has a very conſiderable bend in its courſe, firſt running northward from Abydos towards Seſtos, and then taking a pretty ſharp turn to the *eaſtward*; may it not have been, that the two lines of ſhips were diſpoſed on different ſides of the *angle* juſt mentioned, by which it might truly be ſaid, that the ſhips in one line preſented their *heads* to the Euxine, the other their *ſides*, although the heads of both were preſented to the current? The different numbers in the two lines certainly indicate *different breadths* of the ſtrait, and which can only be accounted for by their being at ſome diſtance from each other: for it cannot be ſuppoſed that the line was placed obliquely acroſs the ſtrait.

"The cables extended from each ſhore, appear to have been for the ſole purpoſe of ſupporting the *bridge-ways*. The ſhips were kept in their places by anchors ahead and aſtern, by the lateral preſſure of each other, and by ſide faſtenings.

"It remains that ſomething ſhould be ſaid, concerning the ſpace occupied by the ſhips, according to the numbers given in the text, and its ſuppoſed proportion to the breadth of the ſtrait.

"The numbers given are 360 in one line, 313 or 314 in the other. Let it be admitted that the difference ariſes *chiefly* from the different breadths of the ſtrait, which might be many hundred feet wider at one bridge than at the other. But if it was no wider at the narroweſt part than 7 ſtadia, ſay 3500 feet, the veſſels ought not to have been broader than 11 feet, in other words, the dimenſions of a barge; and it appears that the bridge was evidently compoſed of veſſels of a larger claſs than that, although it may be difficult to fix the determinate ſize of them.

"In Polym. 21, it is ſaid that "long ſhips were *prepared* to ſerve as *bridges*;" which implies that they were of a different kind from the *other* ſhips mentioned in the ſame article; which were *ſhips* of *war* (implied to be *very large*, and of which there were a great number in the fleet) *tranſports* for cavalry and troops, and *proviſion* veſſels. Now, in Polym. 184, there is a claſs of veſſels of 50 oars, manned with 80 men only, and which were the ſmalleſt claſs of *fighting* ſhips, the largeſt having crews of 230. Theſe then we muſt ſuppoſe to have been chiefly uſed in the conſtruction of the bridges; for it is expreſsly ſaid, Polym. 36, that thoſe of 50 oars were made uſe of; and it is evident, that if the crews conſiſted of no more than 80, the oars in general muſt have been managed ſingle-handed. And it may be inferred, that a veſſel moved by this power, could not have been of very great dimenſions. Moreover, the ancients crowded their crews into a very ſmall ſpace, as is ſhewn by the ſmall depth of water required to

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float the ships of Nearchus; so that, taking all circumstances into consideration, it may be concluded, that these vessels were of no greater dimensions than 80 to 100 tons; that they were very *narrow* in proportion to their length, and might not be more than 15 to 16 feet broad.

"We are aware that *three-banked* gallies were also used in the bridge; but as the *others* are expressly said to be intended for the purpose of bridges, it may be supposed that only a few large ships were used; and that to accomplish a purpose, which cannot at this distance of time be understood; for it appears evident, that the former size of vessels was fully equal to the superincumbent weight of the bridge-ways, and as many men, horses, or carriages, as could stand on them at a time, exclusive of the necessary quantity of ballast to keep them steady; and therefore a larger kind was not required. The Hellespont has not an expanse of water sufficient to admit of any very great agitation from the winds; and in particular from the southern quarter, where alone, from its blowing in opposition to the current, a dangerous wave might have been raised, had the conformation of the strait been different.

"It is certain that 313 vessels, of 15 to 16 feet in breadth, would occupy a space equal to about 4850 feet, or about 400 feet short of an English mile. And if there was any proportion of *large* vessels amongst them, the required space would probably be increased to a full mile. Therefore, at all events, it must be allowed, that there is no great difference between the *calculation* of the space occupied by the vessels, taken on a reasonable footing, and the *allowed* breadth of the strait, by those who have *seen* it; which appears to be from $\frac{1}{8}$ of a mile, to a mile; for whatsoever the length of the stadium of Herodotus may have been, Dr. Pococke certainly meant by his stade, the eighth of a mile. And thus we close our speculations on this project, which may be classed with many other of the follies, wrought by those, who having at their disposal the labour of myriads, employed it to a useless purpose.

"It may well be supposed that the success of Darius Hystaspes, in making his bridge over the Bosphorus, encouragd his son Xerxes, to try a like experiment on the Hellespont; where, the greater breadth of the sea, and the exposure of the situation, rendered it a more difficult task.

"Of the bridge of Darius across the Danube no description is given. It is probable that it could not have been of less extent than that at the Bosphorus; but from the regular and constant stream of the river, the vessels could with more ease be kept in their stations, than in a place where the current would often be so slack, as to allow the force of the wind to preponderate." P. 122.

The seventh section concludes the author's account of EUROPE as known to Herodotus, and describes the countries situated beyond the Euxine Scythia, to the eastward and north-eastward. Among other curious particulars, it is demonstrated, that the Issedones of Herodotus answer to the Oigurs and Yugures, or Eluths; but that the Greek historian is mistaken in placing the Issedones opposite to the Massagetæ.

The

The geographical knowledge of Herodotus, in this part of the world, extended no further eaſtward than the Altaian Mountains; about the northern and eaſtern boundaries of Europe he was far from being perſpicuous, and of the ſouthern boundary he ſays nothing. There are alſo in this ſection ſome ingenious remarks on the rampart of Gog and Magog, and it concludes in a manner ſo honourable to the writer's ſenſibility, that we cannot deny ourſelves the ſatisfaction of tranſcribing the paſſage.

"There is ſomething more than ordinarily melancholy in the fate of thoſe, who, viſiting a diſtant country on ſome ſpecific errand, and with a view to an immediate return, periſhed untimely in a ſtrange land. How often this has happened in our own times! In particular, the fate of Tupia, and Lee Boo, intereſts us, from their amiable diſpoſitions, and the grief of their friends who awaited their return. How adventurous ſoever the ſpirit that leads men to brave dangers on diſtant ſhores may be, yet, during intervals of leiſure, the mind is ſtrongly called back to the place it left; and for which a paſſion is implanted by nature, in every mind that is rightly formed.

"Whatſoever has a tendency to link mankind together, in peaceful ſociety, is pleaſing to liberal minds; and therefore we feel a degree of ſorrow for ſuch accidents. For whether the object of the viſit be rational curioſity, or harmleſs ſuperſtition, or both, the effect produced on the mind may be good; and the benefits that *whole communities* may derive from the inquiries of ſuch travellers, are in ſome caſes incalculable. However trifling therefore ſuch matters may appear to ſome minds, we are by no means inclined to blame, much leſs to ridicule, the opinions of thoſe, at whoſe inſtance the above offerings were ſent. The human mind, ſoftened by preſent diſtreſs, or terrified at dangers, which it feels that it cannot avert, becomes conſcious of its own imbecility; and looks for ſupport to a Superior Power, a belief of whoſe exiſtence is ſtrongly impreſſed on every mind (which is either not *fortified*, or not *conceited*) by ſeeing around it an order of things, which appears to be upheld by ſuperior wiſdom and power. Homage and ſupplication are accordingly offered, but the ignorance or weakneſs of human nature often refers them to miſtaken objects. But if it happens that certain communities in the world are bleſſed with more enlarged and rational ideas of the Deity, they ought to pity, but not to deride, the conduct of thoſe, who do no more than act naturally, according to the ſtate of their knowledge.

"If in minds prepared for it ſuperſtition can give compoſure, when nothing elſe could effect it, it muſt be allowed to be a real good. And to take this away, without making an adequate return for it, would be like endeavouring to perſuade a perſon that he was unhappy, when he felt himſelf otherwiſe. The phyſician, either of the mind or body, who can cheat us into eaſe, has rendered us a certain good. Whilſt fears or doubts invade the minds of the ignorant, they will ever have recourſe to the operations of ſuperſtition; and people of education have no right to blame them, until they have prepared a remedy for ſuch doubts and fears. But the truth is, that the labouring part of the com-

community (that is, the bulk of it) could not, if they wiſhed it, get rid of their prejudices and ſuperſtitions, for want of leiſure to reaſon on them; nor might they be *happier*, by the change. We appeal to the hiſtory of mankind.

"With regard to travelling, on the ſcore of rational curioſity and improvement, it ought at leaſt to command the reſpect and approbation of mankind. To what is the rapid advancement in thoſe arts, which adminiſter to the comforts of common life, in Europe, under an increaſed and increaſing population, to be aſcribed, but to the importation of uſeful inventions, and products, from other countries; adopting from amongſt them, that which is uſeful and applicable, either as a new diſcovery, or as a modification of a former practice? Thus the communities of the earth have inſenſibly improved, even from a period ſo remote, that the names of their early benefactors have been loſt; or perhaps, in ſome inſtances, they have only loſt their mortal diſtinctions, to become gods or demi-gods. The world has ſeen a Pythagoras, an Anacharſis, an Herodotus, a Peter Alexiowitz, a Banks, forego either the exerciſe of unlimited power, the blandiſhments of elegant ſociety, or, at leaſt, the comforts of eaſe and ſecurity; to brave the dangers of the deep, or thoſe greater dangers, which often ariſe from an intercourſe with man in his ſavage ſtate; in queſt of knowledge, or of uſeful productions. Not that kind of knowledge alone which merely adminiſters to the pleaſure of the traveller; but that, which is derived from inquiries, concerning what uſeful cuſtoms or inſtitutions amongſt men, and what products of the earth or ſea might be imported into their own countries, or their colonies.

"The *interchange* of uſeful vegetable productions between the different countries of the earth, with a view to cultivation, is alone an object which commands the gratitude of the world; and happy the man whoſe fame reſts on this ſolid foundation: a foundation that opinion cannot ſhake, ſince *all* feel and participate in the benefits; whilſt ſyſtems of politics, and the fame of their authors, vaniſh; and are, in compariſon with the other, like unſubſtantial clouds, that vary their form and colour, with every change of poſition or circumſtance." P. 159.

The eighth and ninth ſections are occupied with the deſcription and illuſtration of Aſia, as known to Herodotus. The principal matters diſcuſſed are theſe. It appears that the Greek hiſtorian did not know more than one third of Aſia; that is, he deſcribes no more, but he had heard of the Hyperboreans, of the Vaſt Deſerts which extend to the eaſt beyond India, and alſo of the Iſſedones. Yet his Aſia, excepting Arabia, the Maſſagetæ, and part of India, comprized very little more than was ſubject to Darius Hyſtaſpes. Mr. R. explains, in the progreſs of the eighth ſection, the longitudinal extent of Aſia, and of the earth, as deſcribed by Eratoſthenes, Strabo, and Pliny; communicates ſome curious remarks on the Caſpian Strait and Mount Argæus, on the Mediterranean and Euxine ſeas; and concludes with a moſt perſpicuous and ſatisfactory

factory account of the elevated region of Eaſtern Aſia, and the courſes of its waters. He deduces from his premiſes this concluſion, that the whole of Eaſtern Aſia is on a higher level than the Weſtern.

The ſubject of Aſia is continued in the ninth ſection. We here find the errors of Herodotus corrected, with reſpect to the relative poſitions of the Mediterranean, the Euxine, Caſpian, and Perſian Seas. It is proved that theſe errors were continued to the time of Strabo, and conſtituted the principal cauſe of the wandering of the ten thouſand Greeks under Xenophon. The other miſtakes of Herodotus reſpecting Aſia, and the poſitions of Perſia, Media, Aſſyria, and Arabia, are alſo pointed out and explained. What is ſaid on the ſubject of the Erythræan Sea, of the Arabian and Perſian Gulfs, deſerves the moſt attentive regard, and is highly creditable to the author's ſagacity and diligence. This ſection concludes with an account of the dimenſions of Scythia, of the principal rivers of Weſtern Aſia, and with an explanation of the cauſe which induced Herodotus, and from him Strabo, to confound the Araxes with the Jaxartes.

The tenth ſection treats wholly of the Eaſtern Scythians, or country of the Maſſagetæ. The eleventh and twelfth ſections comprize a very curious diſſertation on the twenty Satrapies of Darius Hyſtaſpes. The thirteenth ſection examines the report of Ariſtagoras, concerning the Royal Road, from Ionia to Suſa. The fourteenth ſection deſcribes the ſituation and remains of ancient Babylon. The fifteenth is occupied with an account of the captivity and diſpoſal of the ten tribes of the Jews. This laſt ſection is peculiarly intereſting, and juſtifies the following extract.

"The ſtory of Tobit throws much light on the condition of the captive Iſraelites in Aſſyria and Media: and it is very curious to remark how the habitual induſtry, perſeverance, adroitneſs, and knowledge of buſineſs, poſſeſſed by the Jews, raiſed them to ſtations of truſt under their new maſters, and gave them opportunities of enriching themſelves. Tobit, and Achiacarus his kinſman, both held employments, either in the ſtate, or in the royal houſehold, or both; under the kings of Aſſyria, in Nineveh. Tobit was amongſt the captives taken away by Shalmaneſer, from the remainder of the ten tribes left on *this* ſide Jordan, after the two and half had previouſly been carried away by Tiglath Pileſer: and was himſelf of the tribe of Naphtali. The following is an abſtract of his hiſtory. (See the Book of Tobit).

"He was made *purveyor* to Shalmaneſer (or Enemeſſar); and, we muſt ſuppoſe, grew rich; for he *left* in *truſt* with a friend at *Rages*, in Media, ten talents of ſilver. But Shalmaneſer dying was ſucceeded by Sennacherib, whoſe wanton cruelty to the captive Jews, heightened by the failure of his attempt on Judea, occaſioned Tobit to fall under

his displeasure; his property was forfeited, and he was obliged to flee from Nineveh, through fear of his life. The tyrant, however, was quickly dispatched, and was succeeded by his son Esarhaddon (*Sarchedonus* of Tobit) who, like his grandfather Shalmaneser, appears to have understood the value of the services of the Jews, and to have regarded them with a favourable eye. Achiacarus, the nephew of Tobit, was appointed to a high office in the government; and, by his intercession, Tobit returned in peace to Nineveh, and was there supported by him. After this, it appears that he went into *Elymais*; that is, we suppose, to *Susa*; but neither the errand, nor the time of his stay, are mentioned. It is probable that, as Esarhaddon united the kingdom of Babylon to that of Nineveh, &c. he made use of Susa as his *winter* capital, as was the practice of the Persian monarchs afterwards; and that Tobit accompanied his nephew, who followed the king of course.

"After this, we find him again at Nineveh (see chapter xi. ver. 16) from whence he dispatches his son Tobias to Rages, by way of Ecbatana, for the money. At the latter place, he marries his kinswoman, Sara; and sends a messenger on to Rages. The mode of keeping and delivering the money was exactly as at present in the East. Gabael, who kept the money in trust, "brought forth *bags*, which were *sealed up*, and gave them to him;" and received, in return, the "*hand-writing*," or acknowledgment, which Tobias had taken care to require of his father, before he left Nineveh. The money, we learn (chap. i. ver. 14) was left in *trust*, or as *a deposit*, and not on *usury*; and as it may be concluded, with Tobit's *seal* on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker's seal, without any examination of its contents.

"*Two* camels were taken from Ecbatana to Rages, for the money. The ten talents of silver, which should have been equal in weight, according to Dr. Arbuthnot, to about 940lb. avoirdupois, might be conveniently carried on two camels. Only two persons accompanied them, which shews that the country must have been very quiet; since the distance between Ecbatana and Rages is upwards of 200 of our miles; and, it may be observed, that Tobit regarded Media as a more settled country than Assyria, which is shewn as well in his own conduct as in his advice to his son.

"This history of Tobit shews, not only that the Jews were distributed over Media, but that they filled situations of trust and confidence: and, on the whole, it may be conceived that the persons brought away from the land of Israel, were those from whom the conqueror expected useful services in his country, or feared disturbances from, in their own. In effect, that the classes were much the same with those brought away from Judea, by the king of Babylon: and that the great body of the people remained in the land, as being of use there, but would have been burthensome if removed; consequently, that those who look for a *nation* of Jews, translated into Media or Persia, certainly look for what was never to be found: since no more than a select part of the nation was so transplanted.

"In

"In the diſtribution of ſuch captives, it might be expected that a wiſe monarch would be governed by two conſiderations: firſt, to profit the moſt by their knowledge and induſtry; and, ſecondly, to place them in ſuch a ſituation, as to render it extremely difficult for them to return to their own country. The geographical poſition of Media appears favourable to the latter circumſtance, there being a great extent of country, and deep rivers, between; and it can ſcarcely be otherwiſe than that the Jews, by their communication with the Egyptians and Phœnicians, together with their own habits of life, were in poſſeſſion of many branches of knowledge, that had been but imperfectly communicated to the Medes.

"One cannot help adverting to the policy which led Peter the Great of Ruſſia to place the Swediſh captives in Siberia, in preference to the more civilized parts of his empire; namely, that his ſubjects in that remote part might profit by the ſuperior knowledge of the arts of life poſſeſſed by theſe captives. Moreover, by the wide and dreary tract of country, which was placed between them and their homes, they would find it impracticable to return; at the ſame time that, by remaining at large, their minds were left more at eaſe, than if ſubject to a more rigorous confinement nearer home.

"One circumſtance appears very remarkable. Although it is poſitively ſaid, that only certain claſſes of the Jews were carried to Babylon, at the latter captivity; and alſo, that on the decree of Cyrus, which permitted their return, the principal part *did* return (perhaps 50,000 in all) yet ſo great a number was found in Babylonia, in after-times, as is really aſtoniſhing. They are ſpoken of by Joſephus as poſſeſſing towns and diſtricts in that country, as late as the reign of Phraates, about 40 years before Chriſt. They were in great numbers at Babylon itſelf, and alſo in Seleucia and Suſa. Their increaſe muſt have been wonderful; and, in order to maintain ſuch numbers, their induſtry and gains alſo muſt have been great. But it muſt alſo have been, that a very great number were diſinclined to leave the country in which they were ſettled, at the date of the decree. Ammianus Marcellinus, ſo late as the expedition of Julian, ſpeaks of a Jews' town, at the ſide of one of the canals between the Euphrates and Tigris.

"The numbers of Jews reported by Benjamin of Tudela (in the 12th century) to have reſided in the different cities in the Eaſt, are ſo much beyond probability, that, it may be ſuppoſed, he included the *whole* population of the cities, and not that of the Jews alone.

"We ſhall conclude this inquiry with a ſhort view of the report of Diodorus Siculus, concerning the Jews.

"It appears that he either wrote, or intended to write, a hiſtory of the wars againſt the Jews (by the kings of Syria, we ſuppoſe) but nothing more appears than a fragment of his xlth book, ſtating his intention; and giving alſo (probably as an introduction) a ſhort hiſtory of the origin of the Jewiſh nation, as a body of ſtrangers in Egypt; of their expulſion from Egypt; and of their ſettlement in Judea; agreeing in the principal events of their hiſtory, with that of their legiſlator, Moſes; but with a far different colouring. In another fragment (of his xxxivth book) he gives a ſhort account of their ſubjection,

jection, by Antiochus *Epiphanes*, and of his indecent profanation of the temple and altar. And again, in his first book, c. 7, he touches slightly on the subject of their religion, and institutes, in common with those of the Egyptians, Cretans, Getes, &c. From these passages collectively it appears, that he considered the Jews, although not as a popular, or an amiable people, yet as a very *wonderful* people; whether in respect of their institutes, which kept them distinct from the rest of the world; of their municipal laws, which accomplished the purposes of useful education, and frugal habits (the foundation of a rat population, considering the general sterility of their country) of their unalterable firmness and patience under misfortunes; or of their obstinate bravery in combat. But he observes, that through the great change in empires that had taken place, and the consequent and unavoidable admixture of the Jews with foreign nations, many of the ancient laws and customs of the Jews had been changed or laid aside. If this could be said in the days of Augustus, how different must the Jews of our days be from those of remote times, when they appear to us unlike all the rest of the world; and a kind of STANDING MIRACLE!" P. 403.

The sixteenth section commences with the illustration of the Africa of Herodotus, to which we shall next month give our attention.

(To be concluded in our next.)

ART. VI. *Poems, by the Rev. William Lisle Bowles. Vol. II.* 12mo. 6s. Printed by Crutwell, Bath, for Cadell and Davies, &c. London. 1801.

THE lovers of poetry will see with great pleasure a second volume by Mr. Bowles, whose first has been received with such extensive approbation. They will peruse this second volume, if they agree with us in judgment and feeling, with a considerable increase of satisfaction. The fame of this author depended hitherto chiefly on his Sonnets, a species of composition which, notwithstanding the extravagant fame allotted by the Italians to Petrarch, must ever belong to the class of minor poetry. A species which, from its own minority of merit, naturally excites the suspicion of minority of genius. A Sonnet may be polished into elegance, or warmed into pathos, and both the efforts have been successfully made by Mr. Bowles in many instances; but sublimity, the grand and genuine object of poetical ambition, is almost inevitably excluded from it. For variety of description; for adorning and elevating a sub-

ject, by ſhowing its great features natural, hiſtorical, and moral, there is no room. Within a certain limited circle the chime is to be completed; and though a ſkilful artiſt may ring, perhaps, many pleaſing changes, on the fourteen bells committed to his care, yet the genius of men and angels could never, in that compaſs, rival the Handelian chorus, or imitate thoſe ſtrains of noble harmony which raiſe the ſoul to Heaven. A good poet writing Sonnets is like Raphael or Michael Angelo painting miniatures; an eagle chained in a garden; or the glorious ſun himſelf ſhining through the orifice of a ſhutter. His rays, thus meaſured out, may be ſplit upon a priſm, and exhibit a few ſimple colours in great vivacity and beauty; but the general magnificence of nature, which it is his proper office to diſplay, is for the time excluded and obſcured.

We are not unmindful that the former volume contained Poems of other kinds, but the Sonnets took the lead, and were moſt noticed; and we will not poſitively deny, that the impreſſion of the ſonnets did not, in ſome trifling degree, bias our opinion of the other Poems. Be this as it may, we cannot heſitate to give decided preference to the contents of the preſent volume, ſome articles in which are, to our taſte, as fine as any thing that the Engliſh language can offer in the ſame claſs of compoſitions. The longer Poems in the firſt volume, moſt diſtinguiſhed in point of merit, are thoſe *on the Death of Howard*, the *Monody at Matlock*, and the verſes *to Mr. Burke*, on his Reflections: but theſe, though they abound in fine paſſages, and beſpeak great talent in the writer, have, to our feeling, leſs of the genuine ſpirit of poetry than ſeveral that appear in this ſubſequent collection. The *Allegorical Sketch on Hope* ſeemed to us liable to ſeveral objections, which we will not now recal, but paſs on to the more pleaſing taſk of marking what we have peruſed with ſatisfaction and delight, in the volume now more properly before us.

The *Song on the Battle of the Nile*, with which the volume opens, is an ode of much ſpirit and ſublimity; but on this we ſhall not dwell, having our attention ſolicited by other Poems, which we muſt too ſlightly paſs if we gave our time to this. The *Inſcriptions* which follow are excellent in their kind; and the Latin Poem, on *the Siege of Gibraltar*, though it amply juſtifies the deciſion which formerly aſſigned to it the Chancellor's prize in the Univerſity of Oxford, will not give the author the ſame rank among the Latian poets which he juſtly holds among the writers of his native language. We come then to *St. Michael's Mount*, and there we ſhall be long detained: for ſuch an aſſemblage of poetic beauties has not often been collected in the

the ſpace of one deſcriptive Poem. Here let it be premiſed, that the true method of giving dignity and intereſt to a deſcriptive Poem, is to introduce hiſtorical, mythological, moral, and religious topics, with ſuch art, that they ſhall ſeem to ariſe almoſt inevitably out of the natural train and current of the author's thoughts. The deſcriptions ſhould be vivid and exact, but not too far extended, leſt the reader ſhould be cloyed even by excellence of a ſingle ſpecies, and that ſpecies particularly of a cloying quality. With what ſkill and ability Mr. Bowles has obſerved theſe precepts, in the Poem of St. Michael's Mount, can only be completely known by peruſing the whole Poem. The ſpecimens which we ſhall produce may, however, give ſome faint idea of it. The Poem opens with a deſcription of the moment when the author aſcended the Mount, and a ſtrong but natural contraſt to it drawn from reflection. Both theſe are exquiſite in their kind. They muſt be given entire.

"While ſummer airs ſcarce breathe along the tide,
Oft pauſing, up the mountain's craggy ſide,
We climb;—how beautiful, how ſtill, how clear,
The ſcenes that ſtretch around! The rocks that rear
Their ſhapes, in rich fantaſtic colours dreſt;
The hill tops, where the ſofteſt ſhadows reſt:
The long-retiring bay, the level ſand,
The fading ſea-line; and the fartheſt land,
That ſeems, as low it leſſens from the eye,
To ſteal away beneath the cloudleſs ſky!"

How admirably are the topics of deſcription here choſen; how juſtly and how beautifully expreſſed! How truly appropriate is the verſification! Broken to expreſs the labour of the accent, yet on the whole ſufficiently harmonious. Frequently we have thought in reading his former Poems, that Mr. Bowles either wanted ear, or wanted taſte, in verſification, ſuch harſhneſſes, ſuch alliterations, have occaſionally appeared. We are now convinced that his object was to avoid the too regular and monotonous chime of the modern verſifiers, which, modelled on the ſmoothest ſtrains of our beſt poets, tires with very ſweetneſs; and the object is worthy of his exertion; but it may be attempted happily or unhappily. Cowper tried the ſame, and ſpoiled his couplet verſes. Here the effort ſeems completely ſucceſsful. To proceed to the contraſt:

"But yeſterday, the miſty morn was ſpread
In drearineſs, on the bleak mountain's head:
No glittering proſpect from the upland ſmil'd:
The driving ſquall came dark, the ſea heav'd wild,
And loſt and lonely, the wayfarer ſigh'd,
Wet with the hoar ſpray of the flaſhing tide."

We then return to the preſent moment.

" How chang'd is now the circling ſcene! the deep
Stirs not; the glancing roofs and white tow'rs peep
Along the margin of the lucid bay;
The ſails, deſcried far in the offing grey
Hang motionleſs, and the pale headland's height
Is touch'd as with ſweet gleams of fairy light!"

The whole of this is excellent. The fourth line, " The driving ſquall came dark"—is perfectly picturesque. In the ſixth, perhaps, the effort is not ſo ſucceſsful; the line is harſh, without proportionable advantage to the deſcription. The reſt is ſo written, that to change or miſplace a word would be to weaken the effect. Very ſoon the author riſes to the utmoſt dignity of his ſubject, by making the mountain the repreſentative of firm virtue and piety, in a manner the moſt happily conceived and executed. The paſſage begins with what may be called negative deſcription.

" Mountain! no pomp of waving woods haſt thou
That deck with varied ſhade thy hoary* brow;
No ſunny meadows at thy feet are ſpread,
No ſtreamlets ſparkle o'er their pebbly bed,
But thou can'ſt boaſt thy beauties—ample views
That catch the rapt eye of the pauſing Muſe;
Headlands around new-lighted; ſails, and ſeas
Now glaſſy-ſmooth, now wrinkling to the breeze;
And when the drizly winter, wrapt in ſleet,
Goes by, and winds and rain thy ramparts beat,
Fancy can ſee thee ſtanding thus aloof,
And frowning, bleak, and bare, and tempeſt proof,
Look as with awful confidence, and brave
The howling hurricane, the daſhing wave;
More graceful, when the ſtorms dark vapours frown
Than when the ſummer ſuns in pomp go down!"

The laſt of theſe lines is too admirable to paſs unnoticed. But, mark the application!

" And ſuch is he, who clad in homely weeds,
And boaſting little more than Nature needs,
Can wrap him in contentedneſs, and wear
A port unchang'd in ſeaſons rude or fair.
His may be Fancy's ſunſhine; and the Muſe
May deck his viſions with her faireſt hues;
And he may lift his honeſt front, and ſay,
To the hard ſtorm that rends his locks of grey,

* *Hoary* is here well uſed. It is ſometimes miſapplied in this author's deſcriptions.

" I heed

"I heed thee not;"—he unappall'd may ſtand
Beneath the cloud that ſhades a ſinking land,
(While heedleſs of the *ſtorm* that onward *ſweeps*
Mad, impious Riot his loud waſſail keeps)
Pre-eminent in native worth; nor bend,
Though gathering ills on his bare head deſcend:
And when the waſteful *ſtorm ſweeps* o'er his prey,
And rends the kingdoms of the world away,
He, firm as ſtands the rocks unſhaken baſe,
Yet panting for a ſurer reſting-place,
The human hurricane unmov'd can ſee,
And ſay, "O God, my refuge is in thee!"

We have not, nor can have, in our language, much poetry ſuperior to this. The only blemiſh worthy of notice is the repetition of the ſtorm ſweeping, at ſo ſhort an interval. But the feeling of the whole is ſo fine, the expreſſion ſo dignified, and, above all, the parenthetical inſertion of the laſt line but two, ſo very happy, and leads ſo admirably to the cloſe, that the more it is contemplated the more it will be felt and praiſed. The author proceeds with political and moral reflections; which lead him inſenſibly to the legendary and actual hiſtory of the mountain, giving a ſucceſſive view of the various generations by which it was approached or inhabited; the Phœnicians, the Druids, the Monks; not forgetting the ſuppoſed apparition of St. Michael; and, laſtly, the contraſt of the judicious and intereſting refinement of the preſent poſſeſſors of the Caſtle.

"While Taſte's fair hand arrays the peaceful dome,
And hither the domeſtic virtues come,
Pleas'd while to this ſecluded ſcene they bear
Sweets that oft wither in a world of care."

After deſcribing true and wiſe refinement, in the inſtance thus introduced, the poet very happily contraſts it with the vicious refinements of the age; and accounts for the preſent recurrence to fabulous times, from the deſire of eſcaping the nauſeous follies of the day.

"Then Fancy—ſick of follies that deform
The face of day, and in the ſunſhine ſwarm;
Sick of the fluttering fopp'ries that engage
The vain purſuits of a degenerate age;
Sick of ſmooth Sophiſtry's inſidious cant,
Or cold Impiety's defying rant;
Sick of the muling ſentiment that ſighs
O'er its dead bird while want unpitied cries,
Sick of the pictures that pale Luſt inflame,
And fluſh the cheek of Love with deep, deep ſhame—

Would

Would fain the ſhade of elder days recal
The Gothic battlements, the banner'd hall,
Or liſt," &c.

The author then grows warm with the ſpirit of his juſtly-admired Milton, and brings back the imagery of that Lycidas which criticiſm has cenſured, but in which every poetic mind delights, in manner truly happy. Every one remembers the lines,

Where the great viſion of the guarded Mount
Looks towards Namancos and Bayona's hold,

alluding to the ſuppoſed apparition of St. Michael ſeated on the ſummit of the mountain. Much has the paſſage been commented, but never did it receive ſuch a comment as this, in kindred poetry.

" O might I now, amid the frowning ſtorm,
Behold, great viſion of the Mount, thy form,
Such and ſo vaſt as thou wert ſeen of yore,
When looking ſteadfaſt to Bayona's ſhore,
Thou ſatteſt awful on the topmoſt ſtone,
Making the rock thy ſolitary throne."

It proceeds, in a ſtrain of the fineſt poetry, lamenting that never more, under any circumſtances,

" Shalt thou, dread angel, with unalter'd mien
Sublime upon thy cloudy ſeat be ſeen!"

The poet then expreſsly, and moſt pleaſingly, mentions the Lycidas, in a paſſage which we cannot forbear to tranſcribe.

" Yet muſing much on wild Tradition's lore,
And many a phantom tale, believ'd of yore,
Chiefly rememb'ring the ſweet ſong (whoſe ſtrain
Shall never die) of him who wept in vain
" For his lov'd LYCIDAS," in the wide ſea
Whelm'd, when he cried, great Angel, unto thee,
The fabled ſcene of thy renown we trace,
And hail, with thronging thoughts, thy hallow'd reſting-place."

Here then it ſeems to conclude. But, with a feeling of nature, which produces the beſt effect, the poet pauſes to take one farewel look, before he quits the mountain. Here alſo he has caught, very allowably, the verſification of the poem ſo lately in his mind.

" Yet once more, azure ocean, and once more
Ye lighted headlands, and thou ſtretching ſhore,
Down on the beauties of your ſcenes we caſt,
A tender look, the longeſt and the laſt!"

Here

Here again he recurs to moral and religious topics, and viewing in fancy the corruptions and miſeries of the world, he exclaims,

> " O God! who madeſt man, I ſee theſe things,
> And wearied, wiſh for a fleet angel's wings,
> That I might flee away, and hear no more
> The ſurge that moans along this mortal ſhore!
> But Joy's unclouded ſunſhine may not be,
> Till, Father of all Worlds, we reſt with thee!"

In this ſublime ſtrain the Poem concludes, not however without conducting the poet and his reader down the mountain.

> " Therefore I mourn for man, and ſighing ſay,
> As down the ſteep I wind my homeward way,
> " Oh! when will earth's long-muttering tempeſts ceaſe,
> And all be ſunſhine (like this ſcene) and peace!"

We have been detained, as we expected, on this admirable Poem too long to allow of very particular remarks on the reſt. *Combe-Ellen*, however, is a deſcriptive Poem of another kind, with many of the ſame excellencies. It is written chiefly in blank verſe, and affords a full proof that the author is one of the favoured few, who are able to ſucceed completely in that moſt difficult ſtyle of compoſition. The fragment, on the ſpirit of *Navigation and Diſcovery*, dedicated, with peculiar propriety, to the learned and able commentator on Nearchus and the Periplus (Dr. Vincent) is full of admirable poetry; and the *Monody on Dr. Warton* is a well-deſerved compliment, rendered more intereſting by the account of his own progreſs in life and learning, which the author has interwoven. The ſmaller Poems, particularly *the Hymn to Woden*, and *Gilimer*, are in their kind uncommonly good; and the whole volume indeed is ſuch as places Mr. Bowles on an eminence very exalted among the poets of his country. We ſhall ſoon take occaſion to notice a Poem, which the author has publiſhed ſeparately, on the late cataſtrophe of Switzerland; but, for the preſent, we muſt pauſe, though we quit with regret an author, from whom we have received an entertainment ſo refined, and, in this inſtance, ſo unmixed.

ART. VII. *Memoranda Legalia; or, an Alphabetical Digeſt of the Laws of England: adapted to the Uſe of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law.* 8vo. 509 pp. 5s. Brookes and Rider. 1801.

IT is the common failing of mankind to eſtimate their own efforts, and thoſe of their neighbours, by very different ſcales. Mr. Clark labours violently under this malady, and

and proclaims to the world that, whatever may be the opinion of others, he has in his own conceit composed a volume, which leaves other writers so far behind as must distress calculation to estimate the distance. In his Preface, he tells us, most gravely, that

"the people of this country have often been amused and imposed upon by legal publications, whose title-pages have promised much useful information. How often have we heard of "Every Man his own Lawyer, The Citizen's Companion," &c. &c.? It is impossible to calculate the mischief produced by works of this nature, setting aside the imposition practised upon the purchasers of them; for the public have not only been disappointed when they have sought after information, but, in the instances where much has been said on the subjects of their enquiry, they have had the mortification to find themselves involved in error, or puzzled by nonsense and contradiction."

"If the works alluded to had even small claims upon the public for their approbation, they would not have been treated with so much severity in this place; but as the language here used is for the purpose of caution rather than of depreciation, a great degree of tenderness in animadverting upon them would be unnecessary."

The critic, who never ought to use the language of severity towards literary works but for the purposes of cautioning others, will not be inclined to disapprove of this apology; but Mr. C. might have felt some little tenderness for those poor authors whose hopes had possibly been as warm as his own, and common prudence might have whispered in his ear the exclamation of the satirist,

Quam temere in nosmet legem sancimus iniquam.

It was indeed but fair and candid, that he who thus persuaded the public from the purchase of other mens' works, should bring forward one, such as all who wish to be their own lawyers might and ought to buy. Mr. C. therefore proceeds:

"The intent of the present volume is to throw light upon all such legal subjects as come within the view of the merchant, the trader, and the monied man; and that, in such a way as to enable the enquirer to obtain the information he wants with the greatest facility. How far the work is calculated to promote these objects, a discerning and candid public will decide, and the editor rests completely satisfied that its reward will be commensurate with its merits."

The most churlish stoic would scarcely refuse to an author the liberty of stating thus much upon the merits, or rather the object of his book. But this is only the first fluttering of Mr. C. preparative to a bolder flight.

"But this publication is also designed for the use of the profession, to whom the editor hopes and *persuades* himself it will prove an *invaluable collection* of practical legal minutes upon points of most general use,

ufe. He flatters himſelf that, in this view, it will have ſtrong claims upon their patronage. The materials of which it is compoſed, *their condenſed but conſpicuous form, and regular arrangement, are ſuch, as will ſelom, on any doubtful point, leave the trouble of a ſearch unrewarded.*"

The reader may poſſibly ſuppoſe that, by ſome miſtake, we have tranſcribed an eulogy upon Judge Dodderidge, or Chief Baron Gilbert, or Lord Hale (not indeed to be found in any *prefaces* to their works, for men really wiſe and learned are always modeſt) but taken from ſome grateful admirer, who ſeized his pen, warm from a peruſal of their labours, and thankful for the information he had received. Alas, there is no ſuch miſtake! It is Mr. G. C. of Old Brentford, who, in pp. 6 and 7 of his Preface, is with great ſolemnity and earneſtneſs giving his own opinion of his own work. Let not the ſarcaſtic reader remark, that the author is gifted with a quality more neceſſary for thoſe who practiſe the law, in its moſt buſy and contentious ſhape, than for ſuch as quietly in their ſtudies explain its doctrines, and methodize its deciſions. After wading through this, and much more undigeſted ſtuff, in the Preface, we were much and agreeably diſappointed on looking over that work itſelf, for we found it, in fact, not ill-calculated to anſwer its intended object. The law ſubjects of which it treats, are of a popular nature and of general utility. The titles are aptly choſen, ſo as to enable unprofeſſional men to find what they want with facility, and the information is conveyed in language which they can underſtand. Theſe circumſtances, as alſo the various tables, namely, of *Dividends, Intereſts, for valuing Annuities*, and the *Statement of the Public Funds*, &c. may render it an acceptable companion "to the attorney's office, and the merchant's counting-houſe;" and as the author intimates that he has a large family, we wiſh his book all the ſucceſs that he conceives to be due to its merits. A book, alphabetically diſtributed, ſcarcely admits of a regular or ſyſtematic peruſal. It is from conſulting the moſt material titles that our opinion is formed of its merits. Miſtakes and omiſſions are alſo obſervable in ſome parts of the book. Thus, in title *Bankrupt*, p. 73, when treating of the debt neceſſary to found a commiſſion, Mr. C. omits to mention the ſeveral ſums required when it is to iſſue, on the petition of one or more creditors. In p. 73, he ſtates the following reaſons for ſuing out a commiſſion: "4, when a man has great demands without being able to give ſuch proof as would be required in a court of law; 5, where his demand is barred by the ſtatute of limitations." Theſe are weak and dangerous grounds for making the attempt. In the firſt caſe it is the duty of the ſolicitor to the commiſſion, as it is the intereſt of the other creditors, to take

take care that no debt, incapable of legal proof, be received, and where it is reſiſted, ſuch a claim can never be made with effect; and no commiſſion, founded upon it, could ſtand againſt the legal remedies of any creditor refuſing to come in under it. But the ſecond caſe is even more objectionable. For it is not leſs in the power of the debtor to oppoſe the ſtatute of limitations to the remedy by commiſſion, than to that of a ſuit at law. If he chooſes to inſiſt upon ſuch a defence, he may do it with equal effect in each, and with much more ſerious conſequences in point of expence to the creditor, who proceeds by commiſſion, than when he brings an action. While, if the debtor chooſes to claim it, he may do ſo not leſs in the one caſe than in the other. Another miſtake is to be found (p. 336) when it is obſerved, "that a maſter was held civilly liable for an injury done by his coachman in driving his carriage, although he was not riding in it at the time." The poſition here ſtated was afterwards reviſed in the Court of King's Bench, and it was held, by the unanimous opinion of all the judges, that an action would not lie, at leaſt in the form there brought. But as this may have been decided ſubſequently to the printing of this part of the work, the error cannot perhaps be juſtly imputed to Mr. C. who might have great authority for the aſſertion, at the time it was made.

ART. VIII. *Two Addreſſes to the Inhabitants of the ſeveral Pariſhes in the Deaneries of Louth-Eſk, and Ludburgh, Calcewaith, Horncaſtle, Gartree, Bolingbroke, Candleſhoe, and Hill, within the Archdeaconry of Lincoln; One, on the Duty of Family Prayer; and the other, on Reading the Holy Scriptures. To which are added, Forms of Morning and Evening Prayers, a Selection of Pſalms, and Occaſional Prayers, principally taken from the Collects and other Parts of the Liturgy of the Church of England. By a Committee of the Clergy of the aforeſaid Deaneries.* 8vo. 48 and 47 pp. 1s. Rivingtons, &c. 1801.

NEVER did the times call more ſtrongly, than at preſent, upon the clergy of our eſtabliſhed church, for talents and vigour in its defence, and for a conduct ſuitable to their profeſſion and ſtation; and never, we think, in deſpite of vulgar calumny (which delights in pointing to *exceptions*, and in deducing from them a general judgment) was ſuch a call more faithfully obeyed. The vindications which they have lately offered,

offered, not only of the common faith of Chriſtians, but of our own eſtabliſhment in particular, are in the hands of every perſon attentive to theſe momentous concerns; momentous (at this juncture in particular) to our welfare in civil life, as well as to our happineſs in the ſtate for which we are probationers; and their conduct, as far as it has fallen within our obſervation, is pious, uſeful, and exemplary. The tract before us exhibits an admirable ſpecimen of the attention of the clergy to the ſpiritual concerns of thoſe committed to their care; and a ſpecimen alſo, we truſt, of the *examples* which they themſelves hold forth. Theſe Addreſſes and Formularies are very properly dedicated to the Biſhop of the Dioceſe, under the ſanction of whoſe authority they were compoſed, or collected; and who has himſelf given excellent inſtruction to his clergy, and to ſtudents in divinity, in general; by his Charges, his Sermons, and particularly by his late moſt uſeful work, *Elements of Chriſtian Theology*. In the compoſition, or ſelection of them, the editors profeſs to have had no other view, than the edification of the perſons for whoſe uſe they are intended; and, accordingly, they claim for themſelves no merit of authorſhip or originality. Judgment, therefore, is the principal quality which we looked for in this publication; and certainly we have not been diſappointed. The firſt Addreſs ſets forth ſome of the chief arguments on which the practice of prayer is founded, and the expreſs promiſes by which it is encouraged. The qualifications neceſſary for praying are enumerated; namely, faith, purity of heart, charity, attention, humility, truſt, zeal, and perſeverance. From the general duty and requiſites of prayer, the editors proceed to treat of *Family Prayer*; which they have done in a plain and very impreſſive manner, adapted to produce moſt happy effects. The ſecond Addreſs is a very earneſt and argumentative exhortation to the reading of the Scriptures. The purpoſe, and the excellence, of each Book of the Old Teſtament are diſtinctly ſet forth; and, in particular, the predictions concerning the Meſſiah, with their exact completion (as recorded in the New Teſtament) in the perſon and miniſtry of Chriſt, are fully and ſatisfactorily inſiſted on. The New Teſtament, as the completion of the Old, is next ſhown to be entitled to our higheſt reverence, and to be worthy of all acceptation. In particular it is proved, that as Chriſt

"was ſpoken of by the Patriarchs and Prophets who had preceded him, through a period of almoſt *two thouſand years*; ſo did *he* likewiſe foretel, not only many things which were to happen unto himſelf, but alſo many great and important events which ſhould take place after his departure out of the world." P. xxxvi.

The

The *diſperſion of the Jews* is well inſiſted on, as "a living prophecy, a ſtanding miracle wrought for the confirmation of the Goſpel." We muſt extract at length one paſſage from p. xli.

"All which prophecies have had their completion. We alas! in this our day, have many and lamentable proofs of their fulfilment continually before us, by that open and avowed contempt of revealed religion, which hath, unhappily, and too ſucceſsfully, gone forth into every country throughout Chriſtendom. But little do the abettors of infidelity imagine, that, by their ridicule and contempt of the ſacred writings, they themſelves, like the Jews, become living monuments of the great and ſolemn truths which are thus revealed."

The evidence from *miracles*, in behalf of the Chriſtian faith, is perhaps too briefly inſiſted on; though it is well obſerved, that "prophecy is to us the ſureſt of all teſtimonies; it is a growing evidence; it gathers ſtrength with time, and is beſt adapted to the conviction of thoſe, who live in times far remote from the firſt ages of the Goſpel." P. xliii. A very animated exhortation then follows, to ſtudy the Scriptures, and to conſider well the life and doctrine of Chriſt, and the example of thoſe holy men who have followed him.

The Morning and Evening Prayers for a Family, with thoſe for a perſon in private, are ſhort, but comprehenſive. The Pſalms are very properly ſelected. We ſtrongly recommend the addition of Pſalmody, together with muſic, wherever it is practicable; and we ſhall here repeat alſo our recommendation (ſee vol. xvii. p. 655) of two Sunday Hymns, written by Mr. Maſon, and ſet to muſic by Dr. Burney. That for the Morning begins thus:

"Again the day returns of holy reſt," &c.

The Occaſional Prayers are very numerous, and are provided for almoſt every ſituation in which any one can be placed. It is an ample commendation of them, to ſay, that they are judiciouſly ſelected from the Liturgy of the Church of England.

Our analyſis of this tract would perhaps be its beſt recommendation; but we cannot diſmiſs it without obſerving, that we have ſeldom peruſed any book with ſo much unmixed ſatisfaction; and we cordially hope it will attract the attention, not of the clergy alone, but of all thoſe perſons, not few in number, we truſt, who wiſh that a ſpirit of ſound piety and devotion may animate the ſubjects in general, as ſignally as it does the Sovereign of this kingdom!

ART.

Art. IX. *Shield's Introduction to Harmony.*

(Concluded from p. 56 of our last Number.)

IN the last extract, which we made from this ingenious author, the passage of fifths followed by sixths from Dr. Boyce's "*Sixth Rise*," was defended against a foreign critic, and the term Rosalia used.

Gretry, in his Essay on Music (Par. 1789, 8vo. p. 363)* asks for the etymology of this term, and gives the example from Lulli's popular minuet†, which is likewise adduced by Mr. S. (at p. 75, in a note) and to which Mr. S. also annexes Dibdin's melody, in "*While the Lads of the Village*," from "*the Quaker*," to the words "Merrily ah," as a proof that such repetitions may be sometimes delightful.

Marpurg also, in his last anonymous publication, *Legende einiger Musikheiligen*, 1786 (ascribed to him by Schutz, in the Musical Zeitung, vol. ii. p. 278, January 15, 1800) enquires at p. 175, why the French call these passages *Rosalies?*

We are happy to inform our readers, that the accurate observation of our own learned countryman, Dr. Burney, has been more successful than either that of Gretry or Marpurg; and the allusion to St. Rosalia telling her beads, while one passage is frequently repeated a note higher or a note lower, may be found in his History, vol. iii, 613 and 615; vol. iv. 45.

P. 76. *The sixth* gives Mr. S. an opportunity to explain the Guidonian hexachords, in which the syllables MI, FA, indicated the semitone, and the other tones were either major or minor. This is not accurate. Guido was a follower of Boetius, consequently the tones were all major, and the semitones limmas. Mr. S. quotes a passage from Dr. Watts's Hymn, "Blest be the Wisdom," by Dr. Callcott, as an example of sixths becoming thirds by inversion.

* In the republication of this, with the other Essays of Gretry, in three octavos, An V, the passage is found vol. i, p. 305.

† Sir J. Hawkins, vol. v, 173, ascribes this minuet to Loeillet in the following terms:-

"Loeillet was a teacher of the harpsichord, and an excellent composer for that instrument. There is extant among his printed lessons a minuet in the key of A, with the minor third, which was a great favourite with the ladies of the last age. The vulgar pronunciation of Loeillet's name led the world into a mistake, so that it was universally ascribed to Jean Baptiste Lully, and few are sensible of the error."

P. 77.

P. 77. *The fifth and sixth.* Among this species of harmony, that of the extreme sharp sixth (which is nearly the flat or minor seventh) is shown to be an unmelodious progession.

P. 78. *The minor seventh* was used by Geminiani, to prepare the suspended discord of the fourth. The examples to this are numerous and well chosen; among them we perceive passages from Graun's Te Deum, namely, part of the duet, "*Te ergo quæsumus,*" and the chorus, "*In te Domine speravi.*

P. 79. *The ninth,* with its different accompaniments of 3, 4, 6, 7. $\frac{6}{4}$, $\frac{7}{4}$, $\frac{7}{3}$, are given. Dr. Burney's observation on this chord, vol. ii, p. 217, is quoted. The effect of the unprepared flat ninth with the seventh, and the difficulty of singing this interval in melody, &c. &c. fill up two pages.

P. 82. Mr. S. concludes the second part with the scales of Emanuel Bach, from his "*Versuch,*" part ii, p. 269 (edit. Leipzig, 1797).

As we have ventured to analyze, and reduce into form, Mr. S.'s first part, we think it our duty to assist the student by a similar arrangement of the second. It consists of a preliminary Advertisement, p. 33, a Scale of Intervals, &c. p. 37, and the Repertory, p. 47. These two latter divisions may be subdivided thus:

SCALE, &c.

I.	Enharmonic Scale	p. 37.
II.	Major and minor semitones	38.
III.	Table of intervals	39.
IV.	Discord of the fourth	40.
V.	Scale in Arpeggio	41.
VI.	Chords and derivatives	42.
VII.	Sevenths with major thirds	44.
VIII.	Sevenths with minor thirds	45.
IX.	Chromatic and enharmonic passages	46.

REPERTORY.

I.	The unison	p. 47.
II.	The second	49.
III.	The third	63.
IV.	The fourth	66.
V.	The fifth	69.
VI.	The sixth	76.
VII.	The seventh	78.
VIII.	The ninth	79.
IX.	Emanuel Bach's scale	82.

Mr. S. had promised in his Repertory to arrange the chords from the unison to the thirteenth. We are concerned to find that our analysis betrays the omission of the 8ve, the 10th, 11th, 12th,

12th, and 13th, at leaſt in their *arithmetical* order. We will, however, make Mr. S.'s apology, and inform the ſtudent, that the octave was explained in the firſt part, at p. 6; that the 10th and 12th are the ſame as the 3d and 5th; and that the *eleventh* and the *thirteenth* are both explained at p. 60.

Still we think Mr. S might have afforded them a page each, eſpecially the two laſt. This would have prevented Mr. Kollmann from obſerving, that *two* muſical authors (Meſſrs. King and Shield) had *revived* the doctrines of Marpurg, without the leaſt alluſion to the ſyſtem of Kirnberger.

Part the Third.

P. 83. *Melody.* Its power exemplified by a quotation from Hooker, and ſome verſes written in 1653.

P. 84. *Accompaniment.* The ſimplicity of many beautiful airs, ſuch as Purcell's "Come unto theſe yellow ſands" (which is here printed &c.) juſtifies the precept, which, in theſe caſes, rejects artful and complicated harmony.

P. 85. *Recitative.* A quotation, *by name!* from Mr. Brown, the preference of ſuppoſed to fundamental baſſes, the diſtinction between *recitativo ſecco* and *recitativo inſtrumentato*, with four admirable ſpecimens of accompanied recitative, fill up four pages. The three laſt contain examples of the enharmonic dieſis; and to the firſt, in p. 88, Mr. Shield prefixes the following curious, but very obſcure remark.

"A complete band, and a capital finger, rehearſed the following recitative *four* times, before it went to the ſatisfaction of thoſe who were ambitious of treating their patrons with excellence, and the near approach to perfection, was at laſt accompliſhed, by the leader's recommending *the enharmonic dieſis* to be played with the *ſame finger.*"

The vocal melody alluded to, is D flat, C flat (a paſſing note) A ſharp.

The accompaniments for two violins and a baſs, are thus diſtributed:

Viol Imo.	D flat	C ſharp
IIdo.	C flat	A ſharp
Baſſo	F natural	E natural.

The firſt harmony is the dominant ſeventh upon D flat, and the laſt the ſame chord on F ſharp; the thorough baſs, is figured F with $\frac{6}{5}$, both flat, E with $\frac{6}{4}$, both ſharp: and the modulation proceeds from the key of G flat to B natural, both major. Conſequently, from the original key of B flat to B natural, the fundamental baſs has removed by a minor ſemitone.

From theſe conſiderations we aſcertain, that the D flat ought to fall to the C ſharp, by an enharmonic dieſis ($\frac{128}{125}$) or nearly two commas, to be perfectly in tune. But this, which muſt evidently

evidently be Mr. S.'s meaning, he has by no means expreſſed. The firſt violin, in playing the diefis *with the ſame finger*, might retain the ſame ſound; but the neceſſary deſcent (although implied) which when made by two different fingers would be too wide an interval, is produced by a ſlide with the ſame third finger from D flat to C ſharp*.

P. 89. *Cantabile.* Examples from Dr. Arne's Artaxerxes, Haydn's quartetts, op. 65, phraſes of five and nine bars (we could have wiſhed to have ſeen the laſt part of Mr. Reeves's *Gipſey* glee here adduced, "†Come ſtain your cheeks with mut or berry") and remarks from "a ſenſible writer" on the qualifications of a cantabile ſinger, fill up the page.

P. 90. *Diviſions*, from the Italian ſchool.

P. 91. *Duetto*, from Dr. Boyce (ſee p. 74 of Mr. Shield).

P. 92. *Conrade the good*, a moſt admirable ſpecimen of a terzetto, accompanied by three tenors and a violoncello; originally ſet by Sarti, to part of a Miſerere in the Ruſſian language, and brought over by Charles Hatchett, Eſq. F.R.S. from Peterſburg.

P. 95. *Scale of the Horn.* Some copies were at firſt printed without the word *bua alta* to the different ſcales, and Mr. S. in his public Advertiſement of the work, requeſted this erratum might be corrected.

P. 96. *Quartetto, Hope linger near me* (we believe original by Mr. S.) with inſtrumental accompaniments.

P. 97. *March.* B flat clarinets; the parts muſt be written a tone higher, for the inſtrument itſelf is a tone lower.

P. 98. *Divertimento, Ye ſilver brooks.* This we alſo imagine to come from the ſame hand; it is for three equal voices, accompanied by violins, clarinets, and *four horns*. It finiſhes *con ſtrepito*, a term uſed by Aviſon, Mr. S.'s maſter.

P. 100. *O ponder well*, from the Beggar's Opera, with accompaniments, by the late T. Linley, Sen. Eſq. Dr. Burney (vol. iv. p. 635) has given Dr. Pepuſch the higheſt credit for the *baſſes*, which he furniſhed to the wild melodies of this Opera; but Mr. S. confounding the *baſs* with the *accompaniments*, has attempted to refute the prognoſtications of our muſical hiſtorian. But the fact is, that Mr. Linley has not altered the *harmony*, but the rhythm of the *melody*; and that the me-

* Gretry, vol. i, p. 198, ſpeaking of the enharmonic diefis, &c. obſerves, that in a paſſage he had written for the ſecond violin, *A. G ſharp, F double ſharp, and G ſharp*, on the bottom ſtring, the performers all attempted to ſtop the note, and none (without being apprized of the tranſition) thought of playing the F double ſharp with the open G.

† This is a movement of *five* crotchets in a bar.

rits of Dr. Pepusch can never be eclipsed by the introduction of horns and clarinets, when the *base* remains very nearly the same. This remark (we recommend) should be softened in the next edition. Dr. Burney is perfectly right.

P. 101. *O bring me wine*, a song, by the author.

P. 104. *The pretty little heart*, ditto.

P. 106. *Divertimento*, for the violin, &c. &c.

P. 107. *Modulation.* Dr. Pepusch's definition (p. 3, edit. 1731) is given. The signification here given is almost become obsolete. Modulation, in the present acceptation of the term, always implies change of key.

P. 108. *Of the free Capriccio.* This Italian term is preferable to the *Free Fancy* of Mr. Kollman (see our xvith vol. p. 395, October, 1800). We are sorry, as this part is taken from the Essay of Emanuel Bach, and translated by a lady, to observe, that some inaccuracies of importance appear in it.

In the second part of E. Bach's work, p. 267 (Leipzig, 1797) chapter xli, is contained the dissertation, "Von der freyen Fantasie," parts of which we will literally translate, and give the original in the notes.

"§. 1. A Capriccio is called free, if it contains no measured *division of the bars*, and modulates into more keys, than is usual in other pieces, *which are composed or performed extempore in regular time.*

"§. 2. In these last pieces, a knowledge of *every part* of composition is required; in the former, the fundamental rules of harmony, and some *few directions* are sufficient. Both require natural talents, especially the Capriccio. Composition may have been learned with success, and many good essays produced by the pen of one who may *perform* Capriccios indifferently."

A considerable error exists in the fourth section.

"§. 1. Eine Fantasie nennet man frey, wenn sie keine abgemessene Tactheintheilung enthält, und in mehrere Tonarten ausweichet, als bey andern Stücken zu geschehen pfleget, welche nach einer Tacteintheilung gesetzet sind, oder aus dem Stegreif erfunden werden.

"§. 2. Zu diesen letzern Stücken wird eine Wissenschaft des ganzen Umfanges der Composition erfordert; bey jener hingegen sind blos grundliche Einsichten in die Harmonie, und einige Regeln über die Einrichtung derselben hinlänglich. Beyde verlangen natürliche Fähigkeiten, besonders die Fantasien überhaupt. Es kann einer die Composition mit gutem Erfolge gelernet haben, und gute Proben mit der Feder ablegen, und dem ohngeacht schlecht fantasiren."

" §. 4. The harpſichord and organ require in a Capriccio particular attention. In the former, care muſt be taken to avoid monotony of expreſſion. In the latter, to bind the notes together, and to be moderate in the uſe of chromatic paſſages; although theſe laſt ſhould ſeldom be too far extended, as the organ is not often well tempered.

" The clavichord and piano forte are the moſt proper inſtruments for a Capriccio; both of which CAN and MUST *be perfectly tuned.*"

Mr. Shield pays his friend Mr. Croſdill an elegant compliment at the bottom, in a note.

P. 109. This page, although in a different letter, continues the extracts from Em. Bach; and contains the 8th and 11th ſections of the ſame chapter.

The tranſlation is more correct than the former part.

P. 110. This paſſage contains part of the 13th, and returns to the 10th ſect. (p. 276 and 273 of E. Bach). This requires retranſcribing.

" §. 13. The beauties of variety are likewiſe perceived in the Capriccio. In this ſtyle of muſic, all poſſible combinations of long and ſhort notes, and every change of expreſſion muſt be introduced. Mere running over the keys and full chords, either in Suſpenſion or Arpeggio, tire the ear. The affections are neither excited nor calmed, to effect which is the true deſign of a Capriccio."

" In the *Arpeggio*, modulation muſt neither be too ſudden nor too unequal. This rule admits of exception in chromatic paſſages. The harmony muſt not conſtantly be broken in the ſame manner. Sometimes both hands may move from bottom to top; ſometimes the left hand alone may perform this, and the right hand retain its place."

" §. 4. Der Flügel und die Orgel erfordern bey einer Fantaſie eine beſondere Vorſicht; jener, damit man nicht leicht in einerly Farbe ſpiele, dieſe, damit man gut und fleiſſig binde, und ſich in den chromatiſchen Sätzen mäſſige; wenigſtens muſs man dieſe letztern nicht wohl kettenweiſe vorbringen, weil die Orgeln ſelten gut temperirt ſind. Das Clavichord und Fortepiano ſind zu unſrer Fantaſie die bequemſten Inſtrumente. Beyde *können* und *müſſen* rein geſtimmt ſeyn."

" §. 13. Das Schöne der Mannigfaltigkeit empfindet man auch bey der Fantaſie. Bey der letztern müſſen allerhand Figuren, und alle Arten des guten Vortrages vorkommen. Lauter Laufwerk, nichts als aufgehaltene oder gebrochene vollſtimmige Griffe, ermüden das Ohr. Die Leidenſchaften werden dadurch weder erregep, noch geſtillet, wozu doch eigentlich eine Fantaſie vorzuglich ſollte gebrauchet werden."

" Durch die Brechungen darf man nicht zu hurtig, noch zu ungleich von einer Harmonie zur andern ſchreiten. Blos bey chromatiſchen Gangen, leidet dieſe Vorſchrift, zuweilen mit guter Wirkung, einige Aufnahme. Man muſs nicht beſtändig in einerley Farbe die Harmonie brechen. Auſſerdem kann man zuweilen mit beyden Händen aus der Tiefe in die Höhe gehen; man kann dieſes auch blos mit der vollen linken Hand thun, indem man die rechte in ihrer Lage läſſt.

" (This

" (*This kind of paſſage is ſuitable to the harpſichord, and occaſions by an artificial kind of forte and piano, an agreeable effect). He who is able, does well not continually to uſe natural harmonies, but ſometimes to deceive the ear. He whoſe powers are more limited, muſt make his harmonies agreeable by variety in the time, which in mere chords would ſound tireſome to the ear.

" In the left hand, moſt diſcords may be occaſionally doubled. The octaves, *which ariſe from this mode of accompaniment*, are tolerated in this full ſtyle of harmony. The fifths are to be avoided. The fourth, when joined with the 5th and 9th, and the ninths in general are never doubled.

From ſection 10, p. 273:

" §. 10. When it is wiſhed not merely to touch on *remote* keys, but to make a formal modulation into them, it is not ſufficient *to employ the ſharp fourth of the key*, and then believe that we may go where we pleaſe; it is rather neceſſary to prepare the ear by ſome governing harmonies for the new key, by which it will not be diſagreeably ſurprized.

" We ſometimes meet with performers who underſtand, and can maintain their ſubject in the chromatic ſtyle, but very few can make it agreeable, and take away its harſhneſs."

" (* Dieſe Art des Vortrages iſt auf den Flügel gut, es entſtehet daraus eine angenehme Abwechſelung eines gekünſtelten Forte und Piano.) Wer die Geſchicklichkeit beſitzet, thut wohl, wenn er nicht beſtändig gar zu natürliche Harmonien brauchet, ſondern das Ohr zuweilen betrüget: wo aber die Kräfte nicht ſo weit hinreichen, ſo muſs eine verſchiedene und gute Ausführung in allerhand Figuren diejenige Harmonie angenehm machen, welche durch einen platten Anſchlag derſelben einfältig klinget. In der linken Hand können die meiſten Diſſonanzen ebenfalls verdoppelt werden. Die dadurch entſtehenden Octaven, verträgt das Ohr bey dieſer ſtarken Harmonie; die Quinten hingegen, ſind zu vermeiden. Die Quarte, wenn ſie bey der Quinte und None iſt, und die Nonen überhaupt verdoppelt man nicht."

" §. 10. Wenn man *entlegenere* Tonarten, nicht nur obenhin berühren ſondern darein förmlich ausweichen will; ſo muſs man bey der bloſſen Ergreifung des ſemitonii modi nicht beruhren, und alſdenn glauben, daſs man nun mehr da ſey wo man hin wolte, und daſs man ſo gleich weiter gehen müſſe, man muſs vielmehr das Ohr durch einige andere eingeſchaltete harmoniſche Sätze zu der neuen Tonart allmählig vorbereiten, damit es nicht auf eine unangenehme Art überraſchet werde.

" Man wird Clavier Spieler antreffen, welche die Chromatik verſtehen, und ihre Sätze vertheidigen können: aber nur wenige, welche die Chromatik angenehm vorzutragen wiſſen, und ihr das rauhe benehmen können."

* This ſentence is omitted in Mr. S.'s book.

It is but fair to add, that we have never seen the early editions of 1762 and 1780, and that some of these errors may have arisen from the copy used by Mr. Shield's female translator, especially as the edition of 1797 professes to be the second, corrected and enlarged by the author.

Mr. S. after this, mentions Mr. Stillingfleet as having objected to modulation on *the harp*. Sir J. Hawkins, v. 377, also attacks Mr. S. on ground somewhat different; but the pedal harp is not the instrument meant by Mr. Stillingfleet, p. 38, §. 90, and therefore all these observations are unnecessary.

P. 111. *Modulations*, from Em. Bach, p. 272, &c.

P. 112. *Capriccio*, from the same, p. 280.

P. 113. *Preludes*, by Mr. S.

P. 114. *Prelude*, by Sebastian Bach, the father.

P. 116. *Cadence*, for four instruments, probably by John Christian Bach, his son, brother of Emanuel.

P. 118. *Air*, performed in Italy, mentioned by Mr. S. before at p. 18.

P. 119. *Rans des vaches*, from Rousseau, &c. &c.

P. 120. The *Soldier tir'd*, a fac simile of Dr. Arne's song, with his manuscript alteration.

P. 121. *Passages of triplets*, for the voice, from Vo Solcando, &c. &c.

P. 122. *Diminished seventh*, modulations introduced by this harmony.

P. 123. *Transitions*, for the violoncello or viola.

P. 124. *Abrupt modulations*, for the violin.

P. 125. Mr. Shield, with personal acknowledgments to Dr. Arnold and Sir W. Parsons, concludes his work, promising in it to continue a similar publication, under the title of *Universal Harmony*. An Index, or rather a Table of the Contents from each page (like that of Mr. Keeble) terminates *the whole book*.

The analysis of this last part may, we imagine, be thus given.

I.	Melody . . .	p. 83.
II.	Compositions . .	91.
III.	Modulation . .	107.
IV.	Capriccio . . .	108.
V.	Diminished seventh . .	122.
VI.	Abrupt modulation . .	124.

Upon a retrospect of the three parts of this valuable work, we perceive that genius, and not order, has been the ruling power. The irregularity of mixing letter-press and engraved

graved plates, evinces that it has been formed at various periods without any regular plan. However, when the three parts are conſidered together, and preſented to one view, thus:

Part I.	Part II.	Part III.
Scale . p. 1,	Enharmonic Scale p. 37,	Melody p. 83,
Chords 3,	Repertory . . 47,	Capriccio 108,

we perceive the deſign of the whole, and enter more fully into the ideas of this ingenious compoſer.

For the many curious paſſages, for the ſcientific compoſitions of Dr. Boyce and Sarti, for the extracts from Emanuel Bach, &c. the moſt learned Engliſh muſicians may return him ſincere thanks; and we truſt that we ſhall not be thought prejudiced in favour of our *own countryman*, when we prefer his work to thoſe of Mr. Kollmann, ſtill confeſſing it to be inferior in point of arrangement to any we have yet reviewed. Mr. Shield indeed has had opportunity, which few elſe have poſſeſſed, of making acute obſervations on muſical effects. From an humble ſituation in an orcheſtra, his merit advanced him to the rank of compoſer for Covent-Garden Theatre for many fortunate ſeaſons; and his travels on the continent have not been uſeleſs to his profeſſion, as the preſent work inconteſtably demonſtrates. We hope ſoon to ſee his promiſed continuation, which we have heard is to appear in the form of a Supplement. If in that he purpoſes to give a *key* to the many anonymous alluſions, and ſhould execute ſuch a deſign, we ſhall regret our having anticipated his plan, whenever our information was ſufficiently extenſive. If not, we truſt the public will accept of our preſent ſlight efforts to decypher his frequent enigmas; and we hope to congratulate Mr. Shield on the ſucceſsful ſale of the book, an event which will equally ſhow the muſical learning and true taſte of the united kingdom.

ART. X. *Gleanings in England, deſcriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. Vol. II.* 8vo. 9s. Longman and Rees. 1801.

IF the reader will turn back to our fourteenth volume, he will find, at p. 346, a favourable account of the firſt part of this entertaining performance. We bore teſtimony to the fidelity and accuracy of many of the author's deſcriptions, and expreſſed ourſelves

ourſelves highly amuſed by the vivacity of all, and the importance of many, of his obſervations. We left Mr. Pratt at Cromer, at which place we find him at the commencement of his ſecond volume. Here we are again enabled, from our perſonal knowledge, to declare that his repreſentation of that place and its neighbourhood is highly intereſting, not only for its truth, but from the various characters, anecdotes, and remarks, which are agreeably interſperſed. The beſt part of the book is, perhaps, that which treats on empiriciſm, which, to the diſgrace of our countrymen, ſeems never to have prevailed ſo powerfully as at preſent. The naval anecdotes are related with the gallant and patrioric ſpirit of an Engliſhman; and the following, in particular, will do honour to our pages.

"I have often endeavoured at a reaſon for the almoſt unbounded, and juſtly provincial, benevolence that animates the Engliſh ſailor. It cannot be, altogether, from the general ignorance of what I am conſtrained to call, in the world's language, the *uſe* of money; nor from the ſudden fluſh of it when they receive their pay; for theſe circumſtances happen to very many others, who, collectively ſpeaking, are by no means ſo open-handed or hearted. Probably, various cauſes may contribute. They paſs moſt of their lives on an element whoſe waving habitations do not admit ſome of the moſt inimical paſſions; even ſome of the worſt vices can only be occaſional intruders, while many of the virtues are reſidents. The billowy theatre on which they exiſt keeps them TOGETHER—their being neceſſarily expoſed to the ſame hazards, embarked in a common cauſe, the early ideas of good-fellowſhip and of glory, with which they have been brought up, the traditional hiſtory of a ſailor's ſoundneſs of heart, of heroic deeds performed on the roaring ocean, of their bravely buffeting the ſtorms, of victories obtained in the teeth of them, with numberleſs glowing tales of dangers eſcaped, crowned at length with good cheer and the ſmiles of Old England—moreover, the conſtant ſight of each other, ſo that the whole crew—a powerful attraction—ſeem but as one great family, at their daily work of war, conqueſt, and of adventure. Moſt of them, likewiſe, and this too is of great account, bear in their boſoms a fond impreſſion of ſome object beloved, the memory and abſence from whom naturally tends to ſoften and ameliorate the heart; and we know that ſuch of their ſongs as are not upon the perils or glories of the ſea, celebrate and commemorate their miſtreſſes. Luckily too they are beyond the *temptation*, and of courſe the practices, of that earth-born avarice which often locks up the hearts of landmen. It would be curious, were it not invidious, to ſee how far mariners employed in veſſels of commerce, and thoſe engaged in ſhips of war, are ſimilar or diſtinct in their general habits of profuſion, and of œconomy *when on ſhore*. But, without any illiberality, it may be preſumed, that men devoted to trade, and to the profeſſion of arms, muſt materially differ in their ideas of both getting and ſpending money. Let us go ſomewhat into the compariſon; the ſubject is not worn, and may amuſe us:

us:—The occupation of a ſeafarer in a trading veſſel is an affair of buſineſs; that of a ſeaman in a war-ſhip is, or ſoon becomes, a point of honour, and by a generous emulation it grows into a real paſſion. In the firſt, a man counts his gains; in the ſecond, he reckons chiefly on his glory—the one calculates, that if his venture is ultimately ſucceſsful, the perils of the voyage will be recompenſed with intereſt; the other, reckleſs of ſuch long-ſighted policy, mixes, in every thought of profit, when by chance ſuch thoughts croſs his mind, the idea of friend, huſband, father, lover, king, and country; perhaps, frequent ſeparations from relatives and from their native land, may ſupply more ardent fire to feed theſe ſacred characters—If it be ſo, even the weakneſs of human nature but adds ſtrength to my argument; and for that weakneſs, what is to be ſaid? what adviſed; but to love, forgive, and compaſſionate one another?

"But to finiſh our parallel. It may be farther obſerved, that an image of wealth attaches more or leſs to all commercial concerns; and the anticipated profits thence ariſing are, generally, placed by the *mind*, or at leaſt a great part of them, in ſome ſafe fund, long before they can be depoſited in a place of real intereſt or ſecurity. Whereas, I am perſuaded, that not one ſhip of war's man, out of at leaſt fifty, ever thinks of placing out his pay or prize-money to any ſort of worldly advantage. His affections, indeed, know well how to appropriate the larger ſhare: he ſees many a gay ribbon and new gown, with nameleſs other love-tokens, for the girl of his fancy; and the reſt goes lightly down his throat to warm his guileleſs heart, and perhaps to overheat his head—but even his indiſcretions are ſocial; for while the artizan is ſullenly taking his ſolitary draught in ſome ſly corner of the pot-houſe, honeſt Jack, as we call him, will invite all within his reach, whether comrades or ſtrangers, to partake of his flip or his grog, and to join him in chearing his young and his old miſtreſs—namely, England and the laſs he loves. It is ten to one, indeed, if in his way, even to that laſs, he ſhould encounter an object of ſorrow or of want, but he would joyfully deprive himſelf of half that flip, and curtail his beloved of at leaſt the price of one gown, to dry the eyes, fill the ſtomach, and clothe the nakedneſs, of the poor creature who had fallen within his immediate obſervation.

"If theſe remarks have any value, you are to make your acknowledgments to poor Tom Cox, from whom I have juſt parted with many a God bleſs you on both ſides. On this very ſpot we have exchanged our adieus, after travelling ſeveral miles chearily together, he on foot, and your friend at a foot-pace on his gleaning horſe; with many a courteous offer of a lift by the way, as courteouſly refuſed: and many a pauſe, that I might beguile my companion, who is lame, either to reſt at a gate or on a bank, or even to refreſh himſelf by leaning againſt the pummel of the ſaddle.

"A ſingle paſſing queſtion, and of the ſimpleſt kind, led to what worked an intereſt in my affections. The very report of it will vibrate on yours, becauſe it will touch the right chord of nature and of truth.

"Maſter, will you tell a lame fellow how far it is to Lynn? I have limped all the way with this bundle in my hand from Plymouth, where I have been invalided, and laid up as idle as a hulk theſe four months; and

and I am now going to the hammock of a friend's at Lynn, and must next day hop off to the *she* part of my family; then, after a buss, and a God be with you or two, I shall make the best of my road to shake hands with the *he* part of my family, who are on board the Diomede, Capt. Elphinstone, and God be with him also."

"Notwithstanding your lameness, you speak as if you were a contented, and both where you *command* and where you are commanded, my friend, a happy fellow, both with your chums on land and your messmates at sea."

"A happy fellow, master! yes, I believe I am, and if I were not, I ought to be hung by the neck at the top-gallant yard-arm; and if you an't in a hurry, as by your way of fair and softly I think you are not, and can walk your horse to my hop, for I am but weakly as yet just here i' the hip, I will shew you that if you are as happy as Tom Cox of the Diomede, there is little left to pray for you—I see we are both going the same way, so what say you, master?"

"I say, that were I riding for a wager I would forfeit it, rather than lose your history, or your company."

"That's so kind-hearted now, and as like our Captain as if it came out of his mouth—so here we push off our boats."

"He sprang lightly from the bank on which he had been reeling, slung his small bundle, tied up in a black Barcelona handkerchief, over his shoulder, took the footpath with a gay air, and then I walked my horse in the road, beside him, as close to the causeway as possible.

"Now then for a slice or two of happy Tom Cox:—

"Soon after my boys were pressed," quoth he,—"bad work that pressing though—'specially at your *crimping*-houses—over the doors of which a shipmate of mine wrote "take notice—*man-traps* set here,"—but let that pass—'all's well that ends well.'—Soon after my boys were pressed,—the crimpers trapped them just as they went to fresh themselves with a draught and away at public house, hot with hard work—I goes to Captain Elphinstone—Captain, says I, I am Tom Cox, own father of two young Coxes your crimp-men carried away in the middle of a job—you must know we were in the carpenter and joiner line—so, as you've taken away my hands, and by the bye you might just as well have taken away my head,—the rest of my body is come hopping after them, just to desire you will either *fasten* them on again, or else take said body also.—Ha, ha! I always had my joke, merry or sad.—On this the said Captain took measure of me from top to toe.

"But what say the young men to this?" cried Captain Elphinstone.

"Wish for their father, please your honour, to be sure—and to help him to work for mother and sisters in the old shop—but ask them, your honour.

"So said, so done—the Captain quarter-deck'd them directly—up came the Coxes, one, two, and I made the third, you know, Sir,—*they* on each side, I i'the middle. 'Boys, what say you to me, Tom Cox, your father?—here are you, boys, aboard o'ship, and little young she-ones at home, and old one who bore 'em to me, and gave 'em suck,

if they don't die of grief muſt ſtarve, and *my* heart is well nigh broke already!"

"Love you and love they, father," anſwered Danny, the eldeſt, "but the Captain, mayhap, may be a father to them, us, and you too, if we make ourſelves right and tight ſea-boys;"—"and there's money to be got," cried Nat, putting in his oar, "by water as well as by land, father, and as we ſhall have leſs need to ſpend it at ſea, we may ſave the more for you, mother, and ſiſters;"—"and, mayhap," ſaid Dan, "get you ALL bread, without your working any more for they or for any body."

"So ſaid my eldeſt, and his brother was not behind hand; and both took all at once ſuch a fancy to the ſea and ſhip life, that Captain ſaid it would be a pity to baulk them.—"Here, friend," ſaid he to me, putting a couple of his majeſty's pictures in gold into my hand, "carry theſe to your family at home, and conſider theſe boys as provided for by King George, a good part of whoſe bounty will, no doubt, find its way into your pocket to help you at home."

"And why, pleaſe your honour, may *I* not become an humble ſervant of King George's too, and be provided for in the ſame way? why may not the old trunk ſtay and ſtick to the young branches? They are but half and half things thus cut in two, but we ſhall make a goodly tree, when put together after this faſhion, Ha! ha!

"Upon this I gave a hand to each of my boys, and the Captain laught, and *we* cried, but all for joy. So, ſtill holding them thus-faſhion, I went on with my joke, though I never was more in earneſt ſince I was born.

"Yes, Captain, ſaid I, we do make a goodly tree—root and branches, thus-faſhion united—and every inch of us heart of oak!—as all the enemies of Old England ſhall find, if your honour will but keep us near one another!"

"Enough ſaid," cried our noble Captain; "but what will your wife and daughters ſay to *me*, for running away with *you*, too, friend Tom?"—only think of his honour calling me friend!—reaſon good, however, for friends we all were from that moment; as you ſhall hear:—

"As to wife and daughters, your honour—ſaid I, ſlyly—I will ſettle it with them in an hour's confab: Tom's commanding officer there, your honour, as much as you are in the Diomede—Ha! ha!"

"Do ſo," anſwered the Captain; "and as I love to encourage hearts of oak, I will advance ſufficient to keep your crew on land both in grog and good biſcuit till you return to them."

"Hereupon I meaſured him juſt as he had done me, and I ſaw that he would keep his word; and ſo did I keep mine—for I went and ſettled buſineſs at home, and got back to the Diomede as if I had a pair of legs as nimble as the youngeſt of my ſons: a little ſcolding, and fondling, and whining, and cooing, to be ſure—and I whin'd with them for company—but heart of oak ſtill.

"Well, the week following, we were all merrily out at ſea; and though I ſcarcely knew the mainſail from the mizen, when I firſt began to ſwim on ſalt water, I know what to do now either in a ſtorm; a calm, in peace, or in war, aye, as well as either Nat or Dan."

"It

"It was impoſſible not to gratify a wiſh to ſhew a ſenſe of the pleaſure this honeſt fellow had given me by ſome ſmall token of remembrance—my offering, however, was refuſed; and the boatſwain of the Diomede, for ſuch it ſeems he was, after a long hearty ſhake of the hand to thank me for my love, thus concluded his narrative.

"You are to know, Sir, I got a wound that brought on this lameneſs, and not being able to do much as a ſeaman, our Captain—Lord bleſs his good heart—ordered me to be about his own cabin, attend upon him and only do ſuch little odd jobs as a child might have done without tiring; and whenever he ſaw me working at any thing he thought I could not manage without hurting myſelf, he damned me for an old fool with all the good-nature in the world, and baniſhed me from his preſence—a puniſhment ten times worſe to Tom Cox than being brought to the gangway—and he would not, mayhap, let me come within eye-ſhot of him again for half a dozen hours.

"One morning I took it into my head to clean the Captain's cabin windows, while, as I thought, he was ſafe in his cot—but from throwing up the middle ſaſh too much in a hurry, it ſtuck too faſt for poor Tom to pull it down again.—Juſt, however, as I was tugging to do this, down I dropt myſelf; and his honour, whom the noiſe had brought out of his birth unſeen, demanded, in a voice more terrible to me than a broadſide, how I dare be ſuch a ſcoundrel as to make free with my precious limbs in that manner, and then, on peril of never ſeeing him again, ordered me to go to my birth, ſwearing it would have ſerved me right if I had broke my ſtupid old neck—and a great deal more of that ſort of lingo—but all the while he was thus firing away at me, he was lifting me up from the place where I had fallen with as much gentleneſs as if I had been a ſick lamb; and ſo then he led me to my hammock, as kindly as either of my own ſons would have done; and afterwards brought me ſome comfortables with his own bleſſed hands, which I put to my lips and kiſſed with all my heart. And, do you think, while I can walk, hop, or even crawl, I will not follow ſuch a maſter? yes, d—n me, if I would not work to him on ſtumps, were hands and legs lying in the four quarters of the world; yes though I was ſure, after I got to him, I could only live to ſay, Captain Elphinſtone, I am come to let you hear my dying words, which are theſe—God bleſs you, Captain."

"This ambulatory narrative was brought to the apoſtrophe by which it is cloſed, juſt as the well-known ſcenery of my friend's villa at Runcton, on my return to that, alas! * now diſmantled and bereaved place, roſe to view. I repeated my acknowledgments to the intereſting narrator and was about to bid him farewell, when we were met by a groupe, at which every traveller muſt have pauſed.—A mutilated—it would have been a truer epithet to have ſaid—a mangled ſoldier, who had landed from an invalid ſhip, was about to be conveyed to the Lynn hoſpital, and his numerous family attending his—I had

"* See the account of ſome heavy domeſtic reverſes which have taken place, in a note to the ſecond edition of the former volume of Engliſh Gleanings, Letter 6th."

well

well nigh written—remains. And though this was but an individual—an atom out of the bleeding maſs—the appearance of the wounded man, and the ſorrow of his mourning houſehold, faſtened upon the affections and muſt have created an intereſt in every beholder. His offspring would not ſuffer him to be carried in the common waggon, but were drawing him by turns in a kind of eaſy chair, ſwarming about him, kiſſing his pale viſage, and demonſtrating their grief and love by every poſſible means.

"What you offered me before, Sir," ſaid my former companion, "I accept now, and I will put, if I can, as much more to it, for that poor ſoldier." No ſooner did I give him the money than he turned away, forgetting his lameneſs, and preſſing the invalid's hand, earneſtly, but ſoftly, to his breaſt, ſaid—"*there*, brother! ſoldiers and ſailors are one and the ſame thing—ſo are friends and enemies—and ſo indeed is all the world, when he who ſits up aloft gives the bullet or bayonet an order to do its commiſſion, as we ſay; and ſo God help and heal thee, brother, make thee ſtout to fight again, elſe lay thee up comfortably for life, otherwiſe, take *thee* up aloft too."

"He had ſcarcely turned from the object of his ſympathy, when, as if recollecting himſelf, he haſtened back, and opening his bundle, took from it ſeveral articles that might be of immediate comfort. I had followed him cloſe, and heard him diſtinctly utter theſe words, while he was diſpenſing his little bounties:—"This cap is as ſoft as velvet, though you ſee it is only cotton lined with cat-ſkin—a cat of our own—poor old Tab; who died o'fits by our fire-ſide—ſo wife, out of pure love, had her ſkinned, and ſewed her hide into this night-cap, which has often made me think of her when ſhe uſed to jump and pur on my knee, or come to keep me company in the old ſhop, and ſit at the end of a plank, or roll herſelf up in the ſhavings—there, it will keep you as warm as wool; and this black Barcelona will ſerve to wipe the ſalt drops from your pretty eyes, young woman, who I ſuppoſe to be the poor fellow's daughter, though I don't care who you are for that matter—and when you have done crying you may wear it round your neck in memorableneſs of Tom Cox." P. 177.

We greatly approve the diſpoſition which dictated the political portion of the volume; but we fear the idea of uniting all parties, and all deſcriptions of public men, in the uniform purſuit of their country's welfare, is as impracticable as it is moſt certainly amiable.

Mr. Pratt's poetical fervour is by no means diminiſhed; and we think his taſte conſiderably improved. The following ſpecimen is very pleaſing.

"*Written after a late Walk in the Church-Yard of* *. ****.

"As late I wander'd from each feſtive ſcene
And ſought in ſorrow's hour this lone receſs,
To Fancy's eye flow roſe my father's form
Benignly mild as when he liv'd to bleſs.

Impulſive

Impulsive nature knew the honour'd shade
And wing'd me to the spot uncheck'd by fear,
While mute attention hung upon the sounds
Which seem'd in words like these to meet my ear:

"Child of my earthly pride, my earthly care,
But ah! how different from the child I lov'd!
Where is the roseate health, the temper bland,
The soft content which o'er her features rov'd?

These sobs convulsive which thy bosom heaves,
These burning tears which bathe thy faded cheek,
Proclaim a heart by wildest conflict torn,
And all the whirlwind of the soul bespeak.

Why dost thou lonely seek these aweful glooms,
And shun the social circle late so dear?
Why with enfever'd anguish court despair,
And waste the season peace and joy should chear?

Forbear fond mourner these impatient plaints,
Nor let thy self-wove griefs assail my tomb,
Call not my spirit from allotted rest
To chide, or witness still, a mortal's doom.

Yet while my form upon thy vision stays,
Let me this sacred lesson once impart,
No human misery can subdue the mind
'Till Guilt's dark colours soil the coward heart.

This truth allow'd, thy high-wrought feelings calm,
And led by Virtue all her laws obey;
Conquer the passion which absorbs thy soul,
And unrepining yield to reason's sway."

The vision ceas'd, and o'er my sinking frame
Lean'd as in blessing ere it join'd the dead;
With filial impulse I essay'd to grasp
The shadowy hand which wav'd around my head.

"Dear honour'd shade," I cried in trembling haste,
O hear the vow my erring heart shall prove;
No bribe shall lure my feet from duty's path,
Or fully in my breast a daughter's love."

We think, on the whole, this volume is superior to the preceding. There will be found in it a great deal of genuine humour, fine satire, judicious observation, and, above all, examples of the purest benevolence. The places principally described by the gleaner, on his leaving Cromer, are Castle Acre in Norfolk, which boasts of some curious and venerable fragments of antiquity, Thetford, Bury, Newmarket, Cambridge, Oxford, and part of Huntingdonshire. We have, indeed, been so satisfactorily amused by this publication, that we shall be disappointed if the gleaner does not pursue his plan so happily

pily commenced. No writer has, as yet, occupied the ground, and we think that very few can tread in the path which Mr. Pratt has chalked out, with greater proſpect of ſucceſs.

It ſhould be obſerved, that the deſcriptions of the two Univerſities, are acknowledged to be from a manuſcript work of Dr. Mavor, who has frequently received, as he has deſerved, our praiſe for his literary labours; and who, it ſeems, has united his talents with Mr. Pratt, in ſome work, which will ſoon come before us.

ART. XI *Remarks on the Caſſandra of Lycophron, a Monody. By the Rev. H. Meen, B. D.* 8vo. 54 pp. 2s. Rivingtons, Elmſly, &c. 1800.

THE long and very obſcure monologue, in which the prophecies of Caſſandra are ſuppoſed to be related by a meſſenger to Priam, has ſeemed to many able ſcholars much too formidable to encounter. Since the learned labours of Scaliger, Canter, Meurſius, and Potter, were employed upon it, the work appears to have ſlept almoſt unnoticed. Mr. Meen, who appears to us, in this ſhort tract, to announce and open the way for a tranſlation of the whole, has not deſpaired to render it both intelligible and pleaſing. Of the execution of this extremely difficult taſk, the ſpecimens here publiſhed certainly give more hope, than from a general view of the deſign we could have formed; and his remarks prefixed to theſe ſpecimens inſpire us very ſtrongly with the wiſh to ſee an edition of the original elucidated according to the plan he has laid down. The deſign which he ſuggeſts is to divide the formidable recitation of 1474 lines into ſections, each preceded by an argument. Without this aid, which has never yet been given, the poem, as he very juſtly ſays, "appears of an unuſual length, and fatigues at once the eye and the underſtanding. It preſents to both a chaos without form, a labyrinth without a clew, a wilderneſs wild and waſte, difficult of acceſs, and dangerous to enter." Some ſpecimens of theſe diviſions he has given. He ſeems alſo to propoſe, in printing the original, to give ſuch only of the ſcholia of Tzetzes as are really important to its elucidation.

"To reſcind what is ſuperfluous in theſe ſcholia, however it may be an irkſome, is" he ſays, "a neceſſary taſk. For a prolix account of fables and hiſtories, which every common ſchool-book furniſhes; allegories and explanations foreign from the poet's deſign; while they add

add conſiderably to the bulk of the book, by no means proportionably enhance its value."

Whenever the work is reprinted, we ſhould recommend the Greek epitome of Canter to be continued, and, if poſſible, divided into ſections correſponding with thoſe into which it is intended to divide the original poem. With reſpect to the Engliſh ſpecimens, it muſt be confeſſed that, though the tranſlator wiſely rejects that antiquated ſtyle which rendered Scaliger's verſion more puzzling than the Greek itſelf, he has not always found it practicable to remove completely the inherent obſcurity of the author. For example:

"SECT. 16. *The Death of Hector by Achilles.*

XVI. When the dun eagle, deſperate as he ſprings,
Cowers on his prey, and claps his battling wings;
When the ſtern ploughman cleaves the furrow'd ground,
And in the wheel-worn track renews his round;
When ſingly he his clamorous tongue employs
In ſhouts of triumph and tumultuous noiſe;
Then bears on eagle-wing, aloft in air,
Thy beſt-lov'd brother, Phœbus' fondeſt care;
Whoſe mangled corſe both beak and claws diſtain,
Whoſe blood wide-ſtreaming dyes the diſtant plain;
How, my ſad heart, wilt thou ſupport this ill!
This anguiſh moſt acute, that goads thee ſtill!

NOTE.

"Achilles, dragging Hector round the walls of Troy, is here repreſented under two images. He is a ploughman, marking the ground with his wheel and ploughſhare, the *inverſa haſta* of Virgil. He is an eagle, mangling the body, and bearing its mutilated parts into the air, with much effuſion of blood." P. 26.

The following ſpecimen, however, will ſufficiently prove, what the tranſlator ventures to aſſert, that the Greek writer, amidſt all his prophetic obſcurity, "is entitled to ſome praiſe for thoſe deſcriptions which give animation to his poetry."

"SECT. 23.

"*The Greeks, for the crime of Ajax, ſhipwrecked on the coaſt of Euboea—through the perfidy of Nauplius.*

XXIII. For one man's guilt ſhall Greece with tears complain
Of empty tombs, and ſons untimely ſlain;
Whoſe ſcatter'd limbs, expoſed to wind and wave,
Shall bleach on rocks, unſhelter'd by a grave.
No faithful urn, by pitying friends prepar'd,
Shall guard thoſe aſhes which the flames had ſpar'd.
A wretched name is all that now remains,
And that a ſculptur'd cenotaph contains:
Wives, parents, orphans, all aſſembled here,
Shall bathe th' inſcription with a tender tear.

Ophaltes,

Ophaltes, Zarax, whom deep clefts deform;
Trychates, Nedon, that defy the ſtorm;
And all Dirphoſſus' and Diacria's ſteeps,
Within whoſe gutter'd caverns Phorcus ſleeps;
How will your hollow ſides repeat the ſound
Of dying wretches, wreck'd their ſhips around!
How will thoſe rocks, which boiſterous waves divide,
Cruſh your frail barks, and whelm them in the tide!
Of Greeks what ſhoals, like dolphins tempeſt-driv'n,
Daſh'd on your pointed crags, ſhall there be riv'n!
Whom, wrapp'd in darkneſs and a billowy bed,
Jove's bolts ſhall pierce, and number with the dead;
What time, to baffle every pilot's aim,
The watchman's wily art ſhall point the flame;
Through night's thick ſhade ſhall gleam th' illuſive ray,
And, ſunk in ſleep and wine, th' unwary Greeks betray.

NOTE.

"Opheltes, Zarax—] High rocks on the coaſt of Eubœa; into whoſe cavities the ſea had forced its way, and formed, as the poet ſpeaks, an habitation for ſea-gods." P. 34.

Let us add, as juſtice demands, that the Engliſh verſion of Mr. Meen is full of harmony and animation. We know not how to promiſe him that ſuch a work will ever become popular, yet we ſincerely wiſh to ſee it executed. The latter part of the preſent tract is occupied by annotations, which the author had originally publiſhed in ſeveral of the European Magazines. "They are not filched," he ſays, "from the commentators"; and undoubtedly they diſplay much ſound learning, and an acuteneſs very neceſſary for an interpreter of Lyphron.

ART. XII. *A Survey of the Strength and Opulence of Great Britain, wherein is ſhown the Progreſs of its Commerce, Agriculture, Population, &c. before and ſince the Acceſſion of the Houſe of Hanover. By the Rev. Dr. Clarke, Secretary for the Library, &c. to His Royal Highneſs the Prince of Wales; with Obſervations, by Dean Tucker and David Hume, Eſq. in a Correſpondence with Lord Kaimes; now firſt publiſhed.* 8vo. 240 pp. 5s. Cadell and Davies. 1801.

THE ſcience of Political Economy, comprehending the four great objects of *Commerce*, *Agriculture*, *Population*, and *Finance*, has, of late years more eſpecially, engaged the attention of many writers of acute penetration and perſevering induſtry; and, although their ingenuity has ſometimes been miſ-

miſemployed in wild and even dangerous ſpeculations, their reſearches are, upon the whole, likely to produce important benefits to the community. Among writers of this claſs, Dr. Clarke ſeems entitled to a very reſpectable ſtation. We noticed a former work of his* with approbation; and the preſent bears the ſtrongeſt teſtimony to his patient inveſtigation of theſe ſubjects, his accurate judgment reſpecting them, and, above all, to the zeal and patriotiſm which prompt him to devote his labours to the advantage of his country.

His intentions, in this work, he ſtates to be twofold: firſt, "to ſet before the men of to-day the poſitive and relative condition of this country with reſpect to paſt and preſent times; next, to unfold to thoſe who ſhall come after us that ſyſtem of political œconomy whereby an improving poſterity may ſurpaſs us, who excel our anceſtors before and contemporaries around us. The mode which he purſues, in order to fulfil theſe important objects, we will endeavour clearly, though briefly, to point out.

The treatiſe begins with the hiſtory, progreſs, and effects of commerce, and ſhows how "the national conſequence of Britain has grown up with its private induſtry, probity, and œconomy, and the bleſſings of our *individual* condition have kept pace with its public power and its commerce." Having ſtated the origin of commerce in "the feudal days of our anceſtors," and made ſome very juſt remarks on the increaſe in the produce of land and labour, which may be inferred to have taken place at different periods of our hiſtory, he obſerves, that the gradual and regular progreſs of commerce is unknown to us till 1697, becauſe previous to that period there was no official account kept of exports and imports. It appears, however, he adds, that the trade of the country, in 1683, produced an exciſe of about 540,000l. and, in 1696, of about 512,000l. whereas, a "century after, in 1797, it produced above eleven millions nine hundred and ſixteen thouſand pounds. But he ſubmits to inſpection the official documents of exports and imports from 1697 to the year 1800, that every man may ſee clearly how wonderful has been the progreſs of this nation." By that table it appears that, in 1697, the imports were 3,482,586l. 10s. 5d. and the exports 3,525,906l. 18s. 6d. whereas, in 1799, the former were 26,837,432l. and the latter were 35,991,392l. and the real value of imports, as given in and paid by the merchants for convoy, amounted, in 1799, to 45,397,317l. and the exports to 50,146,080l. He notices two

* On the Union, ſee Brit. Crit. vol. xv. p. 442.

remarkable

remarkable epochs, in the annals of commerce during this century; the first on the accession of the House of Hanover, and the other since the year 1783. The increase of the exports and imports in four years of peace, after the first of these periods, was nearly six millions; but, from 1783 to 1798, they had increased about twenty-two millions; that is, two millions more in the last fifteen years than they had done in the whole preceding part of the century. Estimating according to the real value of the commodities the difference is far greater; and it appears that our commerce has increased, in little more than a century, from seven millions to ninety-five and a half! Another very gratifying circumstance is stated, and indeed proved, namely, that the exports of British produce and manufactures alone have increased, from 1792, from eighteen millions three hundred thousand pounds to twenty-three millions six hundred thousand; and that, since 1783, they have more than doubled themselves; they have increased from about ten to above twenty three millions and a half.

The Letter of Mr. Hume to Lord Kaimes, is only material to show how much, in matters of this kind, the most ingenious speculator may be deceived in arguing *a priori* (for he thought the rapid increase of commerce must soon bring it to its *ne plus ultra*). Dean Tucker, on the other hand, insisted (and subsequent events seem to confirm his opinion) that "no man can pretend to foretel when the improvements of a rich country must necessarily stop," and, therefore, "no man can put a stop to, or limit the progress of improvements, even in imagination, supposing equal industry to be always continued."

Great and just praise is given, by Dr. Clarke, to Sir Robert Walpole for his attention to commerce, and particularly for the stat. 8 Geo. I. c. 15, by which so many duties, burthensome to trade, were repealed; but he refers to the authentic documents he has produced (of the immense increase of commerce since 1783) as a testimony to the merits of the late minister, Mr. Pitt.

We have next some striking observations on the advantages derived from commerce to the *liberty* and *happiness* of Britain. The balance in our favour, in 1798, is shown to have been above fourteen millions, exclusive of the profits of our *fisheries*, of our *revenues*, and of *insurance*; all of which augment the balance considerably; and it is stated that, during the last year, this balance has received a vast increase.

The author then proceeds to give the history and progress of the revenue; in which he shows how little the system of taxation

ation was underſtood till the reign of King William, the firſt prince who ſhowed juſt ideas of commercial regulations; but that "it was reſerved for the Houſe of Hanover, and the adminiſtration of Sir Robert Walpole, to enrich the country by a general and judicious ſyſtem of taxation." He ſtates the revenues of William as amounting to above four millions, thoſe of Queen Anne to above five, thoſe of George I. to ſeven millions and a quarter, of George II. to eleven millions and three quarters, and of George III. to fifty-ſix millions, ſeven hundred and ſixty-eight thouſand, ſeven hundred and one pounds. In this laſt ſtatement, however, he includes the loan of nearly eighteen millions; but, even with that deduction, the increaſe is aſtoniſhingly great.

He then examines the queſtion, whether we are able to ſupport the taxation which produces this great revenue; and, by a ſtatement of the principal articles liable to duties, ſhows that the majority of the Engliſh nation are not heavily or oppreſſively taxed.

After ſeveral juſt and valuable remarks on taxation in general, and the general merits of our modern ſyſtem (which has deprived taxation of its miſchief and preſerves its good) the author ſtates the progreſs and amount of the debt of Great Britain; by which it appears that, in the year 1800, the total amount of the national debt was 463,833,290l. that, after allowing the ſums applicable to the reduction of the above groſs ſum, the total amount of the permanent debt might be fairly taken, on January 5, 1800, at about three hundred and ſixty-one millions, and the annual charges on it at about ſeventeen millions; which, however, he reduces to fourteen millions, by deducting the intereſt of the ſtock purchaſed by the commiſſioners for reducing the national debt, and the annual ſums allowed for that purpoſe. This nominal debt, of three hundred and ſixty-one millions and a half, if diſcharged by ſtock, purchaſed at 75l. per cent. would amount to only 271,120,000l. Even this debt, however, being in a courſe of payment, is only a decreaſing annuity, and the annual charges on the nation are not permanent, but will progreſſively ceaſe.

The writer next inveſtigates the ſtate of our taxes, and ſhows that the ſame permanent taxes, which in 1786 amounted to 11,132,250l. produced, in 1799, 14,574,300l. and the groſs receipts of permanent revenues, after deductions, &c. &c. amounted, in 1799, to 20,273,000l. that it appeared, in 1799, that the future peace eſtabliſhment might be taken at above twenty-four millions; but our revenues at this moment amount, without the loan, to 38,853,024l. conſequently, that

"ſuch

" ſuch gigantic ſtrength will diſregard the weight of the peace eſtabliſhment."

Dr. Clarke then conſiders the increaſe of our reſources, and the increaſe of the debt of Great Britain *ſince this war*, in order to ſee whether her ability has kept pace with her burden; and next her ſtate at the cloſe of the laſt century, when unclogged with her debt; and her ſtate at the preſent period, with her actual reſources and actual debt, in order to determine " on which ſide is the favourable balance of condition, in the paſt or the preſent times." He ſhows, from official authorities, that " the total yearly increaſe of *foreign* trade, during the laſt ſeven years, is 13,324,000l. and of domeſtic trade 31,089,333l. total, 44,413,333l." But the *total* increaſe of ſtock or capital in the nation, during this whole period of the laſt ſeven years, multiplying this yearly income by ſeven, amounts to 310,893,331l. He compares this increaſe of capital with the increaſe of debt during the ſame period, and makes the ſurplus of increaſed national ſtock, over the whole debt of war, to amount to 193.239,106l. Thence he takes occaſion to compare the annual operation or yearly profits by commerce, and yearly expences of debt, and finds that the profits of the increaſed national ſtock give an annual ſurplus, over the charges of the debt of war, of 7,613.451l. This is calculated at the common intereſt of 5l. per cent. but allowing the proportion ſuppoſed to be employed in commerce to produce 15l. per cent, the ſurplus, over the charges of the war debt, is 34.288.451l. In the courſe of his reaſonings on this ſubject, he obviates the common objection, " that this great commerce is the reſult of war, and therefore will ceaſe with peace," by ſtatements which appear to us to be concluſive. Commerce, he ſhows, has advanced "*during war*, but not *by war*;" and the increaſe is ſuch, as muſt aſtoniſh thoſe who are not in the habit of contemplating ſubjects of this kind, being more than twenty-three millions, the difference between the amount in the years 1793, and that in 1799.

Having abridged ſo fully a conſiderable, and very important part of this work, we muſt confine ourſelves to a more brief notice of the ſubſequent portion, though it is highly curious and uſeful. The value of the capital of Great Britain is calculated, apparently with as much accuracy as the ſubject will admit, and compared with its debt. Great Britain is alſo compared with itſelf at former periods, in order to demonſtrate the national ſuperiority, in the preſent times, in opulence and financial ſtrength. She is next compared with other nations and herſelf at the two extremes of the century; and an experiment is made upon Sir W. Petty's mode of eſtimating the

wealth of a nation, by considering the yearly value of their industry, as the yearly value of *a people;* and the purchase of a mass of mankind worth as much as that of land; according to which, the increase in the value of our people, in little more than a century, will be almost two thousand millions.

The history, progress, and state of the funds are then given, briefly, but with great perspicuity; and the stoppage of cash at the Bank (which was considered as the forerunner of ruin) is shown to have been partly the consequence of our prosperity. This point, and also the exactions and plunder committed by the French in different parts of Europe, are illustrated by various tables and calculations, derived chiefly from official documents.

The author next takes a view of the agriculture of this kingdom, in which he evinces the progressive improvement from the great increase of bills of inclosure, and strongly urges the necessity of making that measure still more general, in order to meet our increased consumption. In this part of the work there are also many ingenious and valuable observations.

The progress and state of population in Great Britain and Europe are the next objects of Dr. Clarke's inquiry. He shows the gradual increase in the population of Great Britain from the earliest to the present times, and computes its present population, together with Ireland, at about fifteen millions and a quarter. This, however, will be more correctly ascertained, when all the returns under the late Act of Parliament shall have been received and compared. The population of the different states of Europe is next stated, from the best authorities on that subject; and it appears that, in this respect, Great Britain holds the fourth place; but Dr. C. justly observes, that,

"in order to estimate the positive or relative rank of nations, we must throw into the balance the whole weight of resources, whether they be in commerce, or in territory, in the east, or in the west; and not only such an estimate of territory, trade, and population, but their revenues, together with their naval and military power, are to be considered. With all these in the scale, we behold the state of Great Britain decidedly preponderate."

He next states the progress of the naval power of Great Britain (which has indeed been such, as to afford the highest pleasure to every lover of his country) and then takes a view of its military state; which he shows to be so powerful and respectable, as to leave us nothing to dread from any attempts of our enemy. In conclusion, he gives a brief estimate of the condition of Great Britain under the four heads, by which the meri

merits of all governments may be tried; namely, *Civil Liberty*, *Internal Order*, *Profperity*, and *Power*. The Appendix contains ſome judicious remarks on the high price of proviſions; the chief remedy for which, propoſed by this author, is a general inclofure of the waſte lands. Although we have endeavoured to do juſtice to this able writer, by as full a ſtatement as our limits would permit, yet the reader will find in the treatiſe itſelf many important facts and arguments, in addition to thoſe which we have ſtated, and derive much information as well as pleaſure from the peruſal of this perſpicuous, intereſting, and patriotic work.

ART. XIII. *A Letter to the Hon. Spencer Perceval, Solicitor-General to his Majeſty, in Conſequence of the Notice given by him, in the laſt Seſſion of Parliament, that he would, in the preſent, bring forward a Bill for the Puniſhment of the Crime of Adultery. The Second Edition, with a Poſtſcript, containing ſome Obſervations on the reported Debates on Taylor's and Addiſon's Divorce Bills.* 8vo. 60 pp. 1s. 6d. Rivingtons, Cobbet, &c. 1801.

THE propoſed Bill of the Solicitor-General, involving one of the moſt momentous legiſlative queſtions that can be diſcuſſed, has given occaſion to this tract. Though it does not openly bear his name, it is attributed to Mr. Bowles, and certainly exhibits very ſtriking marks of his abilities, in the ſolemn and forcible ſtyle of argument in which the neceſſity of ſuch a Bill is urged.

In treating, at the opening of his Letter, on the importance of the inſtitution of marriage, the author has, among many excellent remarks, introduced the following obſervation, admirably calculated to impreſs the minds of thoſe whom the ſubject immediately concerns.

"Marriage is alſo neceſſary to give to females their proper rank and conſequence in ſociety; without it they would be looked upon merely as objects of coarſe deſire and ſenſual gratification. But by marriage they attain their proper ſtation of reſpect and uſefulneſs. They have an opportunity afforded them of performing the duties for which they are calculated; duties not inferior to any that belong to the other ſex. It is in conſequence of marriage, and in proportion to its ſanctity, that they are viewed with reſpectful admiration, and protected with tender ſolicitude, while engaged in the intereſting offices of maternal care and affection; that they acquire an influence by which they ſoften and poliſh the rougher ſex; and that they are enabled to ſhed on human life

life its choiceſt bleſſings, and to harmonize the whole ſyſtem of ſociety." P. 3.

After ſtating very ably, and vindicating the ſeverity of the divine law, in its denunciation againſt the crime of adultery, the author adverts to the ſingular defect of our own law, in not providing ſanctions to oppoſe it,

"Who then would believe it poſſible, that, in a country profeſſing Chriſtianity, Adultery ſhould not be liable to any puniſhment as a crime? This, however, is the caſe in the country in which we live! where the Adulterer may violate the marriage bed; deſtroy, for ever, the peace of families; bring diſgrace and miſery upon an innocent offſpring, and introduce among them a ſpurious brood to ſhare their legitimate rights; all this he may do, and there is no law in the whole criminal code to puniſh or avenge! none to deter from an act ſo atrocious in itſelf, and ſo miſchievous in its conſequences! So foul an offence againſt God and man is ſubject to no other legal reſtraint, than the right of the injured huſband to civil damages, and the mild, and now wholly inefficient diſcipline of the Eccleſiaſtical Courts!" P. 12.

In the opinion of this writer, the proviſions indiſpenſably neceſſary in a Bill of this kind, are, "1ſt, to make adultery cognizable by the criminal courts, by ſubjecting it to puniſhment; 2nd, to prohibit the intermarriage of the criminal parties." On theſe two points, in their turn, Mr. B. reaſons with an ability very ſeldom rivalled. The effect of legiſlative ſanction, in impreſſing and diffuſing a proper abhorrence of any crime, is juſtly urged, and the propriety of making this crime in particular the ſubject of ſuch impreſſion is very clearly explained. In examining the ſecond topic, that of the marriage of the parties, Mr. B. carefully, and as it ſeems triumphantly, removes all objections that have or can be raiſed to the prohibition. On the falſe pity which is endeavoured to be excited for the guilty, he is particularly clear and ſtrong. The concluſion of the Letter, in which the example of France is adduced, is eminently worthy of notice.

"Thus we find that the moſt poliſhed people in Europe have been diſtinguiſhed as the moſt corrupt. They diſcovered that, by a preſervation of appearances, they facilitated the gratification of their paſſions. Under cover of what they called *les bienſeances*, they gave a looſe to the moſt criminal exceſſes. Among them Adultery was a kind of licenſed vice. It had its rules of decorum, and its laws of honour; and, unleſs it tranſgreſſed thoſe rules, or violated thoſe laws, it was connived at by general conſent. This profligate ſyſtem was carried ſo far, as to amount to a convention, between huſband and wife, not to interfere with each others amours, provided they were carried on with external decency. They mutually agreed to ſmother the ſacred flame of connubial love, in the fierce fires of wild and lawleſs paſſion. In ſhort, this moſt vicious people reſembled a painted

ſepulchre, fair to the view, but within a maſs of filth and putrefaction.

"Sir, it deſerves our moſt ſerious conſideration, whether, though we have not yet, thank Heaven! attained ſo dreadfully corrupted a ſtate of manners, we are not making faſt approaches towards ſuch a ſtate. Of this, I fear, we exhibit the moſt alarming of all ſymptoms —a corruption of moral ſentiment. It is certain, that Adultery no longer excites among us the ſame abhorrence as heretofore. It is viewed every day with a more indulgent eye. It is connived at, and encouraged, even by ſome, whoſe perſonal conduct is irreproachable. It is holden out as an object of compaſſion. It is growing into a ſyſtem. It is beginning to have *its laws of honour.* All this has been allowed—nay, it has even been *urged* by thoſe who oppoſed the attempt which has been made to reſtrain it by law, and who pleaded, as a reaſon againſt the probable effect of legiſlative interpoſition, *that Adulterers are better received than heretofore!* Thus are we treading in the ſteps of profligate France. May Heaven inſpire our legiſlators with wiſdom and reſolution to interpoſe, while it is yet time, to check our perilous career; leſt we ſhare the fate of our Gallic neighbours, who would not have been the victims of Revolution, if they had not firſt been the ſlaves of vice." P. 30.

The Poſtſcript abounds in paſſages as remarkable for their importance and their energy, as thoſe which we have cited from the Letter. The author, much to his honour, contends for the right of a wife to a divorce, on the plea of the huſband's infidelity; and in every point ſhows himſelf as much the champion of the virtuous, as he is the opponent of the guilty. His indignation is juſtly raiſed by the idea, ſomewhere thrown out, of making the intermarriage of the parties the legal puniſhment of their offence. Such a degradation of marriage cannot be too ſtrongly reprobated. Nor can any thing exceed the force and clearneſs with which this author argues againſt the notion of conſidering marriage merely as a civil contract. Between this extreme, and that of repreſenting it, with the Papiſts, as a perfect Sacrament, Mr. Bowles, with the utmoſt clearneſs, draws the proper line.

It will be plainly ſeen, from the account here given, that nothing can be more important than the topics handled in this tract, nor any thing more judicious, able, or impreſſive, than the manner in which they are diſcuſſed.

ART.

ART. XIV. *Thoughts occaſioned by the Peruſal of Dr. Parr's Spital Sermon; being a Reply to the Attacks of Dr. Parr, Mr. Mackintoſh, &c. By William Godwin.* 8vo. 82 pp. 2s. 6d. Robinſons. 1801.

IN times of danger, miſchievous publications require as much critical care as the ableſt works. John of Leyden was, for a moment, a more important author than Eraſmus; and this ſort of "bad eminence" ariſes much more from circumſtances than from talent; for Monteſquieu would have been impotent, when Marat was irreſiſtible. In ſuch times, a critic is in a ſituation ſomewhat like that which we read of in the accounts of travellers in the foreſts of Guiana, who muſt ſometimes make as great an exertion to cruſh a reptile as to ſlay a lion.

For reaſons ſuch as theſe, we have thought it right to beſtow ſome attention upon this ſorry pamphlet, which might have been entitled "The Hiſtory of the Riſe, Decline, and Fall of a ſecond-hand Sophiſter, who, after having written himſelf into ſome notoriety, by ſtolen paradoxes, has written himſelf down by original nonſenſe." At the beginning of the French Revolution, this writer thought he had an excellent opportunity of riſing from a book-maker to an author, by miniſtering to the diſeaſed appetite for novelty which then prevailed. For this purpoſe he reſolved to collect together all the immoral and impious abſurdities, which he found diſperſed through the French writers of the laſt half-century*.

> Au peu d'eſprit que le bon homme avait,
> L'eſprit d'autrui par ſupplement ſervait.

Among other poſitions which he found in theſe writings were the following: that to love our parents, our children, or our country, is contemptible ſuperſtition; that to make or to obſerve promiſes or oaths, is immoral; that gratitude is a vice, marriage an odious monopoly, remorſe a prejudice, and crimes mere *miſtakes*; that the murderer is no more an object of indignation or puniſhment than the dagger with which he

* See the original texts of Rouſſeau, Diderot, Helvetius, Lametrie, and the anonymous pamphlets which iſſued in ſuch multitudes from the *Hotel d'Holbach*, collected in the 5th volume of *Les Lettres Helviennes*, publiſhed at Paris in 1784, by which it will at firſt ſight appear that our author's whole labour conſiſted in tranſlating theſe *valuable truths* into bad Engliſh.

kills;

kills; finally, that all property is uſurpation, all government tyranny, all laws oppreſſion, and all religion impoſture. He applied himſelf, in ſhort, with great labour, to rake together the ſcattered offal of all the peſtilential ſophiſts of the age into one noiſome heap, which he called a Treatiſe on Political Juſtice. His poſitions were indeed borrowed (except the admirable diſcovery of the volunteer ploughs, which were no longer to need the tyrannical coercion of ploughmen) but no man before him had obliged the Engliſh public with a complete digeſt, and a convenient manual, of the whole theory of vice. To prevent the detection of plagiariſm, he ſo disfigured and diſguiſed what he had ſtolen, that it was difficult to recognize the original writers in his tranſlation. He caſt off the literary merit, and preſerved only the immorality. Diderot*, though a ferocious and almoſt frantic zealot of Atheiſm, was a man of extenſive knowledge; Rouſſeau was a lunatic of great genius and eloquence; and Helvetius was a ſhallow coxcomb, but a clear and lively writer. It was ſcarcely poſſible to diſtinguiſh the opinions of ſuch writers in the pedantic, dull, cloudy jargon of a heavy compiler, who delivers bad metaphyſics in bad Engliſh, who chills the reader whenever he makes an effort to be animated, and darkens the ſubject whenever he labours to be preciſe. With this poor ſtock of ſtolen goods he ſet up for himſelf as a modern philoſopher; and, ſcanty as it was, he contrived to turn it to ſome account in the "monſter-breeding" years of 1792 and 1793.

> So ruſhing tides bring things obſcene to light,
> Foul wrecks emerge, and dead dogs ſwim in ſight;
> The civil torrent foams, the tumult reigns,
> And G——n's proſe comes up, and M—rr—y's ſtrains.

We gather from this pamphlet, as well as from report, that he perverted ſome women and boys; and that even a few men, whoſe taſte ought to have been better, admitted him into their

* It has been ſaid that the famous wiſh, "*Que le dernier des Rois ſoit etranglé dans les boyaux du dernier des pretres!*" was aſcribed to Diderot by his enemies. But, in a poem called *les Eleuteromanes*, written by Diderot, and publiſhed by his friend, *M. Naigeon*, in a complete edition of his works (Paris, 1798) we find the following couplet:

> "Et ſes mains ourdiroient les entrailles d'un pretre
> Au défaut d'un cordon pour etrangler les Rois"—

which *M. Roederer*, in his *Journal d'Oeconomie Politique*, ſays is quite excuſed by lyric enthuſiaſm.

company;

company; ſome from accidental connexion, ſome from idle curioſity, ſome from falſe liberality, but moſt from a love of miſchievous drollery: and this tranſient notice, which, in a capital gaping for novelty, every mountebank may obtain, Mr. Godwin miſtook for admiration and fame. But the faſhion of a ſophiſt ſoon paſſes away; and he was faſt deſcending "to the family vault of all the Capulets," even if he had not accelerated his fate by his ſubſequent publications. In an evil hour for him, he gave up tranſlations of French immorality, and thought of original compoſition. A book, which contained criticiſms on the greateſt Engliſh writers, with ſcarcely a ſentence of good Engliſh; a biographical attempt to canonize proſtitution; and a *tragedy!* in which it was obvious that the author did not know the number of ſyllables in a verſe, were more than ſufficient to aſcertain the talents of this teacher and reformer of the world. In a few years, he found himſelf without a ſingle diſciple, whoſe name even he would not be aſhamed to pronounce; and, after his wonderful tragic exploits, he was pretty much in the condition of the poor man in Horace:

> Qui ſe credebat *miros* audire *tragœdos*
> In *vacuo* lætus ſeſſor plauſorque theatro.

From this condition he endeavours to emerge in the preſent pamphlet, which, as we have already ſaid, is no bad ſketch of "the adventures of a dealer in ſtolen paradoxes." He begins with an attempt to give ſome importance to his firſt book by connecting it with the French Revolution, though few men have laughed more heartily at the book than the moſt ſtrenuous partiſans of democracy, and though, to ſay the truth, that revolution, bad as it is, had little more connection with "Political Juſtice," than the great fire of London might have had with the exploits of a pickpocket—the confuſion being in either caſe favourable to the ſophiſt or the thief. He next goes ſo low as Benjamin Flower (ſo undiſtinguiſhing is his ravenous appetite for plagiariſm) to borrow from him an accuſation againſt thoſe who have been cured of the revolutionary madneſs. He charges all thoſe, who have abandoned democratical principles, with having adhered to them till their ſucceſs became deſperate, which took place, according to him, in 1797. To maintain this charge, he aſſumes that no man changes his opinions till he publiſhes his change to the world; a poſition, which it may be worthy of this author to adopt, but which it cannot be neceſſary for us to confute. He alſo aſſumes, that the years 1797 and 1798 were ſo peculiarly favourable to the ancient order of ſociety, as that they were likely to be very fertile in *ſelfiſh converſions* from democracy; a proof that his knowledge

knowledge of the ſtate of the world around him is almoſt equal to his ſkill in abſtract reaſoning. He ſeems to be utterly ignorant that in theſe two years (undoubtedly the moſt gloomy of modern hiſtory) rebellion and mutiny ſhook the Britiſh empire to its centre, the continent of Europe trembled under the iron ſceptre of the French tyrants; that the revolution had then reached its higheſt point of wickedneſs and ſtrength; that, delivered from the danger which had formerly been employed to palliate its crimes, it was as faithleſs and mercileſs in the ſecurity of victory as in the hour of the moſt imminent danger. He appears not to know that ſuch an event as the conqueſt of Switzerland is recorded in hiſtory! Indeed, this borrowed calumny would be utterly unworthy of notice, if it was not a ſpecimen of thoſe artifices which *we know* to be employed to deter men from the avowal of their real ſentiments, and of that ſly malignity which is peculiarly characteriſtic of the modern profeſſors of philanthropy, and bigots of liberality.

He afterwards proceeds to make various bitter complaints againſt Mr. Mackintoſh. He complains that he *was not named* by that gentleman in his Lectures; as if Mr. M. in his attack on the immoral principles of the age, had been bound not only to name their original authors, but to give a catalogue of every Engliſh and German plagiariſt who had the depravity to adopt, without the ingenuity to invent, them. The next complaint againſt Mr. M. is, that he handled dogmatical immorality rather roughly, without conſidering that it had been conſecrated by this author's adoption. He, it ſeems, has the privilege of taking up and laying down, of publiſhing and recanting at pleaſure, ſuch opinions as that *gratitude, family affection, and patriotiſm, are vices*, without being ſubject to any other ſort of refutation, than if he had made ſome miſtake about the properties of *hydrogen gas*, or the genuineneſs of a medal of *Caracalla*. While he is thus *preaching vice*, he conceives himſelf entitled to the reſpect due to a ſcientific enquirer. The promulgators of theoretical immorality, whom all former advocates* for unreſtrained diſcuſſion have allowed to be *without the limits of toleration*, this writer ſuppoſes to be entitled not only to impunity, but to public gratitude. "I believed," ſays he, "that if I were oppoſed—I ſhould at leaſt be oppoſed in that ſtyle of fairneſs and reſpect, which is due from *one li-*

* Bayle, and even Voltaire, as well Biſhop Taylor and Mr. Locke. "The great rules of morality, grounded on the experience of all ages, and ſeen to be eſſential to the happineſs of mankind, are not fit ſubjects for diſputation. It is not on theſe that men are to exerciſe their ſtrength and ſharpen their wits." *Balguy's Diſcourſes*, p. 227.

terary

terary enquirer to another." P. 12. And ſo he will be, wherever he is, only a literary enquirer. But when he writes ridiculous tragedies, he muſt expect to be laughed at; he muſt expect that they will, indeed,

> " Make our eyes water, but more merry tears
> The paſſion of loud laughter never ſhed :"

and when he dogmatizes againſt morality, he muſt no longer imagine himſelf to be a mere " *literary enquirer.*" He ſhould remember, that the preachers of vice muſt always expect ſome degree of the odium which falls on the practiſers of vice. It would be hard meaſure, indeed, if a ſingle act of robbery were to lead the *practical diſciple* to the gallows, while a whole theory of rapine was to conduct the maſter to reſpect and honour. Yet if Mr. Mackintoſh, or any other diſputant, inſtead of confining his animadverſion to the *tendency* of doctrines, had charged his adverſaries *with evil intentions*, we ſhould have thought him wrong, not becauſe we ſhould have doubted the juſtneſs of the charge in the particular inſtance, but on account of the tendency of the example, ſo introduce perſonal altercation into controverſy. We have accordingly enquired of many of the hearers of Mr. M.'s Lectures, whether he ever made any ſuch charge, and (notwithſtanding the anonymous hearſay evidence produced by Mr. G. to the contrary) the reſult of our enquiry is a firm conviction, that Mr. M. not only abſtained from ſuch imputations, but expreſsly, repeatedly, and anxiouſly diſclaimed them. But though this be true, yet it muſt be owned, that neither Mr. Mackintoſh, whom the author calls " a Dominican and an Inquiſitor," (p. 16) nor Mr. Hall, who, he ſays, " treated toleration with * *infuriated contempt*" (p. 10) nor Dr. Parr, to whom he imputes "gall, intolerance, and contempt" (p. 22) (as if contempt for him were ſynonymous with intolerance) have regulated their conduct by the new canons of controverſy which he has adopted. They have not treated morals with the ſame coldneſs as if they were ſettling the arrangement of ſhells or moſſes. They have not conſidered the rules of morality as the ſubject of amuſing theory, or as matter of doubtful diſputation. They have ſpoken of them with reverence, as the laws of God, and they have contended for them with zeal, as the bulwarks of the happineſs of man.

* The reader will very naturally aſk in what language this author writes.

This

This article has already become too long for the importance of the publication, though not for the importance of the ſubjects. We muſt therefore be ſhort in what remains. The author makes an attack on Dr. Parr, partly perſonal, and partly metaphyſical. In the part which is *perſonal*, there is one paſſage which deſerves notice.

"*I have always found him*" Dr. Parr, "*the advocate of old eſtabliſhments*, and *what appeared to me old abuſes*. But the generoſity of his ſentiments, and the warmth of his temper, have led him to expreſs partialities as honourable to him, and wiſhes as little likely to pleaſe our political ſuperiors, as if his creed had been more favourable to thoſe objects I am accuſtomed to love." P. 20.

The plain Engliſh of which is, that he always found the deliberate opinions of wiſe and virtuous men adverſe to his; but that, in moments of unguarded warmth, they ſometimes approached more nearly to him; an important leſſon to thoſe, who, from their temporary political reſentments, from exaggerated and abſurd ideas of liberality, are led to give an apparent countenance to men whom they cannot eſteem, and to doctrines which they muſt abhor. Perhaps when ſuch men thus find their unadviſed converſation produced in judgment againſt them, they may learn the unreaſonableneſs of appearing to coaleſce with thoſe from whom they differ in every queſtion, that relates to the perpetual intereſts of mankind, who deſpiſe whatever ſuch men revere, and deteſt all that they love; yet tolerate them for the purpoſe of oppoſing others, with whom their differences are few, ſlender, and relative only to the fleeting politics of the hour. On the metaphyſics of the pamphlet we ſhall only obſerve, that the author makes a vain attempt to negociate a compromiſe between ſuch irreconcileable enemies as his political juſtice and common ſenſe. The glimmering of truth, which ſeems lately to have been forced upon him, has only led him to exchange conſiſtent for inconſiſtent abſurdity. It will be apparent to every one ſkilled in ſuch controverſies, that he has taken away his foundation, while he hopes to maintain his ſuperſtructure.

The attack on Dr. Parr is followed by an attempt to protect the theory of perfectibility, from the objections of Mr. Malthus, in his "Eſſay on the Principle of Population." Some of his expedients to check exceſſive population are too ridiculous for ſerious diſcuſſion, and others too atrocious for calm examination. When the general happineſs of the philoſophical millenium ſhall threaten to overſtock the earth, this author propoſes a *law to limit the number of children which may be begotten by each wedded (or unwedded) pair, which by laborious calculation he finds may be two, three, or even four, but [illegible] by no means exceed the latter number!* The means of executing

executing this hopeful law, the way of punishing offenders, the mode of exempting the poor husband from punishment in case of cuckoldom, the nature of the licenses to be granted, and the regulations respecting the transfer and sale of such licenses, will make an amusing chapter in the next edition of Political Justice. A philosopher, we presume, on account of his eminent services, of his skill in education, and of the probability of his propagating wisdom, might justly claim the privilege of having twice or thrice as many children as an ordinary citizen.

But if this law should fail, the author has other expedients in reserve. Though, in the prejudiced and superstitious countries of Christendom, CHILD MURDER, and the PROCUREMENT of ABORTION, are regarded with abhorrence, yet they have been, and are, practised in extensive regions of the globe, and if they are carried to a sufficient extent, they will no doubt be a most effectual check on population. We are aware (for on this subject we must be serious) that he professes to "*hope*" that such a practice may never become necessary in this or the neighbouring countries. But if the other parts of his language be well considered, the value of this reservation will be easily understood. He tells us, of himself, "*I do not regard a new-born child with any superstitious reverence.*" P. 65. Now let it be observed, that the contumelious epithet, "superstitious" is applied to parental affection, in the very place where the author (to say the least) adopts a scheme of reasoning, which tends to diminish our horror of CHILD MURDER! Let it also be remarked that, in the page before, the author, after confessing that child murder "is very harsh and repulsive to the *imagination* of persons educated as we are," i. e. *does not quite suit our fancy*, goes on to say, "Yet if we compare IT with misery and vice what shall we say?" P. 64. From which passage (as things which are to be *compared* must *differ* from each other) it evidently follows that, in his opinion, *child murder is not vice.* But, most of all, let it be remembered that he says, "*these harsh and displeasing remedies,*" *namely, child murder and the procurement of abortion,* "are BETTER THAN MISERY AND VICE!" P. 68. That nothing can be better than itself; that whatever is better than any other thing, must at least be different from it, are mere identical propositions. Therefore child murder, which is better than vice, must, according to the author, be different from vice, or, in other words, CHILD MURDER IS NOT VICE. Any attempt to make an elaborate display of the atrocity of such a position, would be an insult to the moral feelings of the public.

If

If the bare ſtatement of it were not ſufficient to produce general horror, we ſhould indeed deſpair of the fortunes of our country. But we cannot refrain from addreſſing one ſerious obſervation to the author himſelf. What would be his feelings, if one of thoſe fooliſh women who form the major part of his few remaining diſciples, formerly inſtructed to conſider chaſtity as a prejudice by the doctrines which he taught, and *by the examples which he celebrated*, were now to be animated by his ſpeculations, to deſtroy the fruits of her licentious amours, and were to ſuffer the merited puniſhment of ſo atrocious a crime? That ſuch ſpeculations tend to produce ſuch effects, by furniſhing the paſſions with pretexts, and by aiding them to throw off the authority of conſcience, it is impoſſible for him to deny. If the ſtate of his mind be ſuch, that he conſiders the defence, of what he muſt own to be a doubtful theory, as a ſufficient motive for venting ſpeculations capable of producing ſuch effects, he muſt have completely ſhaken off the yoke of the *prejudices of conſcience and remorſe!*

To ſpeak of the ſtyle of a pamphlet, in which we read of "*chains—the leaſt mollified and relieved by any infuſion of liberty*" (p. 2) can hardly be neceſſary, till the author explains the proceſs by which liberty is *poured* into chains. It would beſides far exceed our limits, to give a fair ſpecimen of the clumſy combinations, broken metaphors, and falſe Engliſh, which crowd every page. We ſhall, therefore, conclude with two ſhort obſervations. This author profeſſes a great love of virtue, and yet he does not think it the chief duty of the moraliſt (i. e. of himſelf) to inculcate "the ordinary and moſt practicable motives of virtue." P. 31—32. Indeed he confeſſes that "he threw an undue degree* of ſlight and diſcredit" on theſe motives, which he conſiders as a venial fault. On the other hand, he profeſſes a great abhorrence for revolutions (which is indeed a part of the love of virtue) and yet all his works inculcate "the ordinary and moſt practicable motives" of revolutions. How we are to underſtand this ſingular inconſiſtency between the *ends* which he profeſſes to purſue, and the *means* which he appears invariably to chooſe, we muſt leave it to him to explain.

In the peroration of the pamphlet, which is an attempt to repreſent the author as the martyr of liberty, he tells us, that,

* What is the *due degree* of ſlight and diſcredit which ought to be thrown on the motives of virtue? To ſpeak of an *undue degree*, clearly implies that a *due degree* may exiſt.

"if

" if they are not thus checked," i. e. if zeal againſt impiety and immorality be not checked, " I am perſuaded that the contempt, the obloquy, the ſcurrilities which are now circulated, will ſpeedily be exchanged for thoſe more formidable adverſaries of diſcuſſion, impriſonment, pillory, baniſhment, and what its promulgators will call an ignominious death." P. 79.

(By the by, what is " the *promulgator*" of " *a death?*") The Engliſh of this rant ſeems to be, that a man cannot be univerſally laughed at, without being in danger of being ſpeedily hanged; which this author might from his own experience have known to be falſe. He might have ſeen the ſame thing in the caſe of other men. His fellow labourer in the attack on property, *Mr. Spence*, who like him complains of being univerſally deſerted, even by *the friends of liberty*, was ſentenced only to twelve months impriſonment. Under the government of Jacobiniſm (with which Mr. G. makes common cauſe, p. 7 and 21) the fate of *philoſophers* is indeed ſometimes different. *Babeuf*, his fellow ſtudent in the ſchool of Rouſſeau and Diderot, though he quoted to his judges the authority of theſe writers, his maſters and theirs, was ſent to be confuted by that " formidable adverſary of diſcuſſion," the *guillotine*; which has, in fact, ſilenced more *philoſophers* in eight years, than have been devoured by thoſe monſtrous animals called Kings and Prieſts ſince the creation of the world.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Auſpicia Sæculi poſt Chriſtum natum Undeviceſimi celebrat Johannem Luneburgenſe verba præeunte Joh. Frid. Wagnero Scholæ Directore.* 8vo. Luneburgi Literis Sterneanis, Anno 1800.

We have before underſtood that Mr. Wagner very much deſerves the reſpect and attention of the learned world. The preſent compoſition is in very ſpirited and elegant Sapphics. A very juſt and well-turned compliment to our Gracious Sovereign is followed by this to the King of Pruſſia, which, to an Engliſhman, will at leaſt be thought dubious.

Ornat Europam Fredericus ingens,
Qui tuens rectum, tumidique belli
Gloriam ſpernens, voluit vocari
Pacificator.

It is ſingular enough, that this is the very worſt ſtanza in the poem. Some German verſes, on the merit of which we do not undertake to decide, are ſubjoined upon the ſame ſubject.

ART.

ART. 16. *Poems on several Occasions, including the Petitioner, or a Review of the Red Book, with a Dedication to the Right Hon. W. P. By J. J. Vasser, Esq.* 8vo. 7s. Rivingtons. 1799.

We really cannot recommend this volume to our readers as worth seven shillings. The first poem, most unfortunately, is termed *Symptoms of Poetry.* We very much fear that there has been, somewhere or other, before Symptoms, or before Poetry, an omission of the little monosyllable *no*, and that we should read *No Symptoms of Poetry*, or *Symptoms of No Poetry.* With this insertion, the title of the introductory poem will do for the whole book.

ART. 17. *Poetry of the Anti-Jacobin. Fourth Edition.* 4to. 1l. 1s. Wright. 1801.

It is not usual with us to notice repeated editions of works, unless they come recommended by some extraordinary marks of novelty, or some obvious alteration and improvement. In the present instance, we deviate without scruple from our ordinary rule, to make mention of this volume of poetry, as the most beautiful specimen of typography that has perhaps yet appeared even from Mr. Bulmer's press. It combines every excellence that the art of printing can exhibit; and with these considerations, and to such as have this kind of curiosity, we think this a cheap publication. As to the Poems themselves, we have again and again spoken of them in the highest terms of praise; and the large and numerous impressions of them which have found a ready sale, sufficiently proves that the opinion of the public is entirely congenial with our own.

ART. 18. *Lyrical Tales. By Mrs. Mary Robinson.* 12mo. 5s. Longman and Rees. 1800.

This we believe to have been the last poetical production of this celebrated, but unfortunate female. Mrs. Robinson unquestionably possessed talents and accomplishments which might have adorned and improved society. We have had frequent occasion to commend, though incidentally just reason to censure, various publications of her pen, both in prose and verse. She had a lively imagination, and much practice had taught her the art of writing with great facility, and some elegance. This volume is distinguished by both the above-mentioned qualities, and we regret that there is not among these Tales one that in length will allow us to insert as a specimen. We think the last Tale, which is called Golfre, a Gothic Swiss Tale, by far the best.

ART. 19. *Persian Lyrics; or, Scattered Poems from the Diwan—Of Hafiz, with Paraphrases in Verse and Prose, a Catalogue of the Gazels as arranged in a Manuscript of the Works of Hafiz, in the Chetham Library at Manchester, and other Illustrations.* 4to. 15s. Debrett. 1800.

Sir William Jones first taught us to revere and love the name of Hafiz; since which, many of our countrymen have amused themselves,

and the lovers of Oriental poetry, with partial translations from his works. Mr. Hindley has now still further contributed to our gratification, by selecting some of the Gazels, or Lyric compositions of Hafiz. Mr. H. modestly calls his performances Paraphrases, but they will be found to be very elegant and harmonious specimens of versification. We insert the first.

"PARAPHRASE.

"In roses veil'd the morn displays
Her charms, and blushes as we gaze;
Come, wine, my gay companions, pour
Observant of the *morning* hour.

"See, spangling dew-drops trickling chace
Adown the tulip's vermeil face;
Then come your thirst with wine allay,
Attentive to the *dawn* of day.

"Fresh from the garden scents exhale,
As sweet as Eden's fragrant gale:
Then come, let wine incessant flow
Obedient to our *morning* vow.

"While now beneath the bow'r full blown,
The rose displays her em'rald throne,
Let wine, like rubies sparkling, gleam
Refulgent as *morn's* orient beam.

"Come youths perform the task assign'd:
What! in the banquet-house confin'd?
Unlock the door; why this delay,
Forgetful of the *dawn* of day?

"Shall guests at this glad season wait?
Come, keeper, open quick the gate:
'Tis strange to let time pass away,
Regardless of the *dawn* of day.

"Ye love-sick youths, come, drain the bowl:
Thirst ye for wisdom? feast the soul;
To heaven your morning homage pay,
With hearts that glow like *dawn* of day.

Kisses more sweet than luscious wine,
Like HAFIZ, sip from cheeks divine;
'Mid smiles as heav'nly *Peries* bright,
And looks that pierce like *orient* light." P. 32.

Some introductory observations are prefixed, containing an apology which hardly seems necessary for this undertaking, and explanatory of its difficulty. The Gazel is a sort of unconnected composition, and compared by Hafiz himself to *pearls when strung at random*. We are much pleased with the publication altogether, which will prove a very elegant and acceptable addition to all libraries, of which there are now many, where a space is reserved for specimens of Oriental literature.

ART.

ART. 20. *Lacrymæ Hibernicæ; or, the Genius of Erin's Complaint: a Ballad, with a Prefatory Address to the Right Hon. the Earl of Hardwicke, the reported Viceroy elect of Ireland; and a Pair of Epigrams. By Laurence Halloran, D. D.* 4to. 19 pp. 1s. 6d. Jordan. 1801.

The *Divinity* that stirs within this angry *Doctor*, is not at all apparent in the present publication. If we mistake not, we have lately seen him in a milder form*, but here all is rage and wrath. What his provocations may be, we know not; but certain we are, that he bears them more like a man of war, than a preacher of peace. In his attacks upon persons whom we believe, on better evidence than his assertion, to deserve very different language, the threat of personal vengeance is not obscurely intimated, amidst much coarse and violent abuse. His Ballad breathes the spirit of implacable disaffection to the English government; and his *Pair* of Epigrams are truly a pair, for one is as bad as the other.

ART. 21. *Unio sive Lamentatio Hibernica. Poema Macaronico-Latinum; and an Ode to Peter Pindar.* 4to. 1s. Wright, Cobbett, &c. 1801.

From the Ode to Peter Pindar, and from the glimmering of light which pervades even the cloud of macaronic poetry, we are inclined to believe this writer capable of better things. It ought surely to be understood, at this day, that to write *macaronic* verses is to write nonsense. It is so easy, that to write nothing is hardly more indolent, and certainly is more creditable. It is neither ingenious in contrivance, nor pleasing in effect. The Poem is ironical, the Ode is epigrammatical; both are well intended, and, we hope, announce superior efforts to come.

ART. 22. *Harvest, a Poem: containing some Observations especially adapted to the present Season. By Mason Chamberlin.* 8vo. 14 pp. 6d. Clarke. 1800.

This little Poem seems to have been written at the commencement of the harvest of last year; which at first was supposed to be a good one. It applies, however, much more to the present time, when the harvest is manifestly one of the most plentiful that has been known for many years; consequently the writer's well-meant admonitions to be thankful to Providence come with additional force. He also very properly warns us against abusing the blessing of returning plenty, by improvident waste. His morality and piety deserve praise; and we wish it was in our power to speak as highly of his poetry, or give such a specimen as should recommend it. The first part of the Poem scarcely rises above mediocrity, and the conclusion falls below it.

* Vol. xvii, pp. 319, 320.

ART. 23. *Parodies on Gay. To which is added, The Battle of the Busts; a Fable attempted in the Style of Hudibras.* Small 8vo. 52 pp. 1s. J. Hookham.

The author of these Parodies and imitation, appears to have more love of humour than talents for it. His versification is generally smooth and neat; but the turn of thought has not enough of point and vivacity. Of the Parodies, the first strikes us as the best. The Battle of the Busts (so far as we understand it) is formed upon an idea nearly similar to Swift's Battle of the Books, but is far from being carried on with the same ingenuity. The Hudibrastic rhythm and terminations are, however, not ill imitated.

ART. 24. *The Fate of Bertha. A Poem. By William Lucas.* 4to. 29 pp. Westley. 1800.

The Preface to this Poem is so modest, that we are not inclined to treat the Poem itself severely. The tale is a melancholy one; but some of the chief circumstances are too improbable (not to say impossible) to create a strong interest. The author seems to have a tolerable ear for versification, but not much genius for poetry.

DRAMATIC.

ART. 25. *The Dish of the Day, a Comedy, in Five Acts; as performed, with universal Applause, by his Majesty's Servants of the Theatre Royal Norwich. By Francis Lathom, Author of Men and Manners, Mystery, &c. &c. The Second Edition.* 8vo. 102 pp. 2s. Payne, Norwich. 1800.

We form no great expectations of provincial dramas, and consequently the present has not disappointed us. It is moral and decent; "further this deponent saith not:" for ingenuity of plot, vivacity of dialogue, brilliancy of wit, and archness of humour, are out of the question. It has, however, one negative merit; that of being less farcical and absurd than most of the pieces called comedies, which have lately been produced in London.

ART. 26. *King John, an Historical Tragedy, altered from Shakespeare, as it was acted at Reading School for the Subscription to the Naval Pillar, to be erected in Honor of the Naval Victories of the present War.* 8vo. 82 pp. Smart and Cowslade, Reading; Bremner, &c. London. 1800.

In an Advertisement to the altered Play, the respectable editor, Dr. Valpy, informs us, that, on perusing Cibber's *Papal Tyranny* (which is also an alteration of Shakespeare's King John) the more he compared it with the great original, "the less he found himself inclined to depart from Shakespeare, and to adhere to Cibber;" for that (besides another reason stated) he wished "to preserve all the fine passages, of which Cibber had scarcely retained a line." He also adds, that "he wished

wished to correct and modernize the versification of the former, whenever he could do it without offending the ears or the taste of his admirers." In his rejection of Cibber's alterations, we have no doubt he was perfectly right; but (whether it arise from prejudice, or the habit of contemplating Shakespeare's excellencies, without attending to minute defects, we know not) we confess that, on comparing some passages, Dr. V. appears to us to have unnecessarily weakened Shakespeare's powerful, though not quite harmonious, expressions. The concluding lines, in particular, fall off from the spirit and energy of the original. We doubt also, whether the first Act of the original might not have been, with some alterations, preserved; as the character of Falconbridge, without such an introduction, loses much of its interest. Upon the whole, however, the alterations are judicious, and well adapted to the use for which they were designed, and the occasion which produced them.

The Play is preceded by a spirited Prologue, written by Mr. Pye.

NOVELS.

ART. 27. *The Microcosm. By the Author of Vicissitudes in Genteel Life. In Five Volumes.* 12mo. 1l. Mawman. 1801.

There was a time when these five volumes would have been comprized in two, and the bookseller would perhaps, in his bargain with the author, have allowed his copy to be enough only for two small volumes. We exceedingly disapprove of this sort of imposition on the public, who are made to pay twenty shillings, where ten would have been amply sufficient. The work itself is entitled to no extraordinary praise, nor liable to much severe criticism; the story is tolerably well told, and the characters not ill supported. On the whole, it is somewhat above mediocrity.

ART. 28. *Clara. A Tale. Two Volumes.* 12mo. 8s. Kearsley. 1801.

This is a most terrible and melancholy tale about Roderigos, and Rodolphos, and Baron Montalts, and St. Aubignys, and Alberts, and the whole catalogue of such *novel* names. There is, however, proof of a lively imagination, which might be better directed, and more usefully exercised.

ART. 29. *Martin of Fenrose; or, the Wizard of the Sword. A Romance. By Henry Summerfett, Author of Leopold Warndoff, Jaqueline of Olzeburge, &c. &c. Three Volumes.* 12mo. 13s. 6d. Cobbett and Morgan.

Did any of our readers ever meet with Jaqueline of Olzeburge, or with Leopold Warndoff, or with this author's et ceteras? If they have, they may be glad to peruse Martin of Fenrose. We have been given to understand that, in the fabrication of these goods, the author's principal care is to contrive and invent *a good name* for his work. We totally

totally diſſent from this mode of book-making. We think the author ſhould finiſh his work, and then be anxious about *a good name*. When this is the caſe we ſhall probably be more agreeably employed, than in merely giving the title of a book, and lamenting that we can do no more.

MEDICINE.

ART. 30. *Obſervations on Mr. Home's Treatment of Stricture in the Urethra, with an improved Method of treating certain Caſes of thoſe Diſeaſes. By Thomas Whately, Member of the Royal College of Surgeons in London.* 8vo. 112 pp. 2s. 6d. Johnſon. 1801.

Although the author of this tract holds opinions different from thoſe publiſhed by Mr. Home, on the method of treating ſtrictures in the urethra, and particularly adviſes practitioners to be ſparing in the uſe of the cauſtic, being of opinion that, in many of the caſes in which recourſe is had to what he calls that harſh medicine, milder *means* would be equally or more efficacious, yet we obſerve, with pleaſure, that he every where treats his opponent with candour, and readily pays him that homage which his genius and talents ſo eminently deſerve.

The author begins with giving a brief account of the mode of treating ſtrictures with the common bougie, which has prevailed ſince the time of M. Daran, who made conſiderable improvements in the ſtructure, as well as in the method of uſing that ſimple inſtrument, and is large in his extracts from the works of Mr. Sharp and the late Mr. Hunter, who further extended the knowledge and utility of the bougie. Theſe great men were not unexperienced, he obſerves, in the uſe of the cauſtic, but they only employed it in extreme caſes, that could be ſucceſsfully treated by no other means. Mr. Home, on the contrary, has extended the uſe of the cauſtic to leſs deſperate caſes, and by his ſkilful management has frequently found, while its effects were more certain and permanent, the application of it was leſs painful than that of the common bougie. In oppoſing this opinion, and with the view of ſhowing that the application of the cauſtic may not be ſo ſafe and harmleſs as repreſented by Mr. Home, the author gives an account of experiments he made by touching the inſide of the mouth, and of the orifice of the urethra, in perſons in health, with the lunar cauſtic. Theſe however we paſs over, as the reſults from them, even had they been unfavourable, could not have been admitted in oppoſition to actual experiments on ſtrictures, made by Mr. Home and other practitioners, in which the cauſtic has been found to be both ſafe and efficacious.

The author next examines a part of the caſes related by Mr. Home, in his *Practical Obſervations on the Treatment of Strictures in the Urethra*, and ſhows that, even under his management, pain, ſpaſm, hæmorrhage, and other inconveniences, were ſometimes produced by the application of the cauſtic. But it ſhould be obſerved, that the inſtances here given are taken from the ſecond ſeries of Mr. Home's caſes, which are actually related with the view of guarding practitioners againſt the too indiſcriminate and general uſe of the cauſtic. "That I may not," Mr.

Mr. Home says, Practical Obs. ed. 1795, p. 73, "be supposed unduly prepossessed in favour of this mode of practice, and may not be understood to recommend a general and indiscriminate adoption of it, under all circumstances; I shall now produce cases to illustrate some of the cautious limitations and objections, which ought to be kept in view."

We come now to the last part of the book before us, in which the author describes a method of treating strictures in the urethra, which he wishes to introduce, as liable to less inconvenience than that recommended by Mr. Home. He begins by directing that the part should be first dilated, where practicable, by the cautious and gradual introduction of a common bougie. This, however, he acknowledges Mr. H. has likewise advised. He then directs, "that the practice of applying the caustic be altogether confined to such strictures of the urethra as are either utterly impervious, or so contracted as to be incapable of dilatation by the common bougie." P. 65. That the cure should always be first attempted with the bougie is, we believe, on all hands allowed; and, that the caustic may with propriety be tried when the bougie fails, the author had before admitted. "In strictures of long standing, which can only be dilated to a certain extent, and if the bougie be discontinued, the disease returns in a short time, it is allowable," he says, "to apply the caustic, if there be nothing in the patient's habit to forbid its use." P. 65. He next describes his method of arming the bougie. The process appears to be ingenious, but is operose; and, we should think, must often fail in producing the intended effect. It seems also to require as much nicety in managing it as that it is intended to supersede. "It is evident," the author says, "that the success of applying the caustic by this method will depend very much upon the nice manner in which it is performed." P. 72. For the particulars of it we must refer our readers to the work, as it is too long to be inserted entire, and will not admit of being abridged. Five cases are related of persons treated by the author's method. In three of them he was completely successful; in a fourth the patient was relieved, but the complaint was too inveterate to admit of a cure. The subject of the fifth case died of sphacelus of the scrotum, &c. This case is inserted "with a view of giving a history of the progress of a strictured urethra, and exhibiting the morbid state of the parts." It is further illustrated by an engraving. The case is curious, and deserves being recorded; and, on the whole, some useful information on the subject of stricture may, we think, be obtained from the perusal of this treatise.

ART. 31. *Practical Observations on the Cure of Gonorrhœa virulenta in Men. By Thomas Whately, Member of the Royal College of Surgeons.* 8vo. 120 pp. 2s. 6d. Johnson. 1801.

Gonorrhœa, though a disease of frequent occurrence, has been found to yield to such a variety of treatment, that much doubt has prevailed, and continues to prevail, as to its nature and origin; some contending that it was a species of the venereal disease, and not to be cured without the administration of mercury; others denying its venereal origin, and insisting that the cure in recent and milder cases may be safely trusted

truſted to more ſimple medicines. But even thoſe are found to have recourſe to mercury, in caſes that are inveterate and difficult. This author conſiders it as a ſpecies of the venereal diſeaſe, and ſupports that opinion by the authority of many of our beſt medical writers, as well as by obſervations deduced from his own practice. From this opinion of the author, as to the nature of the complaint, it might be expected that the internal exhibition of mercury would be conſidered by him as indiſpenſably neceſſary in its cure. This however is not the caſe, for although he frequently employs mercury in that way, to relieve certain ſymptoms of the diſeaſe, the completion of the cure is uſually effected by injecting a ſolution of muriated quickſilver into the urethra; and in a majority of caſes, after appeaſing the inflammatory ſymptoms by bleeding and other antiphlogiſtic remedies, the cure is entruſted to injections alone. For the arguments ſupporting this, and other points of practice, not generally followed, we refer our readers to the work; which appears to have been written with care, and to contain much valuable inſtruction on the ſubject.

ART. 32. *Obſervations on the Utility of Inoculating for the Variolæ Vaccinæ, or Cow-Pox. By Edward Gardner.* 8vo. 29 pp. 1s. 6d. Johnſon. 1801.

Plain and ſolid arguments in favour of vaccine inoculation, deduced from actual facts, adapted to general readers as well as to the profeſſors of medicine: ſhowing the points in which its great excellence conſiſts, which gives it a decided ſuperiority over ſmall-pox inoculation. Theſe are, the lightneſs of the indiſpoſition attending it, ſcarcely one patient in four hundred being obliged to be confined for it a ſingle day; its never occaſioning any puſtules, except on the inoculated part, conſequently its not being communicable any other way than by inoculation, or by applying the matter of the puſtule to a fiſſure, or to ſome part where the ſkin is abraded or rubbed off. Women in every ſtage of pregnancy, and infants at the moment of their birth, may be inoculated with the matter of the cow-pox with perfect ſafety; or one or more individuals in a family may be inoculated with it, where there are others of them who have not had the diſeaſe, without the ſmalleſt hazard of infection being communicated to them. The author concludes by paying a high and deſerved eulogium to the character of Dr. Jenner, to whom we are indebted for the introduction of the practice; and wiſhes, in which we ſincerely join him, that he may receive ſome ſubſtantial mark of the approbation of the public.

ART. 33. *Inſtructions relative to Self-Preſervation during the Prevalence of contagious Diſeaſes. By a Phyſician.* 8vo. 14 pp. 6d. Callow, Crown-Court, London. 1801.

A few plain rules for preventing the propagation of infectious fevers, conſiſting of cautions relative to the management of the patients, and of the perſons permitted to viſit them. The apartment in which the ſick perſon is confined ſhould be kept clean, and well ventilated, the linen and bed coverings changed as often as can conveniently be done, and the excretions from the body removed immediately after being

being voided. Few visitors should be allowed, and those who are permitted should, before going into the room, drink a glass of wine, or of tincture of bark mixed with water; should remain there as little time as possible, and not approach too near the bed of the patient. The rules are taken from Dr. Haygarth's, and other publications on the subject; are concise, and well adapted to answer the intended purpose.

ART. 34. *Observations on the Bile and its Diseases, and on the Oeconomy of the Liver, read at the Royal College of Physicians, as the Gulstonian Lecture of the Year* 1799. *By Richard Powel, M. D. Fellow of the Royal College of Physicians, &c.* 8vo. 180 pp. 4s. Rivingtons. 1800.

The author gives a very minute and exact description of the liver, its situation, vessels, and connection. Strictures being sometimes observed in the gall-bladder, he inclines to think it has something of a muscular texture, although no regular muscular fibres have been found. Its inner surface, he observes, is highly vascular and rugose, resembling the inner coat of the stomach, and, like that, it is probably a secreting organ. Treating of the œconomy or functions of the liver, the author supposes the secretion of the bile to be performed by the hepatic artery, and not by the vena porta, as generally imagined. This, besides being analogous to the usual mode of secretion, is strongly supported by a fact related by Mr. Abernethy, of an animal dissected by him, in which the vena porta was wanting, and yet perfect bile was found in the gall-bladder. The vena porta being thus divested of its office, as a secreting vessel, the author assigns it that of a reservoir, or receptacle for the superfluous blood from the other viscera, particularly the lungs, when they are obstructed, and incapable of allowing the whole of the blood to circulate through them. This opinion is strengthened by observing, that the liver has been not unfrequently found enlarged in phthisical patients, merely by its vessels being gorged with blood, without any accompanying disease. "The liver, in this point of view," he says, "will rise in its importance in the animal œconomy; it is not to be considered as a mere glandular mass, suited to the secretion of a particular fluid, but as ministering to, and in a certain degree regulating, the circulation of the blood. Perhaps these opinions," he adds, "do not from their nature admit of perfect demonstrative proof; it will be enough if, in the present instance, they carry with them probability, and lead to the further investigation of those physiologists, whose reflections bring them to the same conclusion with Haller, *non possum non suspicari, præter bilis secretionem esse hepatis peculiarem utilitatem.*" P. 35. The author then enters into a minute examination of the bile, and describes a numerous series of experiments, by himself and other writers, instituted with the view of discovering its nature and component parts. But they are not, as he acknowledges, "sufficiently various or established, to justify conclusions respecting the relation of bile to the blood." P. 53. He then treats of the diseases of the liver. These are accurately described, and pertinent methods of treating them are suggested. On the whole, this specimen of the author's physiological talents is calculated to do him credit, and may be read with considerable advantage by the medical student.

ART

ART. 35. *The Medical and Chirurgical Pharmacopœia, for the Uſe of Hoſpitals and Diſpenſaries. By Richard Reece, Chepſtow.* 8vo. 88 pp. 3s. 6d. Weſt and Hughes. 1801.

Gleaned principally from the London, Edinburgh, and ſome hoſpital diſpenſaries; but not with ſuch diſcriminating ſelection, as to give it a preference over the performances from which the materials are taken.

ART. 36. *Remarks on the Situation of the Poor in the Metropolis, as contributing to the Progreſs of contagious Diſeaſes: with a Plan for the Inſtitution of Houſes of Recovery for Perſons infected by Fever. Publiſhed by the Deſire, and at the Expence, of the Society for bettering the Condition of the Poor.* 8vo. 47 pp. 1s. Hatchard. 1801.

Theſe remarks, and the plan which accompanies them, could not have been ſubmitted to men more zealous or more judicious in the execution of benevolent deſigns, than the Society for bettering the Condition of the Poor; a Society which, if our wiſhes could prevail, would include in its liſt of members every charitable perſon in the kingdom. The author, Dr. Murray, propoſes to confine himſelf, in theſe Remarks, to the relation of ſuch circumſtances as have occurred under his own immediate notice; but what he has ſtated and propoſed, has alſo the entire ſanction of many gentlemen diſtinguiſhed in their profeſſion; particularly of Sir W. Farquhar, Doctors Saunders, Garthſhore, Willan, and Ferriar. The ſituation of the poor in the metropolis, as it is here deſcribed without exaggeration, will make any mind ſhudder that is not deſtitute of feeling. Crouded apartments, freſh air excluded, want of cleanlineſs, and ſcanty ſuſtenance; all theſe cauſes combined, may well be expected to generate diſeaſe and miſery, communicated by each ſufferer to others, and multiplied beyond calculation.

An inſtitution, in the year 1796, for diminiſhing the number of contagious fevers among the lower claſſes at Manchester, under the direction of Dr. Ferriar, has produced effects truly aſtoniſhing, but proved, by authentic documents, at a very inconſiderable expence. That ſimilar inſtitutions in London would produce ſimilar benefits, is unqueſtionable; and the plan (at p. 17) for eſtabliſhing houſes of recovery for perſons infected by contagious fever, ſeems to be perfectly unexceptionable. One objection is very properly obviated, ariſing from "an apprehenſion that the contagion would be as it were concentrated on the ſpot where a houſe of recovery ſhould be eſtabliſhed; ſo as not only to expoſe to hazard thoſe who might be immediately connected with it, but alſo to infect the whole ſurrounding atmoſphere, and endanger the ſafety of all the neighbourhood. This apprehenſion, however, has been long ſince abandoned as ill-founded, being wholly inconſiſtent with a knowledge of the facts aſcertained reſpecting the communication of infection, all of which concur to prove that the contagious atmoſphere is rendered perfectly innoxious by being *diluted* in a ſufficiently large quantity of pure air. The experience of Manchester is particularly to this effect; the houſe of recovery, although in the centre of that populous town, is perfectly airy, in all reſpects comfortable,

fortable, and free from the appearance of infection; and the number of contagious fevers in its immediate vicinity has been diminished to an aſtoniſhing degree." P. v. We could wiſh to expunge a ſingle paſſage at p. 46, which extols *hoſpitals for contagious diſeaſes* above moſt other hoſpitals. Let us never recommend one mode of charity at the expence of others. They may all proſper together. There is wealth enough in the kingdom, and there is benevolence (we are perſuaded) more than enough, to relieve nine tenths of the miſeries under which the poor labour. *Attention* only is too often wanting in the rich; and that attention we ſhall never fail to ſolicit, whenever books like this preſent to us an opportunity.

DIVINITY.

ART. 37. *A plain and practical Expoſition of the Commandments, &c. By Samuel Glaſſe, D. D.* 8vo. 3s. Rivingtons.

We have now before us a work, very important in its deſign; an expoſition of the Commandments, for general uſe: and we feel juſtified in recommending it, as executed with great ability. However modeſtly the author may diſclaim any idea of erudition and profound reſearch, this work exhibits powers of mind and underſtanding well adapted to the importance of the undertaking.

We would recommend the Introduction to our readers, as containing a clear and intelligible account of the nature of the Chriſtian covenant; blending and explaining very judiciouſly the inſeparable duties of faith and good works: and alſo for the comprehenſive manner in which the connection is preſerved between the moral duties of the Jewiſh and Chriſtian diſpenſations.

But, in the Introduction, p. iv, the obſervation, "that the Commandments are calculated to enable us to paſs through the various ſcenes of this life with eaſe and comfort, with credit and ſatisfaction," ſhould perhaps be a little guarded; and the words ſhould be taken chiefly in a ſpiritual, a religious ſenſe; the eaſe and comfort of a conſcience void of offence. Relatively to the opinion and praiſe of the world, the diſcharge of our duty does not always, and neceſſarily, ſecure us that return we could wiſh. Still, with regard to the judgment of all good perſons, the effects of our keeping the commandments will be ſuch as the pious author has expreſſed them.

In the expoſition of the duties of the firſt Table, our thoughts are raiſed towards the ſupreme object of our love and adoration, by very reverent yet animated exhortations. The expreſſions, without enthuſiaſm, or over-heated imagination, awaken the finer feelings of the ſoul; and are "fervid, pious, and rational:" tempering the warm affections of love and exultation with the calmer conſideration of the moral duties; which muſt be the proof of the ſincerity of theſe affections. As our bleſſed Lord ſaid, "If ye love me, keep my commandments."

Where the author enumerates the reaſons for the Chriſtian Sabbath being obſerved on the firſt day of the week, and mentions (p. 70) its preſerving the remembrance of our redemption from ſin, it would have

have ſtrengthened the argument to have ſhown (Deut. v. 15) that among other uſes, the ſabbath of the Jews tended to keep alive in them a ſenſe of their deliverance from the bondage in Egypt.

In the duties of the ſecond Table, the author has left us to regret that he did not enlarge his obſervations on ſome parts of them. In the fifth diſcourſe, he has treated the ſubject of our political obligations in a very able manner. But the ſituations of families, in all their relations, are ſo intereſting, and involve ſo much of the welfare and happineſs of life, that we cannot help wiſhing he had appropriated one entire diſcourſe for the mutual obligations of perſons in thoſe ſituations. We will not enlarge our remarks upon the various parts, which have particularly engaged our attention; but we cannot paſs by the ſeventh diſcourſe without noticing that, in the duties which attach to early manhood, the expoſition is warm to the feelings, and level to the underſtanding, with expreſſions on a very delicate ſubject, of peculiar propriety.

Great praiſe muſt be beſtowed on the accurate diſtinction which is preſerved through this work, in defining the duties towards God, our neighbours, and ourſelves; and though certainly many perſons will not derive freſh information from it, yet to numbers it will convey moſt important inſtruction.

ART. 38. *A Sermon, preached in the Chapel of Stamford-Hill, Middleſex, on Thurſday, November 29, 1798, being the Day appointed by his Majeſty's Proclamation for a General Thankſgiving, for the glorious Victory obtained by his Majeſty's Ships, under the Command of Rear-Admiral Lord Nelſon of the Nile, over the French Fleet, and for the other Succeſſes of his Majeſty's Naval Forces. By John Robert Scott, D. D. Chaplain to his Grace the Duke of Leinſter. Publiſhed at the Requeſt of the Congregation who heard it on that Day. Second Edition.* 4to. 22 pp. Bateman. 1801.

The exordium of this diſcourſe, on Pſalm cvii, 31, is a panegyric, in general terms, upon the Pſalms of David; which are ſaid to "abound in the nobleſt ſtrains of poetry, which would ſuffer no *diminution*, when compared with the ſublimeſt productions of heathen genius." P. 5. This is a feeble and degrading ſort of praiſe; much like that which we noticed in our 15th volume, p. 558, where the oratory of *St. Paul* is ſaid to "diſplay a dignity and pathos, *not inferior* to the nobleſt paſſages of Cicero's or *Erſkine's* eloquence." In the body of his diſcourſe, the preacher undertakes to ſhow the *grounds* of the duty of thankſgiving, as it is incumbent on individuals, and on ſocieties; namely, "the power and the providence of the Supreme, in the debility and the dependance of man; in the conſciouſneſs of bleſſings enjoyed; and in the overflowing burſts of gratitude for their abounding meaſure." P. 7. The laſt particular ſeems to be rather the very exerciſe of thankſgiving, than one of the grounds of it. The ſtyle of this Sermon, in many inſtances, offends our taſte; as, "however infinite in thought the mind of man may be, yet—"the torrid flames of a burning fever may calcine all its ideas" (p. 8)—"acquire freſh impulſes of cogency" (p. 11)—"worſhipped a painted proſtitute picked up from the ſtews." P. 20. The whole diſcourſe is a ſlight piece of rhetoric.

ART.

ART. 39. *A Sermon, preached before the University of Cambridge, on Sunday, November* 2, 1800. *By Robert Luke, B. D. Fellow of Sidney Suſſex College.* 4to. 1s. Rivingtons. 1800.

At p. 446, of our ſixteenth volume, the reader will find notice taken of a former diſcourſe from Mr. Luke. The author ſeems in ſome reſpects to have followed the advice which was there given, and to have adhered with greater cloſeneſs to the ſubject which he undertakes to illuſtrate. Still we obſerve nothing of peculiar energy, which rendered the publication of this Sermon neceſſary. The credit of good meaning is moſt unqueſtionably due; but having ſaid this, we are rather inclined to deprecate the publication of ſingle Sermons, unleſs recommended by ſome peculiar circumſtances of ſituation and character, ſome local connection, or ſome ſolicitation not eaſily to be refuſed.

ART. 40. *A Sermon, preached at the Aſſizes held at Wiſbech, Auguſt* 7, 1800, *before Henry Gwillim, Eſq. Chief-Juſtice of the Iſle of Ely. By Cæſar Morgan, D. D. Vicar of Wiſbech, and Chaplain to the Lord Biſhop of Ely. Publiſhed at the Requeſt of the Magiſtrates preſent.* 8vo. 21 pp. 1s. White, Wiſbech; Rivingtons, London.

The preacher diſcourſes, through ſeveral pages, with no ſmall ſhow of metaphyſical learning, concerning the efficacy and utility of *volition*, or *choice*, in matters of ſmall moment; and the duty of caution and circumſpection in all others. To this part of the Sermon, the hearers (one or two excepted) probably liſtened with great admiration, and with little comprehenſion and edification. The text (Pſalm cxi, 10) is then adverted to, but is ſoon diſmiſſed from notice. Much of the remainder of the diſcourſe is occupied by a panegyric upon "the learned and worthy Chief-Juſtice;" with which, if we do not greatly miſtake, he would willingly have diſpenſed. To beſtow due praiſe in a right manner, is in all caſes a matter of ſome delicacy and difficulty; to beſtow it thus in a man's preſence, is incomparably more difficult; and in a church alſo, conſummately difficult. Dr. M. does not appear to us to have encountered all theſe difficulties with much felicity. That the encomium here delivered is juſt, we very ſtrongly aſſert; but is in our judgment much too broad and direct, to have been pronounced under all the circumſtances we have mentioned. The whole diſcourſe has many more of the qualities of an ingenious eſſay, than of an edifying Sermon.

ART. 41. *A Sermon, preached at Scarborough, on Sunday, September* 28, 1800; *and publiſhed by the Requeſt of the Bailiffs and Burgeſſes of the Corporation of that Town. By J. A. Buſfield, A. M. of Clare-Hall, Cambridge, and Chaplain to Major-General the Right Honourable Lord Muſgrave.* 8vo. 1s. Johnſon. 1801.

At p. 688, of our ſixteenth volume, we noticed a Sermon by this well-intentioned author. We think this diſcourſe much leſs liable to the objections which were there made, and to breathe a manly ſenſe of piety and devotion.

ART.

ART. 42. *A Sermon, preached at the Pariſh Church of St. Mary in Beverley, on Wedneſday, March 12, 1800, being the Day appointed for a General Faſt. By the Rev. Robert Rigby, Vicar.* 8vo. 15 pp. 1s. Turner, Beverley; Scatchard, London. 1800.

Good and uſeful exhortation, from Joel ii, 13, with much plainneſs of ſtyle and argument.

ART. 43. *An Argument concerning the Chriſtian Religion, drawn from the Character of the Founders.* 8vo. 2s. Robinſons. 1800.

This is the tranſlation from the French of M. Verret, of Geneva. The arguments in favour of Chriſtianity are not indeed novel; but they are advanced with great force, perſpicuity, and preciſion. The concluſion of the author will be admitted, not only by every true believer, but by every man who feels the force of logical diſcuſſion. He who diſbelieves the truth of Chriſt, muſt admit paradoxes contrary to every thing we know of man and of his nature, and contrary to all the examples with which we are furniſhed from hiſtory.

LAW.

ART. 44. *A Practical Treatiſe upon the Law of Annuities: wherein the different Securities for Annuities, and the Remedies for the Recovery thereof are fully exemplified. Together with the Determinations of the Courts on the Conſtruction of the Annuity Act. To which is added, a large Collection of Precedents, drawn and accurately ſettled in the Courſe of Practice, and adapted to every Species of Property that can be made an effectual Security for an Annuity; with Memorials thereof, whereby the ſame may be prepared with Eaſe, Preciſion, and Diſpatch. By Robert Withy, of Craven-Street, Solicitor.* 8vo. 526 pp. 10s. 6d. Butterworth. 1801.

Mr. Withy's view in publiſhing this book is, as he ſays, "to increaſe the preſent depreciated value of annuities, and remove that odium which has hitherto attended ſuch tranſactions." P. 104. It is not a little doubtful, whether any learned labour could accompliſh the Herculean taſk propoſed by the author, or whether it would not work a miſchief if it were attained. The mode of borrowing money upon annuities, ſtrictly ſo called (that is) where the ſecurity is merely perſonal, is nothing but a ſucceſsful device to evade the ſtatutes of uſury. Upon the principle, therefore, that the latter are politically wiſe, it might have been better to have prohibited the former altogether, unleſs granted according to a preſcribed table of value, rather than attempt to ſhackle them by technical and unavailing regulations. The melancholy experience of Courts of Juſtice ſhows, that ſome of the faireſt tranſactions of this ſort have been overſet, and the widow and the aged ſtripped of their only ſupport, from being entangled in theſe ſtatutory proviſions; while the uſurer, againſt whoſe contrivances they were intended to guard, eludes its operation, but doubles his premium, under the pretext of guarding againſt the riſk of a defective ſecurity, which he

he takes care to prevent, and of which no honeſt man would (ſo far as he was perſonally concerned) take advantage of, if it did exiſt.

Conſidering Mr. W.'s work as a treatiſe on the law of annuities, as eſtabliſhed by 17 Geo. III. it is not ill executed, and ſhows that he is well qualified, at leaſt ſo far as an intimate knowledge of the ſubject can render him ſo, for the managing this ſort of tranſactions. We ſuſpect this to be the chief deſign of his publiſhing, and that we have paid him the moſt ſubſtantial compliment in our power, when we have acknowledged his capacity for this ſort of agency. The book itſelf does not ſuperſede the uſe of Mr. Hunt's more ſcientific treatiſe; and it is become almoſt neceſſary, in charity to the legal profeſſion, to diſcourage the growing practice of multiplying books upon the ſame ſubject, when nothing new is added in point of matter or arrangement. The precedents, however, which occupy the greater part of the volume, ſeem well choſen and correctly drawn.

ART. 45. *A Summary of the Law of Set-Off: with an Appendix of Caſes argued and determined in the Courts of Law and Equity upon that Subject. By Baſil Montagu, of Gray's Inn, Eſq. Barriſter at Law.* 127 pp. 6s. Mawman, and Butterworth. 1801.

Mr. Montagu collects and combines, in the body of the work, the ſeveral points and diſtinctions which are to be found on this particular branch of the law, and gives, in the ſhape of notes, an abridgment of the various caſes in which the poſitions that he lays down have been eſtabliſhed or recognized. His ſubject is but of recent origin, and of courſe his remarks could not be either deep or extenſive. Whatever it did admit of, Mr. M. has performed with accuracy and diligence. He has paid particular attention to his arrangement, which is well formed, but rather too oſtentatiouſly diſplayed. We wiſh indeed to ſuggeſt to him on this head, that he would have made his ſubject more eaſily comprehended, if he had poſtponed the conſideration of his diviſion, entitled, "Set-off at Common Law," until he had treated of that which he entitles "Set-off by Statute." The former has evidently grown out of the two Acts of Parliament which created the latter. No caſe is to be found on the books reſpecting it, until ſome time after they had paſſed, and it is no more than an equitable application by courts of law, of the principle eſtabliſhed by ſtatute to matters peculiarly within their diſcretion, ſuch as the ſetting-off reciprocal judgments and coſts againſt each other. To profeſſional men, however, for whoſe uſe this ſummary is principally deſigned, this ſlight defect will not detract from its utility. The ſeveral reported caſes determined upon this ſubject, are brought together in the ſhape of an Appendix to the work itſelf. As they had all been previouſly abridged with ſufficient accuracy in the notes, to inſert them a ſecond time is at beſt a piece of uſeleſs tautology. Mr. M. might have taken his choice, either to inſert his own abridgment, or the caſe itſelf, as it appears in full in the books; but to encumber his book with both, ſerves only to ſwell the ſize, and thereby enhance the price of the publication, without adding any thing of real value to the purchaſer.

POLITICS.

POLITICS.

ART. 46. *A View of a Course of Lectures, to be commenced on Monday, May* 11, 1801; *on the State of Society, at the Opening of the Nineteenth Century; containing Inquiries into the Constitutions, Laws, and Manners of the Principal States of Europe. By Henry Redhead Yorke, of the Inner Temple, Student at Law.* 8vo. 45 pp. 1s. Clement. 1801.

With what success the Lectures here referred to have commenced, and how far they have proceeded, we have not yet been informed. But the subject which Mr. Yorke has undertaken to illustrate, is unquestionably of high importance; and, from the perusal of this introductory treatise, we are induced to form sanguine hopes of the ability and judgment with which all the topics it embraces will be discussed.

The author begins with a very candid admission that, although we have "an honest prepossession in favour of our own national institutions, we should not be unmindful that, under forms of polity materially different from our own, the several communities of Europe have enjoyed a degree of relative happiness, proportioned to their education, their habits, and their moral condition."—"The common object," he adds, "of every European government, and indeed of all government, is the PUBLIC GOOD; but the comprehensive views which are exerted in its attainment, and the *mode* in which it is to be exercised, when attained, depend on a variety of circumstances totally distinct from any notions of metaphysical perfection." He pursues this train of reasoning further, and argues strongly against "unsettling the opinions of any people, and exposing their happiness to the sport of chance." Yet by this reasoning, he very properly adds, it is not meant to "weaken the partiality we bear, and the preference we justly give, to our own over the polity of every other nation of the habitable globe." We augur well of a work, the author of which sets out upon principles so rational and just.

Mr. Yorke proceeds to answer the question, which may be put by an objector, "how, if public good be the object of all government, are we to reconcile to it those undisguised violations of justice, and those wanton acts of cruelty which are often perpetrated on the continent of Europe?" The above question is obviated in the most satisfactory manner; and this part of the Introduction (though not expressly directly to that object) affords an admirable reply to those who have alledged instances of misconduct in regular governments, in order to palliate the atrocities of revolutionary France.

The next object of Mr. Yorke is, to show that the new century opens with events of such extraordinary magnitude, as to require that kind of previous knowledge which he proposes to communicate; in order that we may be "fortified and prepared against the consequences which are likely to arise from them." Here he gives a just description of modern metaphysical politicians, and points out the chief error of their systems. In remarking on the changes that have taken place in the ideas of mankind, he most forcibly paints "the feature so prominently

eminently disgusting in the history of modern Europe, that mockery of all public law, which by one stroke of the pen transfers whole nations, without their consent, to foreign masters, partitions the fair ft portion of civilized society to a few ambitious dynasties, dissolves the reciprocal bond of protection and allegiance by which a government and people are held together, scatters widely the seeds of contention and unceasing revolt, and establishes the plea of military government; which being rendered permanent, genius droops and withers, the best forms of social order moulder to decay, and peace, justice, and freedom, are banished from the earth."

"This consideration," he adds, "is of itself sufficiently powerful to justify his inquiries," considering it as "an amusing as well as instructive lesson, to review from an eminence the lot of those nations before they are extinguished from the page of independence, and to contemplate those laws, governments, and manners, which once raised them to a proud equality in the scale of European communities, and which have since proved too feeble to resist the inroads of corruption, the shocks of adversity, and the violence of usurpation." After thus unfolding the nature of the objects on which he would fix the public attention, the author next explains the manner in which he means to proceed; which is, first, "to present an outline of the progress of society and government, from the earliest ages to the period under consideration" (on which topic he dilates very ably) then "to describe the genius of modern policy, to mark its progressions, and to contrast it with the spirit of those nations which exist only in the page of history" (in this part he proposes to explain the nature and application of the feudal system) and, lastly, to analyze the properties and effects of laws and government, by considering *Man as he is*, without indulging "any speculative topics, and abstract reasoning." On this last branch of his Lectures he also expatiates with much ingenuity and force, and lays such a ground-work for his reasonings, that we have the greatest hopes of finding the superstructure raised upon them at once beautiful and solid. He concludes, with stating his motives for the present undertaking, alluding, without asperity, to the prepossessions entertained against him on account of his former political conduct, and citing, with full approbation, the striking panegyric delivered by one of our ablest crown lawyers (as Mr. Yorke justly terms Mr. Serjeant Hawkins) on the laws and constitution of this kingdom.

We have already spoken with approbation of a * political treatise by this author, and shall soon have occasion to examine a more elaborate work which he has lately published, on the important subject of education. Whatever objections we may hereafter state to some of his opinions upon *that* topic, we do not hesitate to declare of the tract before us, that it gives such a view of his proposed (or rather commenced) political Lectures, as induces us to believe his fellow students will derive from them much rational amusement, and solid instruction.

* A Letter to the Reformers. See *Brit. Crit.* vol. ii, p. 554.

ART. 47. *A Letter to his Grace the Duke of Portland on the Subject of Catholic Emancipation in Ireland. By a Gentleman who has reſided in that Country for a conſiderable Time.* 8vo. 22 pp. 1s. Stewart. 1801.

This writer, who ſigns himſelf *Bull Dog*, ſtates that he was an eye-witneſs of the conduct of the Iriſh Catholics during the late rebellion, and objects ſtrongly to their being inveſted with the ſame privileges as the Proteſtants, to their "enjoying the high offices of ſtate, being admitted into our Houſes of Parliament, or becoming counſellors to the King." His oppoſition to the meaſure is founded chiefly on his knowledge of their bigotry and hatred of the Proteſtants. He ſeems very zealous, and, we doubt not, is ſincere; but he ſhould not have uſed the term *catholic emancipation* (an expreſſion, adopted inſidiouſly by the advocates for the Catholics) without reprobating, or, at leaſt, qualifying it.

SCARCITY.

ART. 48. *Obſervations on the enormous high Price of Proviſions; ſhewing, amongſt other Articles, that the overgrown Opulence of the Huſbandman, or Farmer, tends to ſubvert the neceſſary Gradations of Society; is inimical to the Intereſts of Morality in General; and, if not ſalutarily corrected, will be the perpetual Bane and Miſery of the Country. By a Kentiſh Clergyman.* 8vo. 54 pp. Locket and Frampton, Dorcheſter; Collins, Saliſbury. 1801.

From writers apparently well-intentioned we differ with regret; and yet, as in the preſent caſe, we ſometimes differ very widely. To our underſtanding, "the unkind ſeaſons, and the (general) deficiency of crops," *did* appear very clear, and not at all problematical. It appears to us almoſt equally clear, that "a *maximum* of four pounds per quarter for wheat," or any maximum whatever, would be a meaſure full of difficulties in execution, and moſt pernicious, if executed. The *ſelling by ſample* is declaimed againſt in a way that brings little conviction to our minds. The propoſed *penalty for withholding corn*, proportioned to the length of time withheld, and to the quantity hoarded up, would, probably within three months, convert ſcarcity into famine. Doubtleſs, many *gentlemen-farmers* may be ſeen as abſurd as they are deſcribed to be, generally, at pp. 41, &c. but *any* uneducated and vain man, who ſuddenly becomes rich, will be equally abſurd; and perhaps for one ſuch character among farmers, twenty might, in theſe days, be found among merchants. But it is not either farming or merchandiſe, that makes ſuch characters; they are produced by the ſtrong operation of great proſperity upon weak or vulgar minds. The ſuppoſition that opulent farmers muſt of neceſſity be coxcombs, is juſt as ſenſible, as the ſuppoſition of a certain facetious ſenator, that farming clergymen are of courſe *Trullibers*. Theſe are errors, in viſion, of minds which have a very contracted ken.

ART.

ART. 49. *Two Sermons, on the Alarm of Scarcity, and on the proper Improvement of the late general Fast; preached at the Chapel in West-Gate, Wakefield. By Thomas Johnstone.* 8vo. 49 pp. Johnson. 1801.

Two very feeble declamations; tending to make us at least as much dissatisfied with our political condition and our rulers, as with our own religious and moral state, pp. 42, 43.

ART. 50. *Practical Œconomy; or, a Proposal for enabling the Poor to provide for themselves: with Remarks on the Establishment of Soup-Houses; and an Investigation of the real Cause of the present extravagant Consumption of fine Wheaten Bread by the People of this Country. By a Physician.* 8vo. 55 pp. 2s. Callow, &c. 1801.

The Proposal, which is placed first in the title-page, as most captivating, is last in the book; where the order of the several subjects is, Soup-houses—Tea—Cheap and healthy Food. On the first point, we find a much greater degree of captiousness, than of candid argument. The second point may be conceded to the author, that the consumption of fine wheaten bread has been greatly increased by the habitual use of tea. We, some of us, know country work-houses in which the poor have seriously complained that they were not allowed *tea-bread*. But by the author's general declamation against tea itself, we are not convinced. His statement at p. 25, attributing the increase of palsy to tea, proves no such thing. In 30 years (he says, p. 26) from 1717, palsy increased, within the Bills of Mortality, about two to one. But he had just before said, that tea was not a general article of diet till after 1750. In the next fifteen years, it increases from 621 to 1021; but in the fifteen following, it stands at 1020. In 1792 it is 1062. But what do all these figures prove, without an accompanying table of the *population?* Nothing at all. If this could have been added, and spirituous liquors were admitted to take their share of the blame, we doubt whether tea would not stand acquitted of palsy; at least, it would not be convicted on this evidence. The last, and most important topic, is also the most satisfactory. "Enabling the poor to provide for themselves," is indeed rather too large a promise. This is better stated in another place, "a mode of preparing food, so that no part of the nutriment contained in it shall be wasted, as at present; and by which the possibility, as well as the necessity of using adulterated grain is precluded." P. v. This is no other, than eating grain *boiled*, instead of baked. On this point, we find many useful suggestions; and for the sake of this alone, two shillings will not be thrown away by the purchase of this book.

ART. 51. *A calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a Calamity in future. By James Anderson, LL. D. F. R. S. F. S. A. E. &c. Editor of Recreations in Agriculture, &c.* 8vo. 94 pp. 2s. 6d. Cumming. 1801.

This is perhaps the last article which the scarcity will present to our examination; and it is certainly not the least important. Dr. A. goes

deeply into the queſtion, concerning the expediency and neceſſity of a well-regulated bounty on the exportation, and a duty on the importation of corn; and he maintains theſe two points againſt Adam Smith and his diſciples, not only by ſtrong arguments, but by an appeal to actual experience; ſhowing, that "the alarming change in the ſtate of this country, which has been taken notice of by ſo many writers of late, viz. that of having become a great importing country, in order to ſupply the wants of our own people, inſtead of a great exporting country as it was fifty years ago, is to be entirely attributed to the changes that have taken place in our corn-laws." P. 30.

A very comfortable chapter ſucceeds to this, "On the practicability of raiſing corn in Britain ſufficient to ſupport a much greater degree of population than its preſent amount." Although the ſame prolixity and garrulity pervade this tract, which have lately rendered agricultural books a ſort of literary nuiſance; yet we muſt atteſt that Dr. A. has, in this inſtance, been garrulous to a good purpoſe; and has placed before the public facts and obſervations, very deſerving the attention of thoſe who legiſlate, as well as of thoſe who ſpeculate, *pro bono publico*, in the buſineſs of feeding our countrymen.

MISCELLANIES.

ART. 52. *The Weſtern Mail: being a Selection of Letters made from the Bag taken from the Weſtern Mail, when it was robbed by George ———, in 17**, Now firſt publiſhed.* 8vo. 282 pp. 4s. Mawman. 1801.

The plan and idea of this publication, though rather uncommon, are not new; ſomething of the ſame kind had appeared both in France and in this country. The French book, we think, was called *La Poſte Devaliſée*. The title of the former Engliſh work was *the Poſt-Boy robbed of his Mail*; and it was, like this, a collection of ſuppoſed letters, from perſons of different ranks and characters. The epiſtles in this collection are of various kinds, and have various degrees of merit. Of thoſe which have a ſerious caſt, the Letter from an Aunt to her Niece, *on Marriage* (p. 64) and the concluding Letter, *on Adultery*, ſtruck us the moſt. But we were highly amuſed with the truly characteriſtic, yet inſtructive, Letter of the Servant-Girl to her Parents (p. 178) and ſcarcely ever remember to have met with more ſimplicity, and, we fear, juſtneſs of deſcription, than in that Letter. Upon the whole, the collection forms an ingenious and inſtructive work, and does credit to the author's knowledge of men and manners, as well as his ability to diſplay and impart it. We would give a ſpecimen of the performance, but that theſe Letters which are beſt written are too long for inſertion.

ART. 53. *A Parochial Plan for ameliorating the Condition of the Labouring Poor.* 8vo. 40 pp. 1s. 6d. Debrett. 1800.

The cauſes of that depravity, into which many of the labouring claſſes have ſunk, are ſtated to be "a want of attention to civilization; the

he not making a *public* diſtinction between the good and the bad; and ſuffering the crimes of the latter to go unpuniſhed." P. 4. The plan, mentioned in the title-page, conſiſts principally in making a public diſtinction between the good and the bad, by rewards and honours conferred upon the meritorious poor, at general meetings of the inhabitants of each pariſh; and by puniſhing, according to law, the idle and vicious. That very good effects would flow from the adoption and ſteady execution of ſuch a plan in any pariſh, is evident to us; and if this tract had been much leſs declamatory than it is, and in ſome particulars leſs objectionable, we ſhould have recommended it, without reſerve, to the attention of the public.

ART. 54. *Thoughts on Poor-Houſes, with a View to their general Reform, particularly that of Saliſbury, comparing it with the more improved Ones of Shrewſbury, Iſles of Wight, Hull, Boldre, &c. And Deductions drawn, uſeful to other Poor-Houſes. To which is added, an Account of the Population of Saliſbury, with Obſervations thereon. By Henry Wanſey, F. A. S.* 8vo. 48 pp. 1s. 6d. Cadell and Davies. 1801.

That poor-houſes require much reformation ſome of us can ſtrongly atteſt, from diligent enquiry, attentive obſervation, and an experience not very confined, during many years. By reformation, we mean a removal of manifeſt abuſes. The original purpoſe of theſe houſes (like that of the poor-laws in general) is excellent. But it is moſt lamentably perverted, merely by the negligence and ſupineneſs of thoſe perſons whom ſelf-intereſt might impel, if benevolence could not lead them, to pay ſome attention to the condition of their poor neighbours. For we think it highly probable that by much attention, united with common judgment, the poor-rates throughout the kingdom might be diminiſhed one third, to the far greater comfort of the poor themſelves. In the great town of Hull even more than this has been accompliſhed; as appears from a reſpectable tract reviewed by us, volume xvii. p. 663.

The chief deſign of Mr. Wanſey in theſe Thoughts is, by ſtating the expences of the poor of Saliſbury, to contraſt the management of them with that in other places; and ſo furniſh hints for a better plan.

"In the year 1787, the poor-rates there amounted to 2126l. and in 1800 to 7249l. though the population of the place remains nearly the ſame, which is a point never to be overlooked in eſtimating the increaſe of poor-rates. The effect of certain regulations, made under an act of Parliament obtained in 1796, in the Iſle of Wight, has been a lowering of the expences from 4s. 3d. per head per week, to 1s. 10d. and 2s.—at Shrewſbury the poor-rates have been lowered one third;—at Hull to about half;—at Boldre and Dublin about one third. Are not theſe examples ſufficient to rouſe and animate the charge-bearers, not in Saliſbury alone, but in all other pariſhes within the kingdom?"

ART. 55. *Converſations and amuſing Tales, offered to the Youth of Great Britain.* 4to. 385 pp. 15s. Hatchard. 1799.

The ſize and price of this volume are wholly unſuitable to the uſe for which it is deſigned. Childrens' books ſhould be cheap and portable.

ble. Neither are the contents so ingenious and elegant, as to palliate this impropriety. They consist of Conversations between an Aunt and her Nephews and Nieces, who are all represented as children; in which the good lady gives the young people much well-intended, though rather trite, advice, interspersed with some attempts to exercise their minds in definitions, and to inform them of the leading facts of history. These are the most valuable parts of the work. The Tales, which are frequently introduced, do not appear to us well conceived or *amusing*; and the Verses, which are chiefly translations of German Fables, are, in general, execrable. Upon the whole, however, this publication, though inferior to many of the same kind, cannot be deemed uninstructive. The respectable List of Subscribers at the end, accounts for the form and price of the book; which, probably, will prevent its having a more extensive circulation.

ART. 56. *Literary Miscellanies, including a Dissertation on Anecdotes. A New Edition, enlarged. By I. D'Israeli.* 12mo. 4s. Murray. 1801.

We gave an account of the first edition of these Miscellanies in our eighth volume, p. 159. It is now republished in a less elegant form, but with considerable alterations and additions. The commendation which we then gave, although perhaps it may not satisfy the author, we think ourselves justified in repeating. We recommend the perusal of the volume, which has given us much amusement, to the attention of all who are satisfied with miscellaneous reading; with that kind of reading, where there is no necessity for previous study or for severe thinking in its progress.

ART. 57. *The Bakhtyar Nameh; or, Story of Prince Bakhtyar, and the Ten Viziers. A Series of Persian Tales, from a Manuscript in the Collection of Sir William Ouseley.* 8vo. 14s. Debrett. 1801.

To those who are fond of the Arabian Nights' Entertainments, and Oriental Tales, this will be an acceptable present. It is really a very entertaining Story, or rather collection of Stories. We do not see the use of subjoining the Persic at the end, as they who can read the original cannot require the translation, and to those who can only read the translation the original can be of no use. This swells the book to the enormous price of fourteen shillings. If it had been published in a neat duodecimo volume, there would be no doubt of its meeting with extensive circulation.

ART. 58. *A Letter, addressed to John Whitemore, Esq. Member of the Committee of the House of Commons, on the Coal Trade. Pointing out the Impolicy of the proposed Measure of obtaining a supply of Coal from the manufacturing Districts of the Metropolis; the Causes of the high Price of Coal, and the Means of an immediate and continued Reduction of Price. By Henry Grey Macnab, M. D.* 4to. 52 pp. Griffiths. 1801.

Dr. M. objects to the proposed measure of allowing inland coals to be brought to the London market, by canal-conveyance *duty-free*, on the

the *circumſtances of the caſe*, and not on the meaſure as an abſtract principle of political economy (p. 3). He maintains, "that ſhould large ſupplies of inland coal be drawn from the preſent channels, a moſt ſerious blow will thereby be given to all manufactures in the vicinity of the mines from which the ſupply will be obtained; that the total deſtruction of the greater part of the mines of inferior coal at Newcaſtle-upon-Tyne will follow; that the ſuperior collieries will ultimately monopolize the trade; that the overburthened inhabitants of the metropolis will be loaded, as has been regularly, and almoſt unexceptionably the caſe, with the extra charges ariſing from the various ſtruggles in the trade, and frequently expoſed to the hardſhips and impoſitions ariſing from a ſcarcity of fuel; and, that the meaſure will have a tendency to throw two of the moſt turbulent and ungovernable claſſes of men in Great Britain into confuſion, namely, the miners and labouring manufacturers in Staffordſhire, Shropſhire, and Warwickſhire, and thoſe alſo employed in the mines on the bank of the rivers Tyne and Wear; are the conſequences which I am ſorry to be of opinion, will follow the meaſure of permitting large quantities of coals to be brought to London duty free." P. 4. Dr. M. then ſhows the neceſſity of keeping the mining intereſt apart from that of the carrying trade; reprobates the practice of mixing the inferior with the ſuperior coal, and that of *ſcreening* coal, and maintains, "that a want of a ſufficient demand for coals at market, has been invariably the cauſe of all the embarraſſments and frauds which have been ſo frequently complained of, as exiſting in the coal trade." P. 12. "The conſequence was, that the expediency of a general agreement to vend a proportional quantity of coal in a given time from each colliery, was univerſally aſſented to. Hence the foundation of what is commonly called a contract, or combination, in the coal trade." P. 13. The cauſes of the high price of coal are ſtated to be, 1ſt, the *high duties*—in the room of which an additional income-tax is propoſed (p. 20). After much digreſſion, we come, at p. 48, to the remaining cauſes; namely, "the continuation of northerly winds, during laſt year; the ſeverity of laſt winter; the large proportion of the ſhipping of the coal trade, which were employed by government in the expedition againſt Holland, during the ſeaſon of the year in which the winter ſtock of coal is generally laid in; the war price of the wages of ſeamen; the various petty mal-practices in the trade, which were increaſed in their conſequences by a threatened ſcarcity; the riſe of the price of labour, of the neceſſaries of life, and of the materials uſed in mining; are cauſes which have more or leſs produced the preſent high price of coals." The third, and the pleaſanteſt topic, mentioned in the title-page, "the means of an immediate and continued reduction of price," is either forgotten by the author, or perhaps poſtponed only; for another Letter is promiſed on the ſubject. Leaving to perſons, more converſant than ourſelves in the myſteries of the coal trade, a poſitive judgment upon the merits of this tract, we ſhall only ſay, that Dr. M. is by no means a contemptible advocate in behalf of the coal owners in the North.

ART.

ART. 59. *A Letter to the Rev. T. Bere, Rector of Butcombe. By the Rev. J. Boak, Rector of Brockley.* 8vo. 1s. Hatchard. 1801.

It is very painful to us to have to notice controverſies between gentlemen, clergymen and neighbours. We muſt, however, in juſtice to Mr. Boak obſerve, that he tells his tale very temperately, that he fairly makes out his deductions from his premiſes, and that he proves, beyond the poſſibility of doubt, that Margaret Thorn, on whoſe evidence ſo much ſtreſs was laid by Mr. Bere, in his diſpute with Mrs. H. More's ſchoolmaſter, is not entitled to the greateſt degree of credit.

ART. 60. *A Statement of Facts relative to Mrs. H. More's Schools, occaſioned by ſome late Miſrepreſentations.* 12mo. 1s. Hatchard. 1801.

As this controverſy appears to have excited a conſiderable degree of the public attention, we ſhall give this ſmall pamphlet more attention than it may at firſt ſight ſeem to deſerve.

With reſpect to ourſelves, it certainly is of ſome importance, for it exhibits a complete juſtification of every thing which we aſſerted in our Review for April laſt, concerning Mrs. More's ſchools. We then obſerved, that theſe ſchools were placed under the direction and controul of the reſident and officiating clergyman. We ſcrupled not to ſay, that nothing was taught, and that no regulation was made, without his expreſs approbation. We ſaid that the ſchools were guarded, with extreme vigilance, againſt the intruſion of fanaticiſm; and that where they have continued for any length of time, the Methodiſts have generally loſt their influence, ſometimes have quitted the place; and, *finally*, that theſe ſchools have always augmented the congregations in the pariſh churches, as well as the number of communicants; the beſt of all proofs of their efficacy, where they have been permanently eſtabliſhed.

Nevertheleſs, in oppoſition to all this, the public have been told in a Letter, printed without the ſignature of name or place, that, *in all* theſe deliberate aſſertions, we have been guilty of wilful miſrepreſentation. Theſe aſſertions have, however, been confirmed, not only by *one*, and we were challenged to produce even *one* evidence, but by NINE reſident clergymen, who voluntarily, and without application, have ſigned their names and places of abode. Can there, we would *aſk*, be any poſſibility of evading the concurring and poſitive teſtimony of ſo many clergymen of character and credit?

Even Mr. Bere acknowledges one of theſe clergymen to be a moſt reſpectable character, and ſpeaks of him in terms of no common regard.

Independent of the confirmation of our own aſſertions, this publication repreſents many particulars highly creditable to Mrs. More's inſtitution of charitable ſchools. It ſtates, that their beneficial operation is viſible in the gradual diminution of vice and irreligion, in the progreſs of induſtry, in the improvement of morality and genuine *piety*; and, what is of more conſequence to the immediate object in diſpute, that nothing is done in theſe ſchools, but in ſtrict conformity to the doctrine and diſcipline of the church of England. Mr. Drewitt ſolemnly

lemnly affirms that, in the pariſh of Cheddar, the congregation has, by the means of Mrs. More's ſchools, increaſed from 50 to 700, and the number of communicants from 15 to 120. In this place, perhaps, it may be proper for us to obſerve, that the charge of Methodiſm is often much too haſtily and inaccurately made. If an individual ſhows any thing like zeal in the cauſe of piety and religion, any more than ordinary regard for the purity of morals, any ardour to check the profligacy and reſtrain the diſſipation of the age, ſuch a one is immediately denominated a Methodiſt. Whereas the true tenets of real Methodiſm are of a different kind. Sudden and irreſiſtible impulſes of the holy ſpirit; a peculiar kind of grace, which makes a man holy and devout whether he will or not; the rankeſt Predeſtinarianiſm; ſalvation by faith without good works; and, above all, a rooted and ſyſtematic abhorrence of the church of England. If Mrs. H. More's writings and conduct are to be tried by this teſt, the imputation of Methodiſm againſt her is abſurd and prepoſterous. We may ſafely defy thoſe, who are moſt hoſtile, to ſubſtantiate any of the above-recited diſtinctions of Methodiſm againſt her character and writings. Upon the ſubject of Mr. Bere, and the pamphlets which have appeared on that diſagreeable occaſion, we have received various letters, entitled to greater or leſs reſpect; but to this little pamphlet we may ſafely appeal, in juſtification of all that we have ſaid. This tract is well worthy the peruſal of thoſe who wiſh to know the real merits of the controverſy.

It is what it profeſſes to be—a plain, ſimple, conciſe ſtatement of facts, written with remarkable coolneſs of temper; and forming a ſtriking contraſt to the intemperate and acrimonious language of the pamphlets publiſhed on the other ſide of the queſtion.

ART. 61. *Abrégé de la Bibliothéque Portative des Ecrivains François, ou Choix des Meilleurs morceaux extraits de leurs ouvrages. En Proſe et en Vers. Par M. Moyſant, Profeſſeur émérite de Rhetorique, &c. Et Londres, chez A. Dulau et Co. Soho-Square, et chez l'Auteur, No. 3, Little Vine-Street, Piccadilly.* Square 8vo. 363 pp. 5s. 1801.

Mr. Moyſant is very eminently diſtinguiſhed for his ſuperior attainments in all the delicacies of French literature, as well as for his general taſte and learning. The public, we are happy to find, has confirmed the deciſion of the Britiſh Critic upon the work, of which this is an elegant abridgment, particularly intended for the uſe of ſchools. The author ſeems to have ſelected, with very judicious ſkill, thoſe pieces moſt adapted for the information of youth, and moſt likely to animate their diligence, and improve their morals. In his orthography and accents, he has followed the laſt edition of the Dictionary of the French Academy.

ART. 62. *Memoirs of the late Mrs. Robinſon, written by herſelf; with ſome Poſthumous Pieces. In Four Volumes.* 12mo. 1l. Philips. 1801.

We treated the performances of this well known female, when alive, with a certain complacency inſpired by her misfortunes, and juſtified by

by the degree of talents she possessed. These Memoirs have nothing to do with the one, and exhibit no proof of the other. The editor pretends they were published from motives of filial piety; in our opinion, the greater proof of filial piety would have been to have suppressed these volumes altogether. The Memoirs of the lady tell very little, and cease at the moment they begin to excite curiosity. They extend only to two volumes; the remaining two are occupied by some Essays, &c. written for some public paper, and some Poems, addressed principally to the authoress when in the bloom of youth and beauty. One of these is exquisitely ridiculous; it recites, wonderful to tell, a pithy dialogue between, what dost think, gentle reader? why nothing less than between Mount Skiddaw and Poet Coleridge. The unhappy Mount cries, and sobs, and laments, that Mrs. Robinson never went to see his Highness, then, again, Poet Coleridge cries, because Mrs. Robinson is not present to hear the Mountain *bring forth* these sublime things. The whole is little better than a catch-penny.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Entretiens sur la pluralité des mondes; par* Fontenelle, *avec des notes, par* Jérôme de Lalande, *ancien directeur de l'Observatoire.* Paris, 1800. Pr. 1 fr. 50 cent.

"I have never met with a woman," says the author, "who has entered into any conversation with me concerning astronomy, that had not read the *Mondes* of *Fontenelle*. Since therefore this book is so generally known, it will, in all probability, still continue to be so. I conceived therefore that it might not be unuseful to point out its defects, and to add those modifications, without which it would be calculated to mislead its readers with respect to the *vortices*, &c. and to give some account, not only of later discoveries, but likewise of what other authors had written, before *Fontenelle*, on the plurality of worlds. But I have not touched the text, regarding the author in the light of an ancient classic, respectable even in his errors."

This book has been very often reprinted. The beautiful edition of the *Oeuvres de* Fontenelle, in fol. published at the Hague, in 1728, with cuts, by *Bernard Picard*; the still more beautiful edition of the *Mondes* only, given by the younger *Didot*, in 1797, likewise in fol. are unquestionably chef d'œuvres of typography; but they contain the text only.

Mr.

Mr. *de Lalande* presents us also with a life of *Fontenelle*. In 1699, he began his *Histoire de l'Académie des Sciences*, which he continued for forty-two years, to 1740 inclusively, with the greatest success.

To the whole is added, an account of the authors who have maintained the system of the plurality of worlds, the objections, and answers, in such a way as might be expected from Mr. *L.*

Magas. Encyclopéd.

ART. 64. *L'Astronomie poème en trois chants; par le C.* Gudin, *membre du lycée de l'Yonne, associé de l'Institut national et de l'Athanée de Lyon.* Auxerre et Paris, An. 9.

This poem, by Mr. *Gudin*, though it consists of 600 verses only, is perhaps the most complete that has hitherto been produced on the subject of astronomy, inasmuch as it comprehends the history of this science, from the time of the Chaldeans to our own days, and the state of the heavens, such as it is in reality. It contains many fine verses, which may be learnt by heart, for the instruction of young persons; with notes, revised by a professional astronomer, though indeed the author's own intimate knowledge of the science rendered this precaution unnecessary.

Even phænomena which are less generally known, have not escaped the sagacity of Mr. *G.* He thus, for instance, describes what is by Mr. *de Lalande* called the *déplacement* of the sun.

" Cet astre, me dit-il, ne garde point sa place,
Et tournant sur lui-même, il nage dans l'espace;
Changeant de lieu sans cesse, il entraine avec lui
Ces orbes dont il est et le maître et l'appui:
Ces globes asservis aux lois qu'il a prescrites,
Gardent, en le suivant, leurs rangs et leurs orbites."

Ibid.

ART. 65. *Voyage dans le Jura, par le C.* Lequinio. 2 voll. in 8vo. Paris.

We cannot, to use his own words, reproach Mr. *L.* with having merely *arpenté les chemins*, without making the necessary observations; that with him the *art de voyager* is only *celui de semer son argent dans les hôtelleries*; or that he has *simplement couru du pays*. He traverses the mountains and the valleys, the woods and the fountains, in order to exhibit in his work *une multitude de vues physiques, de perspectives naturelles, représentées dans une optique litéraire*. The first part contains all the optical points by which the author was fixed, and of which he traces *les délineamens avec exactitude; elle est purement recitative; elle n'est point hérissée de régles et de minutieux procédés, qui ne sont rien pour le plus grand nombre des hommes; ses couleurs sont étendues avec vérité, sans servir les tableaux*. The second part is entirely consecrated to details of the arts, to agricultural practice, and to whatever *porte un cachet plus certain d'utilité publique*.

Placed successively in different stations of the Jura, Mr. *L.* does not pass unnoticed any *site inspirant et doux*, any *ruine romantique et solemnelle*, any *ruisseau limpide et argenté*; the roughness of the mountains, the

the nakedneſs of nature, the gloom of the deſerts, are embelliſhed by his brilliant imagination; and the traveller very properly obſerves, that *le génie brave les règles, et s'élève à ces conceptions ſublimes qui roulent dans la ſphère de l'imagination, avec l'éclat et la rapidité des aſtres.* He himſelf affords a proof of it in the details which are found in his work. The thirty-ſix days employed by Mr. *L.* in his excurſion through the Jura, form not merely the chapters of a journey; they are ſo many cantos of an epic poem, preſenting deſcriptions, inſpirations, epiſodes, &c. in ſhort, ſomewhat of every thing. In the midſt of theſe poetical embelliſhments, however, the author ſhows himſelf to poſſeſs no common knowledge of other more important matters, as Natural Hiſtory, Botany, Mineralogy, Mechanics; and we muſt own that we are indebted to him for much uſeful information: though we ſhould certainly not recommend it to future writers of Travels to adopt the manner of Mr. *Lequinio.* *Ibid.*

ITALY.

ART. 66. *De origine et uſu obeliſcorum, ad Pium VI. P. M. auctori* Georgio Zoega, *Dano.* Romæ, 1797; 1 vol. in fol. of 700 pp. with 10 vignettes, and 8 engravings.

This work, which was expected with the greateſt impatience by thoſe who were acquainted with its plan, and able to judge of the qualifications of the author for ſuch an undertaking, appeared only in the latter part of 1800. Thoſe who know the author from his former writings, ſuch as his *Deſcription of Roman Medals ſtruck in Egypt*, which was likewiſe publiſhed at Rome ſome years ago, may form ſome eſtimate of the importance of this work, and of the profound archæological erudition with which it is enriched.

GERMANY.

ART. 67. *Analecta Critica in Anthologiam Græcam cum Supplemento Epigrammatum maximam partem ineditorum. collegit* Imm. G. Huſchke. *Jenæ et Lipſiæ. Sumtibus Friderici Trommanni.* 8vo. 310 pp. 1800.

The author of this valuable production, Mr. *Huſchke*, whoſe talents for conjectural criticiſm have been rendered conſpicuous by his *Epiſtola critica in Propertium ad Laurentium van Santen.* Amſtelod. 1792. 8vo. gives here a new ſpecimen of his learning and ſagacity. Having acquired at Amſterdam the friendſhip of Mr. *Boſch*, the editor of the *Anthologia Planudea*, with the latin tranſlation of *H. Grotius*, and being admitted into the rich library of that ſcholar, he renewed his acquaintance with the Greek Anthology, and collected a great number of obſervations of different kinds. Having received, afterwards, a collection of Epigrams not yet publiſhed, extracted from the *Apographum Gothanum* of the Vatican MS. he reſolved to publiſh them, together with his obſervations on ſome other Epigrams in the Analecta of *Brunk*. His work, therefore, is compoſed of two different parts; the

firſt,

first, containing illustrations of a large number of obscure or corrupted passages in the Anthology; the other, the above-mentioned collection, with the remarks of the editor. We shall give a particular notice of each of them.

Mr. *Huschke* has destined the *first* chapter to the illustration of some circumstances in the life of *Sophocles*, beginning with an obscure Epigram of *Dioscorides* (Plan. L. III. 25, 41. Anal. Br. I. p. 500) on the monument of that famous tragic writer. According to the notice given by the biographer of *Sophocles*, his tomb was adorned with the statue of a *Siren* or a *swallow* (Σειρῆνα οἱ δὲ χελιδόνα χαλκῆν). Mr. *H.* is justly surprised at that very singular composition of different things, which he believes to be owing to the error of a copyist, who wrote χιλιδόνα for Κηληδόνα. On the occasion of this truly ingenious conjecture, the author treats of the Κηληδόνες, a species of musical deities, invented, as it seems, by *Pindar* (*Pausan.* Phoc. V. p. 810. *Eustath.* Od. M. p. 1709.) in imitation of the Sirens, and re-establishes their name in a passage also of *Lucian.* Nigrin. T. I. p. 41. ed. *Reitz.* where the vulgar reading is τοσαύτην τινα μου λόγων ἀμβροσίαν κατεσκέδασαν ὥστε καὶ τὰς Σειρῆνας ἐκείνας, εἴ τινες ἄρα ἐγένοντο, καὶ τὰς Ἀηδόνας καὶ τὸ Ὁμήρου λωτὸν ἀρχαῖον ἀποδεῖξαι. The obvious depravation of this passage has been indicated by *Moses Solanus*, who was not able, however, to find out the true reading, which, after the observation of the present critic, was κηληδόνας. We cannot but congratulate the author on this happy emendation, which would do honour to the sagacity of a *Bentley* or *Hemsterhuys*. From this digression, Mr. *H.* returns to the Epigram above-mentioned which speaks of a *holy virgin* (ἱερὴ παρθένος, as the reading of the MS. is) placed on the tomb of *Sophocles*, with a tragic mask in her hand. Mr. *Huschke* is inclined to believe, that this virgin was a *Keledon*, standing there together with a statue of *Bacchus*, a conjecture which, though not destitute of probability, is not so satisfactory as that first mentioned. We pass over some other corrections, which it would be difficult to appreciate justly without entering in too great a detail; and confine ourselves, therefore, to the citation of such as may be valued at first sight. An emendation of this kind we meet with, p. 71, in the XX. Ep. of *Meleager* (Anal. T. I. p. 8.) where a lover is said to follow the object of his inclination: αὐτόματος δ' ἄκων ποσσὶ ταχὺς φέρομαι. This is the reading of the MS. The learned President *Buherius*, from whose MS. notes Mr. *Brunk* has quoted some observations, would write αὐτόματος δ' ἤκων—a very flat reading, too hastily approved by the editor of the Anthology. Mr. *Jacobs*, in his Commentary on the Analecta (T. I. P. I. p. 39) defends the reading of the MS. "Quidni," says he, "is, quem cupiditas impellit, meliore sui parte fruitra reclamante et repugnante, sponte sua quidem, sed tamen invitus, ire dicatur?" Though this be the true sense of the author, there is something so hard in the oxymoron αὐτόματος ἄκων, that scarcely permits us to believe it the true reading; and we must, therefore, approve the easy conjecture of Mr. *H.* αὐτομάτοις δ' ἄκως ποσσὶ ταχὺς φέρομαι—which, besides, is confirmed by a passage of *Propertius*, L. II. 25, 19: *Ultro contemtus rogat et peccasse fatetur, Laesus et* INVITIS *ipse redit* PEDIBUS.

No

No less evident is another correction in the LXXII. Ep. of the same *Meleager* (Anal. T. I. p. 21.) where the poet, reposing in the arms of his love, inveighs against a cock, that by his crying announced the dawning of the day. Mr. *Jacobs* has observed (T. I. P. I. p. 88) that the words ἄδε φίλα θρεπτειρα χάρις are corrupted, and proposes an emendation, ἄδε φίλα θρίπτεων χάρις ἦν—adding, fortasse tamen alii melius quid reperient. *That* better reading is found by the sagacity of the present author, who reads, ἄδε φίλα θρεπτῆρι χάρις. Hæccine di gratia, quam nutritori tuo refers? In the preceding verse of the same Epigram, he reads, ὅτι μοι βραχὺ τοῦτ' ἔτι νυκτὸς Παίδα φιλεῖν, *or* Παι. δοφιλεῖν, instead of καὶ τὸ φιλεῖν. In an Epigram of the Sidonian Antipater (Planud. IV. T. IX. 5. Anal. T. II. p. 18.) upon the destruction of the children of Niobe, the vulgar reading is, Τίφτε, γύναι, πρὸς Ὄλυμπον ἀναιδέα χεῖρα νίνυκας. This singular, or rather nonsensical expression, is by no means vindicated by the examples produced in its favour in the Sylva crit. of Mr. *Wakefield*, T. IV. p. 64, and we cannot doubt that Mr. *H.* has justly corrected, χεῖρ' ἀνένυκας. With no less elegance he corrects, in another Epigram of the same poet (Anal. T. II. p. 13) v. 5. ἴθρις' αὖτις instead of ἴδρις, where Mr. *Brunk* gives ἡμιάνωρ. The story is of a priest of Cybele, who was a eunuch, ἴθριες. of *Suidam.* V. ἄρρην. These few specimens will sufficiently prove the sagacity and erudition of the author, whose emendations are all stamped with the impression of true critical genius, and exquisite taste. We are not altogether so much satisfied with the manner in which he proposes them. He begins sometimes a disquisition, abandons it for some other object that attracts his attention, and returns to the first after long digressions. Hence results some diffusedness and obscurity, though in general the style of the author is clear, concise, and elegant.

The second part of this work contains LXXVI. Epigrams, the greatest part of which appear now for the first time. It is sufficiently known that Mr. *Brunk*, not being provided with a complete copy of the Vatican MS. has omitted some valuable Epigrams of *Leonidas*, *Antiphilus*, *Crinagoras*, *Philippus*, *Dioscorides*, *Antipater*, *Bianor*, and other famous epigrammatists, the publication of which will not be considered as an indifferent present made to the public. It is only to be complained, that some of them have been so ill-treated by the copyists, that, though nobody was better enabled to perform the duties of an editor than Mr. *H.* all his acuteness has not been sufficient to re-establish them. But in this part too we meet with a great number of happy and easy corrections, one of which we cannot pass over in silence. In an Ep. of *Palladas*, p. 261, the MS. gives καὶ μύρμηκι χολὴν καὶ ἐρίφῳ φασὶν ἐνεῖναι, Mr. *Huschke* corrects most evidently καὶ σίφῳ, which is confirmed by a passage of *Suidas*, V. σίφος.—καὶ παροιμία ἐστὶ κἂν μύρμηκι κἂν σίφῳ χολή. In a distich of *Theodoridas*, p. 204, the true reading has escaped the sagacity of the editor. The MS. reads,

Ἐκ δολιχοῦ τὸ βασφυελατον ὃς τάχει κρατήσας
Παῖς Ἀριστομάχειος ἀπῆλε τὸν χαλκοῦν λίβητα.

The editor adds these words: "Legendum esse βα σφυελατον, quilibet intelligit, nisi in τό βα aliud quid latet. Dubito an hoc integrum sit

fit Epigrammi. As there are in the Greek Anthol. many other Epigrams of the ſame ſimplicity, we do not believe that any thing is wanting to the integrity of that little poem. But in the firſt line muſt be read, Ἐκδολιχῶν γίγας σφυρήλατιν, ὡς τ. Amongſt theſe Epigrams we find a dozen of riddles; ſome of them are given without an explication. From the latter we ſhall tranſcribe one, which we are able to reſolve:

Κτεῖνα κάσιν, κτάνε δ' αὖ με κάσις, θάνομεν δ' ὑπὸ παιτρὸς·
μητίεσσα δ' ἀμφότεροι τεθναότες κτάνομεν.

i. e. "I killed my brother, and was killed by him; we die by our father, and dying we both kill our mother." The poet means the ſons of Œdipus, who murdered one the other in conſequence of a malediction of their father; and Jocaſta, their mother, ſtabbed herſelf upon the corpſes of her ſons. The reſt of theſe riddles, we hope to ſee explained by Mr. *Chardon de la Rochette*, who is preparing a new edition of the Greek Anthology, of which he has given now and then ſome ſpecimens in the Encyclop. Magazin, where he has alſo publiſhed and illuſtrated ſome of the Epigrams contained in Mr. *H.*'s collection.

It will not be ſuperfluous to obſerve, that Mr. *H.* in the courſe of his work, treats occaſionally of ſome other objects of claſſic literature; ex. gr. p. 28 of the verba neutra uſed as tranſitiva; p. 217, of the anteros; p. 87, 99, of the pronunciation of the Greek women; p. 172, 199, of a comedy of *Menander*, quoted under different titles, &c.

ART. 68. *Vitæ duumvirorum doctrina et meritis excellentium*, Tiberii Hemſterhuſii *et* Davidis Ruhnkenii; *altera ab eodem* Ruhnkenio, *altera a* Daniele Wittenbachio *ſcriptæ, nunc vero ob argumenti præſtantiam et ſimilitudinem junctim repetitæ.* Leipzig.

We are here preſented with a correct reimpreſſion of theſe two claſſical biographies of two of the moſt diſtinguiſhed philological ſcholars of our day, forming one volume in 8vo. The firſt is taken from the ſecond original edition, with conſiderable additions, publiſhed at Leyden, in 8vo. in 1789. *Jena ALZ.*

ART. 69. Caroli Morgenſternii *oratio de literis humanioribus ſenſum veri, honeſti et pulchri excitantibus atque acuentibus, publice habita in auditorio Maximo Athenæi Gedanenſis, die 29 Novembris, quum ordinariam eloquentiæ ac poëſeos profeſſionem auſpicaretur.* Lipſiæ et Gedani, 1800; 75 pp.

The author begins his diſcourſe by developing this idea, that the ſtudy of philology ſerves to cultivate all the faculties of the mind, whereas mathematics ſerve only to cultivate our underſtanding. Mr. *M.* divides his oration into three parts, in which he ſhows how the ſtudy of the belles-lettres forms, 1, our ſentiment of the truth; 2, that of moral conduct; 3, that of the beautiful. The author explains, among others,

others, the obſervation why the reading of the ancient writers excites greater attention and meditation, than that of the moderns; he makes ſome excellent reflections on the difference between the moral ſyſtem of the ancients and that of the moderns; on the contraſt between the ſpirit of humility among the Chriſtians, and the maſculine courage (ἀνδρία) of the Greeks, as well as on the cauſes by which the former has been produced. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We will take an early opportunity of examining the ſubject upon which *Dr. Montucci* has favoured us with two or three Letters.

We acknowledge the receipt of *Mr. Huet's* Note and Pamphlet, relative to the Newtonian Syſtem.

We are ſorry that *Mr. Molleſon* is diſpleaſed with our criticiſm on his work; but we may ſafely appeal to the ſpecimen we have given for its truth and juſtice.

LITERARY INTELLIGENCE.

Mr. Nichols has enlarged the plan of his edition of *Swift*, and has added another volume, containing ſome valuable pieces, not inſerted in Mr. Sheridan's edition. In conſequence of this, the work will not be ready for publication until next month.

A new edition of *Dr. Glaſſe's* work, on the *Feſtivals of the Church of England*, is in the preſs.

A ſecond edition of *Mr. Edward Whitaker's Family Sermons*, is in the preſs.

A fourth edition of *Mr. Kett's* work on the *Propheſies*, is alſo reprinting.

Mr. Todd's edition of *Milton*, will appear in a few days.

A third edition of *Dr. Samuel Carr's Sermons*, will ſpeedily be publiſhed.

Mr. Reed has completed one half of the new edition of *Shakſpeare*, from *Mr. Steevens's* corrected copy.

THE

BRITISH CRITIC,

For SEPTEMBER, 1801.

" Mediocria, et in turbam naſcentia, ſæpe fortuna producit; eximia vero, ipſâ raritate commendat." SENECA.

Moderate productions, formed to pleaſe the multitude, frequently appear; thoſe that are excellent are admired for their rareneſs as well as their value.

ART. I. *Etymologicon Magnum: or, Univerſal Etymological Dictionary, on a new Plan. With Illuſtrations drawn from various Languages: Engliſh, Gothic, Saxon, German, Daniſh, &c. &c.—Greek, Latin,—French, Italian, Spaniſh,—Gaelic, Iriſh, Welſh, Bretagne, &c. The Dialects of the Sclavonic; and the Eaſtern Languages, Hebrew, Arabic, Perſian, Sanſcrit, Gipſey, Coptic, &c. &c. Part the Firſt.* 4to. 576 pp. 1l. 1s. Cambridge printed: ſold by Robinſons, &c. London. 1800.

ETYMOLOGY has often proved a ſnare to ingenuity; and we will not promiſe that it has not done ſo in the preſent inſtance: though the book has a moſt ſounding title, and the author manifeſts throughout a kind of elevated importance, truſting in himſelf that he is wiſe, and deſpiſing others. This diſpoſition appears in the very title-page, in the motto taken from Homer.

Αχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν.

P " I have

"I have removed the mist which was before your eyes." But it is displayed much more in the text of the work, in which the greatest names escape not without a sneer, but especially etymologists and grammarians; because, unfortunately, they did not see what this author has either discovered or fancied, in the theory of human speech. Which of these terms the more properly applies to the case, we shall not perhaps at present undertake to decide; but, by giving a clear and candid account of the author's principles and plan, we shall endeavour to incite those who have more ability or more leisure than ourselves, to bestow on both, a careful and complete examination.

The praise of ingenuity we should be inclined very amply to bestow, at the beginning of our account, were not the author himself so evidently satisfied upon that subject. It is superfluous to praise those authors who think themselves above all commendation, and take every opportunity to show that they despise all opinions but their own. The present writer has either made a great discovery, or he has very copiously and curiously supported a groundless fancy. But, even if we suppose the former, what right has he to insult those men of learning, who, if they missed the truth, erred only from the want of that leading idea, the successful seizure of which, has enabled him to do what they had left undone? This is a fault extremely common with such discoverers, but involves a palpable absurdity. For, either the discovery was difficult, and then no contempt can possibly attach itself to those who did not find it; or it was plain and easy, which removes the principal cause for triumph, and an exulting assumption of superiority. The circulation of the blood was as real and important a discovery as was ever made in physiology, yet it could not have authorized Harvey to speak slightingly of those great men, anatomists and others, who, before his time, had reasoned falsely, from ignorance of that leading principle. Acquainted with the usual progress of the human mind, a truly wise man will rather applaud his fortune than his sagacity, for discovering what multitudes have overlooked. That he cannot be superior in intellect to *all* who have gone before him is indubitable; but he has been led by circumstances to see things in a point of view which others had not caught, and which turns out to be the right. We praise the man who devises a conclusive experiment, but we do not despise those, who, uninformed of the fact, have failed to draw the inferences it suggests.

Mr. Whiter, however, in the pride of his discovery, which is true or false, as remains to be proved hereafter, has no good word to bestow on any etymologist; and hardly on any grammarian. He is perpetually telling us, after bringing together things

which

which hitherto have univerſally been thought remote, "the etymologiſts know nothing of all this."—"our etymologiſts have no ſuſpicion of theſe things."—He has alſo ſuch ſarcaſms as this always at hand—"and here it ſhould ſeem, the learning of our Engliſh and Latin etymologiſts on this ſubject, is cloſed and exhauſted." P. 51. "I ſhall leave the diſcovery of this important word, as an exerciſe for the genius of our etymologiſts." P. 87. "If we had produced no other example to exhibit the profound ignorance of etymologiſts in the firſt rudiments of their art, this inſtance alone would have abundantly confirmed the fact." P. 92. "As *thoſe good people, who write about languages*, have been accuſtomed to teach us." P. 437. Such favours he has for writers in general of this claſs; but to Dr. Johnſon and Mr. Bryant he is ſtill more harſh. After noticing a real miſtake of the former, he ſays,

"-it is ſomewhat curious that this *anecdote of ſuperlative ignorance* ſhould afford me the *only occaſion* in which I have thought it neceſſary to repeat, on a point of etymology, the name of Dr. Johnſon—a writer who has compoſed the moſt voluminous and celebrated Dictionary of the Engliſh Language. Alas! ſuch, gentle reader, is the fate of our language and our literature." P. 40.

The aſſertion is, at the ſame time, erroneous; for, after an equal number of pages, he quotes Dr. Johnſon again; and, what is ſurpriſing, with approbation. "Cheap (as Dr. Johnſon obſerves) is undoubtedly an old word for market." P. 80. Mr. Bryant eſcapes no better. "But the concluſion of Mr. Bryant from this ſtring of facts, with which Cluver has ſupplied him, *is falſe and futile, like his other conjectures.*" P. 104. This is a tolerably ſweeping accuſation! The truth is, in the mean while, that Mr. Bryant poſſeſſes, like the author who thus accuſes him, a moſt ſurpriſing facility of ſupporting and apparently confirming aſſertions, in which, after all, the mind knows not how to acquieſce.

Nothing ſurely can be more indecent than all this diſtribution of unmerited contempt. Nor does it give us, *à priori*, any confidence in the ſoundneſs of an author's mind, who, on ſuch grounds, can think himſelf warranted to inſult the greateſt names. We ſhall ſhow hereafter that he ſpeaks with equal contempt of critics; one excepted, whom, with ſome degree of affectation, he terms "*an obſcure writer*, who, in *a Specimen of a Commentary on Shakſpeare*, has laboured to enlarge the boundaries of criticiſm," &c. P. 300. This writer is no other than himſelf, who has applied the doctrine of the *aſſociation of ideas* to the elucidation of poetical imagery, which he calls "a new vein of illuſtration;" though the fact is, that

it is not new, except in thoſe points where he has carried it beyond all bounds of reaſon and probability. Before the term aſſociation was invented, every one could ſee that a particular train of thought was likely to introduce expreſſions connected with it, and occaſionally to extend them beyond this direct application. But on theſe notions we expreſſed our opinion when the book in queſtion appeared*. We have not changed it; nor has the author, as it ſeems, relinquiſhed that ſuppoſed diſcovery; but we have heard very little of its meeting with either approbation or adoption.

But though we are unavoidably hoſtile to a ſelf-confidence with reſpect to ſelf, and an injuſtice with reſpect to others, which by no means recommend the preſent work, or ſtrengthen its hypotheſis, we have no wiſh but to treat it with the utmoſt fairneſs. The cauſe of knowledge is in fact deeply intereſted in it; for if the author ſhall have ſeized the true key, it muſt in time develope all the ſecrets of etymology; a ſcience intereſting in itſelf, and, in this view of it more particularly, connected with the hiſtory of the human mind. Diſregarding therefore all perſonal peculiarities of the writer, let us proceed with care to explain what he has communicated; evidently the reſult of much ſtudy, an extenſive knowledge of languages, and a ſingular power of collecting and combining various facts. Such an attention the author demands, and indeed with reaſon.

"The reader will, I truſt, proceed with care—with patience and candour in the proſecution of theſe enquiries. If we have reaſon to be ſatisfied with the plans and the devices of the artiſt—If his principles are ſound and his foundations ſure—we ſhould look forward with an eye of favour and of confidence to the progreſs of the work; and we may indulge perhaps the aſſurances of hope, that the fabric will at laſt ariſe, finiſhed, if not perfect, in all its parts—diſpoſed by the proportions of art—and arranged in the ſymmetry of order." P. xl.

The foundation of this author's ſyſtem, ſtated clearly and fairly, is this:—*that conſonants are the only elementary, and radically ſignificant parts of words; and that from certain ſimple combinations of conſonants, interchanged according to a few general rules, and diſguiſed by the accidental accompaniment of different vowels* (or, as he terms them, vowel breathings) *have ariſen whole claſſes of words, of kindred ſignifications, in all languages.* We have been obliged to put this general enunciation of the theory into words of our own, becauſe we no where find it thus briefly and ſimply enunciated by the author. But,

* Vol. v, p. 280.

amidſt

amidſt the involution of his words, we truſt that we have caught his real meaning, and expreſſed it accurately. In purſuance of this notion, the whole of the preſent volume is employed to develope the various effects of the combination, or, as he terms it, *element* CB, in all the languages examined by him, which, as the title-page ſets forth, are a conſiderable number. In his Introduction he extends, and perhaps with reaſon and propriety, the number of conſonants which are ordinarily interchanged, and which therefore are termed *cognate conſonants*. Theſe are enumerated by the generality of grammarians thus:

P. B. F or Ph.
K G. Ch.
T. D. Th.
} which are conſidered as reſpectively interchangeable in the three lines; that is, P. B. and F. for each other, K. G. and Ch. and, in like manner, T. D. Th. Theſe changes are chiefly noticed by the Greek grammarians, and illuſtrated by the mutations and inflexions of that language; but the letters being really related, in the organs of enunciation, muſt preſerve the ſame affinity in all languages. To the firſt three conſonants, P. B. F. Mr. W. adds M. and Mh. and brings ſome proofs, from the Greek and Welſh languages, that the latter are alſo *cognate* to and interchangeable with the former. The ſecond and third ſet of conſonants he joins together, and pronounces that T. D. Th. Z. K. C. G. are all cognate letters, and accordingly are perpetually paſſing into each other. It is not neceſſary to examine, at preſent, whether this latter extenſion be not rather too bold; it is ſufficient at this time to ſtate the theory as it ſtands. To the former liſt of conſonants he alſo adds, in practice, V. though it is not expreſsly mentioned in his Introduction. His *cognate*, or interchangeable conſonants, therefore ſtand thus:

P. B. F. Ph. M. V. in the firſt liſt.

C. G. D. T. Th. K. Z. in the ſecond liſt.

By theſe ſteps his element CB. the ſubject of this volume, takes all the following forms:

CB, CF, CP, CV, GB, GF, GP, GV, KB, KF, KP, K ,

which are arranged at the head of the book, thus:

CB, CF, CP, CV.

G { B, F, P, V } K { F, B, P, V. }

They might perhaps be more conveniently arranged, thus:

C, G, K. joined with { F, B, P, V } reſpectively.

But

But it is evident, from his two lines of interchangeable consonants, that the mutations may be in fact much more numerous, if the position be right; and the table might stand thus:

C. G. D. T. Th. K. Z. joined with { P / B / F / Ph / M / V } respectively,

making a very much larger number of combinations. Thus it will easily be seen how, from so contracted a subject as the element CB. so large a book may be formed.

This then is the general doctrine of the new etymologist; that all words, in every language, of which any two of these various consonants form a principal part, may be considered as derived, not from each other, but from the general, or rather universal, idea attached to those letters in combination. It must be owned also, that the author brings together, with a skill and readiness perfectly astonishing, a prodigious number of such coincidences, sufficient to confound, if not to convince, the most incredulous. But may it not be asked in turn (and would not the experiment, if tried, be fatal to the system?) "could not an equal number of words be collected from the same languages, in which these supposed elements bore an equal sway, and which are yet in no degree connected with the significations assigned?"

But without going into this process, almost as operose as the work itself, is not this implied by the doctrine, that such general signification is, *some how*, so naturally attached to those combinations, that if children were now turned adrift to form a language for themselves, without any teaching, they would unavoidably fall into the same track? The author certainly means to assert, that the same combinations will be found to produce the same effects in all existing languages. But if this be the case, his collection, extensive as it is, and much as we may admire his facility in making such a progress, is by no means sufficient; and he has many steps to make before he can establish his position. For, if any language shall be found which totally resists his doctrine, there is an end of the principle. If a single people have ever deviated wholly from it, there is no foundation for his theory in nature. For this reason, the Chinese language, and those fragments of languages of the natives of the South Sea islands, and other new-found countries, which have been produced by Cook and other voyagers, should certainly have been brought into view; for if they do not, so far as they apply, support the author's theory, they must excite a strong sus-

picion againſt it. It muſt be obſerved alſo, that the liſt of languages given in the title-page, though numerous, is in part fallacious; for many of them, being derived directly from others in the ſame liſt, give no extenſion of authority. The author, though he contends for his general principle of etymology, certainly will not deny that languages are *alſo* derived from each other; and, in that caſe, the Greek, Latin, Italian, French, Spaniſh, Portugueſe, &c. muſt, in many reſpects, be conſidered as only one; ſince a certain word exiſts, in all the derivative languages, only becauſe it had been eſtabliſhed in the original. Thus the various *families* of languages, as they have been called, ſhrink reſpectively into ſo many individuals, the Northern, the Celtic, the Eaſtern languages, &c. and thus his diſplay of numerous languages anſwers no end but to ſurpriſe and confound, being reducible in truth and propriety to three or four. For this reaſon it is that, as ſoon as we underſtood the plan of this work, we wiſhed particularly to ſee illuſtrations of its principle, drawn from thoſe languages which have the beſt chance of being independent; from the ſpeech of thoſe remote and obſcure tribes, ſituated in ſolitary iſlands, whoſe connection with any known people is difficult and almoſt impoſſible to be traced. The Gipſey language, of which Mr. Whiter makes great uſe (if it be in truth a language, and not a collection of terms, invented by a very different proceſs from any complete language) muſt probably be nearly connected with ſome of the Oriental dialects. But the ſpeech of New Zealand, or the Friendly Iſlands, is ſo remote from any traceable genealogy, that coincidences there diſcovered would have much more weight than any here adduced, towards eſtabliſhing a general and pervading principle.

But it may be aſked with reaſon, though this etymologiſt ſtudiouſly eludes the queſtion, what general or natural connection can poſſibly be conceived between two conſonants, ſuch as CB. and any particular idea, ſuch as *cavity*, *height*, &c.? To this he will be ready to reply, that at preſent he ſeeks only the fact, whether ſuch a ſecret connection (on whatever depending) may not actually be traced. He deals, as he often tells us, "in facts alone, not in conjectures." To account for the facts will be a ſubſequent buſineſs. But to this it may be rejoined, on the other hand, that if the ſuppoſition itſelf is impoſſible or abſurd, the ſeeking to ſupport it by an induction, which muſt infallibly be very imperfect, is a dreadful loſs of time.

Let us enquire then why the letters CV (or CB, which he conſiders as equivalent) ſhould be *naturally* connected with the idea of hollowneſs, as in *cave*, *cove*, *cover*, &c.? On this queſtion

tion, the author has attempted to throw some light, in the only passage directed to this fundamental and indispensable enquiry, which we find in his whole book.

"It is, in my opinion," he says, "one of the most extraordinary facts in the whole compass of literary history. We shall discover in every language the term for a *hollow* expressed by the simple breathing of C^a or K^a; and perhaps *those readers who amuse themselves with conjectures respecting the origin of primæval speech*, may be disposed to imagine that the articulate and unmeaning sound *Haw—Haw*, or when hardened into a guttural, *Caw—Caw*, might have at first expressed that which was most important to attain, the *hollow* or *den* which should shelter the naked savage from the inclemency of the elements, and the attacks of wild beasts. The mouth cannot be closed in the enunciation of *Cau*, without the expression of the consonant sound *Caw—Cav*; and this might be the first progenitor of that great race of words *Cave—Kavv—Koff—Kaor—Cu. us*, &c. &c. which are now the objects of our discussion. *But these speculations belong to theory and not to facts, which alone I have undertaken to explain and establish.*" P. 105.

We may perceive that this passage is at once very guarded, and very artful. The author discourages such enquiries, and throws a slur upon those who should make them, by saying "those readers who amuse themselves with conjectures;" and he pretends that he is conversant only in facts. But are not all these facts sought out to support *the theory*, that simple consonant elements are the origin of all languages? And is it not fair to ask whether this theory (which he compares for simplicity to the general principle of Algebra*, the proposition on which

* We may observe, in this place, a remarkable instance of the propensity this author has to consider his own opinions as original discoveries, and beyond the reach of others. Of Algebra he says, "the datum on which algebra has been established is simply this, that *equals added to—subtracted from—anvided or multiplied by—equals, are still equal to each other.* On this principle *alone* is the doctrine of algebra founded: the rest is nothing but the adoption of a new and concise language expressing this fact; and in all the various changes and operations of the equation, with which its wonders are performed, this principle and this *only* is *applied.*" P. iii.

This is certainly a truth, and a curious and useful truth; but is it so unsuspected by mathematicians in general as Mr. Wh. supposes, when he adds this sneer against them? "*The ordinary mathematician*, who has confounded others and himself by attaching to the calculations of algebra the idea of something mysterious or profound, *will be astonished perhaps* to understand, that in the highest exertion of his faculties, in the most perplexing moments *of his deepest cogitation*, it was his duty only to remember and apply this simple principle, and that all

which equations depend) be in its own nature abſurd or not? Guarded as he is, therefore, and careful not to offer the ſuppoſition as his own, but to beſtow it upon thoſe *who amuſe themſelves* with conjectures, we can plainly ſee in the paſſage how he ſuppoſes both language and ſociety to have originated; namely, from the *naked ſavage*, who firſt formed inarticulate ſounds, like a beaſt, to expreſs his wants, and then by degrees modelled them into language. But, againſt this, is there not the ſtrongeſt of all arguments, the authority of the only genuine hiſtory of man, which declares that he never was a helpleſs and beaſtly ſavage*; but was formed for ſociety at the firſt, and gifted by the Almighty himſelf with the power of ſpeech, and the uſe of ſome original language? We ſay nothing about the probability of the conjecture, as the author lays ſo little ſtreſs upon it, but we deſire it to be fully noticed that this account, ſlight as it is, and almoſt diſavowed as it is, by the manner of giving it, is the only attempt made to ſhow that his ſyſtem has any foundation in the nature of things†. He ſhows indeed abundantly that ſimilarities exiſt, which may, if this origin be reaſonable, be referred to it, but which may alſo be accounted for in other ways.

We cannot, at this time, give further ſpace to our account of this curious volume; but we ſhall be able probably to ſhow, in a future article, how the author might have given to his ſyſtem a more ſtable foundation, and on what foundation it muſt ultimately reſt, ſhould it be found, which is very doubtful, to have ſome connection with the truth.

(To be continued.)

all his involutions—evolutions—ſubſtitutions, &c. &c. were employed for the ſole purpoſe of profiting by this ſingle maxim; and of bringing his various operations within the ſphere of its action." Do any ſuch *ordinary mathematicians* exiſt at this day, as to be *aſtoniſhed* at this information? We believe not; and we are rather aſtoniſhed how the author ſhould ſuppoſe it new; as we were in the caſe of his imaginary diſcovery about the *aſſociation of ideas*.

* Where he has ſubſiſted as a ſavage it has been accidentally.

† Were we to diſcuſs the probability of this conjecture, we might aſk, whether it can be ſuppoſed that children yet unable to ſpeak, and left in a deſolate place, where they would find and want the *cave* for the purpoſes here mentioned, would infallibly come to the *caw-caw*, and thence to the *cave*, or ſome equivalent modification of their original cry? In our opinion, the ſuppoſition is ridiculous. The *caw-caw* would be more likely to be uttered for want of food, as it is by the young ravens, than for want of lodging.

ART.

ART. II. *A Supplement to Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century*; in which the Political State of Society is continued to the Month of June*, 1801. *By John Bowles, Esq.* 8vo. 31 pp. 1s. Rivingtons.

WITH equal spirit and propriety does this author continue his progress, still marking the characteristic events of the new period, and still applying them in reflections to the heart as well as the head of his readers. He thus goes on, throwing a light upon the political hemisphere, part of which *we* shall reflect to our readers, as peculiarly qualified to illuminate their minds.

" After robbing them of their dominions," he says, concerning the German Princes on the *left* side of the Rhine, " the humanity of French revolutionists could not endure the thought of leaving them, without compensation, to the pity of the world. But where could compensation be found for losses like theirs? Certainly not within the widely extended range of French frontiers, not among the immense conquests made by France, not even in any of the affiliated republics, which depend for their very existence on the nod of the mother republic. The territories, which came within any of the above descriptions, were too sacred to be charged with the smallest incumbrance in favour of the dispossessed princes. Such however was the justice of revolutionary France, that, eagerly as she desired the sweets of repose, she would not suffer herself to taste those sweets, until she could provide indemnities for the unfortunate sovereigns, who had suffered in consequence of her discovery of her *natural boundaries*. Where then could those indemnities be found? Her ingenuity alone could solve the difficulty. The German empire, though exceedingly diminished, still contained many fine provinces."

This plan of indemnifying the Princes on the *left* side of the Rhine with principalities on the *right*, while it left the Princes on the right totally unindemnified was, in the French,

" admirably calculated to promote their grand designs. Under the mask of justice, it violated every principle of justice; under the pretext of peace, it opened new and inexhaustible sources of contention; it provided endless causes of dispute and hostility among all the parts of the empire, and scattered the brands of discord and revolution all over Germany.—In short, the plan of compensation, if persisted in, will in all probability produce a civil war, before it can be carried into effect; and, should it ever be fully executed, it will weaken all the ties of German union, and produce a complete dismemberment of the empire."

* See the *Reflections*, vol. xvii. pp. 144, 299.

Mr.

Mr. Bowles has thus laid open the project of indemnities, with a ſtronger ray of intelligence than has been hitherto made to bear upon the point, by any writer whatever.

"From" this and a ſubſequent, though "curſory review of the principal political occurrences of the laſt ſix months," adds Mr. Bowles, near the cloſe,

"it appears that Bonaparte, far from evincing any diſpoſition to permit mankind again to enjoy the bleſſings of peace, order, and ſecurity, has given the moſt unequivocal proofs that he ſtill adheres, with inflexible perſeverance, to that ſyſtem of univerſal ſubverſion, which for above ten years has rendered France the ſcourge of the world. Nay, ſo pertinaciouſly, and, alas! ſo ſucceſsfully, has that ſyſtem been purſued by him, during the above period; ſo ſkilfully has he availed himſelf of all the means by which it could be promoted; and ſo powerfully has he been aided by ſome, whoſe duty and whoſe intereſt it was to give him the moſt ſtrenuous oppoſition; that in all probability no reaſonable hope would at this time have remained, of his being any longer effectually reſiſted, unleſs the exertions of Great Britain, in the defence of ſociety, had been alike diſtinguiſhed by perſeverance, ability, and ſucceſs. Happily for the whole human race, the efforts of this magnanimous country in the cauſe of order have been as reſolute, as gigantic, and as proſperous, as thoſe of France in the cauſe of anarchy. The late atchievements of the Britiſh arms have filled the world with aſtoniſhment, given freſh confidence to the friends of lawful government, and inſpired its enemies with diſmay. Thoſe arms have recently performed prodigies, which are ſcarcely to be equalled even in the hiſtory of their own renown; and which, no leſs beneficial than glorious, have defeated both in the north and the eaſt the deep and dangerous projects, on which the crafty and deſperate adverſary relied chiefly, for the ſucceſs of his ſchemes of univerſal devaſtation. Thus does the preſent moſt tremendous conteſt ſtill maintain the character, by which it has from its commencement been diſtinctly marked. To this hour it continues to be a fierce and deſperate conflict, between *the Genius of Good* and *the Genius of Evil*. The latter, under the ſanguinary banners of revolutionary France, and aided by all the powers of darkneſs, aſſaults with implacable malice and inextinguiſhable rage all the religious and civil eſtabliſhments of mankind; which the former, under the tutelary ſtandard of Britain, defends with an ardour and intrepidity adequate to the fury and deſperation with which they are attacked. Unfortunate as it may ſeem, to be caſt upon times ſo diſaſtrous as the preſent; painful as it is to reflect on the ſcenes which are now paſſing, and to ſurvey the proſpects which the future preſents to the imagination; yet if a Briton, ſolicitous only for the honour which has hitherto been inſeparable from that appellation, were to chooſe for the period of his exiſtence in this world that part of his national hiſtory, in which the Britiſh name has ſhone with the greateſt ſplendour, and eſtabliſhed the ſtrongeſt claim to univerſal admiration and immortal renown, he would not heſitate to ſelect that in which his country has ſtood forward, as the intrepid defender of all that is valuable in ſocial life, as the dauntleſs champion of religion, of order,

order, and of lawful government; and in which, by ſteadfaſtly oppoſing, amid ſeemingly unſurmountable difficulties, the deſtructive attempts of Jacobinism and Anarchy, ſhe has prevented thoſe helliſh fiends from extending their ravages over the whole habitable globe."

Mr. Bowles thus ſpeaks in a ſtrain, to which our hearts beat reſponſively. We feel it vibrating on the ſtrings there, while our intellects approve and applaud it. It is juſt, it is cheering, it is animating.

Having taken theſe two paſſages from ſo ſmall a pamphlet, we ſhould think we had done ſufficient juſtice to Mr. Bowles and our readers, if the preſent poſture of politics did not require from us one extract more. It is equally ſtrong, equally original, with the two others: but it turns upon a nicer point.

"It does not admit of a doubt," Mr. Bowles obſerves, on the grand ſubject of peace, "that the foe to ſociety would long ere now have accompliſhed its deſtruction, if he had not met with the moſt determined and vigorous reſiſtance from Great Britain: and ſuch, alas! is his preſent aſcendancy, that, if our reſiſtance were to be withdrawn, the whole of Europe would lie at his mercy. To deprive him of that aſcendancy, or (in other words) of the ability to effectuate, when no longer oppoſed by us, his undoubted purpoſe of univerſal ſubverſion, is therefore eſſential to the general ſecurity, and conſequently to the ſecurity of each individual ſtate. But this can be done only by a reſtoration of the balance of power; for nothing elſe can enable the continent to reſiſt in future his attacks. If we were to make peace on terms the moſt advantageous to Great Britain, ſeparately conſidered, that our love of glory could deſire; if inſulating ourſelves from our neighbours, we could prevail on the enemy to treat with us on the principle of *uti poſſidetis*, and to leave us in full poſſeſſion of all our colonial acquiſitions, immenſe as they are; we ſhould not thereby avert deſtruction from the reſt of Europe, nor ultimately from ourſelves. For no colonial acquiſitions made by us would, while *we* ſhould be in a ſtate of peace with the French republic, prevent the progreſs of revolution on the continent; nor, when that progreſs ſhould be completed, preſerve us long from the fury of the enemy, who would then have it in his power with a ſingle hand to direct the whole force of the continent againſt us: and it is abſurd to ſuppoſe that, if the ſafety of Europe cannot induce us to continue the war, it would impel us to the infinitely more difficult operation of reaſſuming hoſtilities after they had been terminated. The balance of power, or (which is the ſame thing) the *ſtatus quo ante bellum*, is the only principle on which we can treat for peace; without abandoning the object for which we have ſo long and ſo ſtrenuouſly contended; nay, without enſuring that general deſtruction, which we have made ſuch aſtoniſhing efforts to prevent."

Theſe arguments are as new to us as they are powerful in their appearance: nor know we how to oppoſe them. We therefore yield to them, only obſerving that, if we *thus* act, we ſhall

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act with a tranſcendent generoſity to the nations concerned; we ſhall become the foſtering fathers of half mankind; and gain even more glory from the peace than we had acquired before from the war.

ART. III. *Remarks on Local Scenery and Manners in Scotland, during the Years* 1709 *and* 1800. *By John Stoddart, LL.B. Two Volumes.* 8vo. 2l. 2s. Miller.

THE examination of Scotland, its natural hiſtory, antiquities, and manners, has of late years become very frequent, ſo frequent indeed, that there ſeems to be but a narrow field left to exerciſe the diligence or ingenuity of future travellers. Nevertheleſs, we never wiſh to reſtrain propenſities like thoſe which produced theſe two volumes, which are remarkably elegant in their form, and entertaining in their matter.

The author went by Sea to Leith, and proceeded to Edinburgh. This and its vicinity are agreeably deſcribed, and repreſented in elegant engravings. Leaving Edinburgh, the traveller went on foot to Dalkeith, and along by the Banks of the Eſk to Gorton, Roſline, &c. &c. As Roſline, or Roſslyn, has given a title to the late excellent Lord Chancellor, we inſert the following account of it.

"From Hawthornden, we took a path acroſs the fields, by the Houſe of Gorton, and through the woody bank oppoſite to Roſline, of which lovely ſpot, as I viſited it more than once, I ſhall ſpeak at ſome length. The village, which is ſeven miles from Edinburgh, and about one mile to the left of the Peebles road, is much frequented in the ſummer by parties, who come to ſtroll among the rocks, and ruins, and to feaſt on the ſtrawberries, which are cultivated here in abundance. No part of Great Britain affords ſuch quantities of this fruit, as the villages near Edinburgh, eſpecially Roſline. They yield on an average 18l. per acre, and have been known to produce 50l. yet they are very cheap, the Scotch pint, which is equal to four Engliſh pints, being ſold at 8d. in 1799, a ſcarce year; and of theſe pints 100,000 are calculated to be ſold annually in Edinburgh. The inn affords tolerable accommodation to theſe parties, which are ſometimes very numerous: I dined, and paſſed a moſt agreeable afternoon here with Profeſſor Dugald Stewart, and ſeveral of his friends and pupils. The barony of Roſline is ſaid to have been granted, early in the twelfth century, by Malcolm Canmore, to William de Sancto Clere, a Norman, from whom it has deſcended to the preſent Sir James St. Clair Erſkine. The chapel, which adjoins to the garden of the inn, is a moſt beautiful ſpecimen of florid Gothic, enriched with buttreſſes and pinnacles, like the chapels of King's College, Eton, Auckland, &c. Among many erroneous accounts, which are given on the ſpot, they tell you, that it was built

built in 1306, by William St. Clair, Earl of Caithneſs, and Prince of the Orkneys, who married the daughter of King Robert Bruce; but it is evidently of a much later date. The pointed arch, the characteriſtic of that ſpecies of architecture, which is improperly but generally termed Gothic, may be of Arabic, Perſian, or even Indian origin; but it ſeems that this ſtyle did not unite lightneſs and beauty, in the higheſt degree, by its pinnacles, and other ornamental parts, until long after its introduction into Europe. In the beginning of the thirteenth century it was practiſed (at leaſt in England) in its greateſt ſimplicity; and I cannot refrain from paying a tribute of praiſe to the earlieſt complete ſpecimen which we poſſeſs, Saliſbury cathedral. From my childhood, I have been accuſtomed to admire the dignified lightneſs, and chaſtity of character, which that noble edifice poſſeſſes. The more ornamented ſtyle, which ſucceeded it, was ſtill beautiful; until the licentious deſire of variety, after introducing the flatted arch, the heavy fret-work, and all the other corruptions of the Gothic architecture, at length, in the ſixteenth century, entirely deſtroyed it, by an heterogeneous combination with the Grecian. Roſline chapel was not certainly completed until the beginning of the fifteenth century; it is ſaid to have been intended only as the choir of a large collegiate church, and at the weſt end appear traces of an intended extenſion. The minuter parts of the ornaments, both internal and external, are very highly wrought; the buttreſſes have double pinnacles, with niches for ſtatues, &c. and the whole is in fine preſervation, though not uſed for religious purpoſes. The interior is very ſimple, conſiſting only of a ſtraight aiſle, with ſide aiſles, formed by two rows of pillars. The pillars, five in each row, have rich capitals, ſome of them underwrought, all diſſimilar; and around one of the pillars (which, like all the reſt, is an aggregate one) a remarkable wreath is twiſted. At the eaſt end, the middle aiſle is divided by two arches; and in the ſouth corner is a flight of ſteps deſcending into the ſacriſty. The roof is ſemicircular, formed entirely of ſtone, which in the inſide is divided into ſquare compartments, with roſes. The only monuments remaining are thoſe of an Earl of Caithneſs, who died A. D. 1582, and of a Knight Templar, ſaid to be Sir William St. Clair. I did not find that the chapel had been dedicated to any ſaint; but at a ſmall diſtance are ſome traces of a church, called St. Matthew's, the ground about which is ſtill uſed for burial.

"Deſcending the hill, you find the ruins of the caſtle ſeated on a projecting rock, near a bend of the river, from whence its name was probably derived; *roſs*, in Gaelic, ſignifying a peninſula, or point of land, nearly ſurrounded by water, and *linne*, a pool or deep. The little which remains of this caſtle ſhows it to have been formerly a place of great ſtrength, moated, and acceſſible only by a drawbridge. At the bottom is an arched gateway, whence the building appears to great advantage, founded on the rock, and riſing immediately from the river. It is built of a reddiſh ſtone, ſimilar to that of the neighbouring banks, and is probably coeval with Craigmillar; both theſe caſtles having been burnt by King Henry the Eight's army in 1554, but ſoon afterwards rebuilt. If any part be prior to that period it is the round tower, which is much decayed, as is the whole building, except a ſet

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of apartments, occasionally inhabited in the summer months, for the sake of the country air and romantic scenery. A singular instance of a kind of chivalrous superstition was related to me by the Hon. Mrs. Mackay, who, with her amiable daughters, resided here a few seasons ago. As these ladies were sitting together one morning, they were surprised by the arrival of a party of soldiers, who requested permission to explore some of the subterraneous chambers, where they had learnt, from tradition, that a knight was kept confined by enchantment. It would have been a pity to balk the enterprising spirit of these young heroes, and they were accordingly suffered to descend with torches: it is scarcely necessary to add, that the adventure terminated as unsuccessfully as Don Quixote's visit to the cave of Montesinos. A little way up the river is a wooden bridge, after crossing which you obtain a striking view of the castle, the chapel, and the bend of the stream, broken by huge rocky fragments. Continuing to scramble through the woody banks on this side, you catch many partial glimpses of it highly interesting; but any one, who wishes to obtain a full feast of admiration, must not hesitate to wade through the channel of the stream itself. There he will find points, inaccessible by any other means, and indeed not to be attained at all without great caution, where the scene is at once beautifully wild, and awfully sublime. The shattered rocks afford but a narrow passage to the dashing stream below, while their projecting brows, darkened with wood, nearly meet together above, and the ruined turrets are faintly seen between the branches. Immediately below this wild broken scene another, of more simple but not less impressive grandeur, is formed by the lofty wooded crags, which flooring up perpendicularly seem to bar from all access the water, which suddenly becomes deep, gloomy, and tranquil. Among the many admirable subjects for the painter, which Rosline affords, I had never seen these attempted; I therefore, sat myself down, close to the water, but sheltered from the falling shower, by the roof of a yawning cavern, and made some faint memorandums of them, with my pencil. Rosline is celebrated in history by three successive victories, obtained in one day, the 24th of February, 1303, by Sir Simon Fraser, and Sir J. Cuming, with 10,000 men, over 30,000 English invaders. It is not surprising, that such scenes and such events should call forth the enthusiasm of the musician, and the poet. *Rosline Castle* is the subject of a well-known plaintive air: it is described in Mickle's *Poems*, and in an unpublished poem, to which I have more than once alluded, Mr. Campbell's *"Queen of the North."* Vol. i. p. 130.

Mr. Stoddart next describes the upper and lower parts of the Clyde, and introduces some lively observations on the cotton works, and some agreeable anecdotes of Wallace, the great Scotish hero. The reader will also be amused with the representation of Hamilton House, Bothwell Castle, Milton Mills, Dumbarton, &c. In the eighth division we are brought to Lochs Lomond and Long, and progressively to the Lochs Fyne, Awe, and Etive. In this part of his work the traveller discusses the subject of the poetry of Ossian. The last part of

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the firſt volume is employed in the account of the Iſlands Mull, Staffa, &c. &c.

The ſecond volume commences with a deſcription of the manners of the Weſtern Iſlanders, and is very entertaining. Mr. S. next viſited the Line of the Forts, and gives an amuſing narrative of his journey to Fort William, Tor Caſtle, Fort Auguſtus, Urquhart Caſtle, till he brings his readers to Inverneſs. Many pages are agreeably employed in the account of the Coaſt of Culloden, Nairn, Forres, Kinloſs, Elgin, &c. till we are conducted to Gordon Caſtle. From Fochabers Mr. S. purſued the courſe of the Spey, after having made a circular excurſion to Portſoy, Banff, Huntley Caſtle; and from this part we have many inducements to make two ſhort extracts. The Gordon family ſeem to have honoured the writer with conſiderable marks of attention, and he properly avails himſelf of the opportunity here afforded him, of ſhowing his gratitude.

"Continuing up the glen, we came to one of the level roads, cut by the Duke, in the manner of thoſe in Glen Röy, and leading on each ſide to his Grace's hunting lodge. This is a ſimple pile, not unappropriate to its ſituation, or uſe. It does not afford accommodation for a numerous retinue; but is barely calculated for a very ſmall party, to enjoy the ſports of the field, or to explore the wild mountain ſcenery, far from public roads, or a cultivated neighbourhood. The ſides of the ſteep narrow glen, almoſt meeting, incloſe this ſecluded dwelling between their woody ſcreens; but the ancient oaks are much deſtroyed by the red deer, which abound here. Numerous herds of theſe animals are diſcovered even from the lodge windows: I counted at one time between two and three hundred, from a neighbouring hill, which re-echoed with the roaring of the bucks, and the rattling of horns in their furious conteſts. The ſhooting huts, which are ſcattered here and there, are of the ſimpleſt conſtruction, and give additional wildneſs to the ſcene.

"Such a retirement, within a few hours ride of a more public reſidence, enables its poſſeſſor to combine, with great effect, the advantages of ſociety and ſolitude. Every morning the Duke received accounts from Gordon Caſtle; and I was not a little ſurpriſed to ſee them brought by a Highlander, who walked above twenty miles before breakfaſt. It was, indeed, a period particularly intereſting. The gallant Marquis of Huntly was ſuffering, in a foreign land, the conſequences of a dangerous wound received in the unfortunate affair of the 2d of October. I was a witneſs to the paternal feelings of the Duke, and to the general anxiety of the whole country; and, though a perſonal ſtranger to the Marquis, I could not but ſympathize with affections ſo ſtrong and ſo univerſal.

"A few facts will ſhow how well grounded was the eſteem, in which this brave young nobleman was held. Diſregarding the temptations to eaſe and inactivity which his high rank afforded, he had anxiouſly ſought an opportunity of ſerving his country, in a ſtation

no less dangerous than honourable. He commanded a regiment, to which his attachment was no less than theirs to him; and never was a commander more beloved. At the head of 600 brave men he went into a battle, where their valour attracted the admiration even of the enemy; he exposed himself to the hottest of the fire, and, though more than once repulsed, returned obstinately to the charge. The unfortunate issue is too well known. The Marquis himself was wounded, and the regiment lost in killed, wounded, and prisoners, fourteen of its officers, and nearly 300 of its men. In the midst of his torture, he was mindful of his friends at home. He dispatched several different letters, signed by himself, though he could with difficulty hold a pen. Of his own suffering he spoke but little, but of his regiment he said, with just and patriotic exultation, "They behaved as Highlanders should do." Their attachment to their commander was no less forcibly testified. A friend of mine, who was present, declared, that he never heard a cry so expressive of horror and revenge, as was set up by the whole regiment, when they saw the Marquis fall: and one of the soldiers, who brought him in wounded, hung over him in an agony of despair, exclaiming that he would rather have perished himself, with twenty of his comrades, than have beheld so mournful a fight.

"The return of the Marquis to his native country excited a sensation of joy, neither less general nor less strong. All ranks of people crowded to behold him at Gordon Castle; they celebrated his arrival with every expression of transport; and their fond attachment to his name and family was redoubled by his personal bravery and sufferings. Such scenes as these are the noblest testimony of an exalted character. Great talents, or brilliant events, may command admiration; but the gratification of the mind is then only complete, when love is added. This sentiment cannot be purchased, nor can it be mistaken. In the present instance, I write only from observation, but from an observation which cannot easily err. I read the character of the Marquis in the undisguised, and undistorted feelings of a whole country. It is scarcely necessary to add, that those great personages, who had the best means of estimating his services, were most sensible of their value. His Royal Highness the Prince of Wales testified his sentiments, by the appropriate present of a Highland mull, set in gold, decorated with valuable Scotch pebbles, and inscribed with a handsome compliment to the Marquis, in the Gaelic language.

"I shall easily be pardoned by a real lover of nature, for a digression which I could not well avoid, when speaking of the local scenery with which these recollections were associated. If any apology be due, it is to the Marquis of Huntly himself, for the very inadequate manner in which I have delineated the impressions of my mind, on so interesting a subject.

"From Glen Fiddich, I accompanied the Duke of Gordon, and Sir George Abercrombie, on various short excursions, among the hills. The scenery was wild and uncultivated, but it possessed little variety. From the top of the Dune, a hill in front of the lodge, the windings of the Fiddich present a good effect. A few miles to the west, is a hollow, called Alaster More's Pantry, it having served as a storehouse to

to a noted outlaw ſo named. This Gaelic appellation was given him on account of his ſize, and ſignifies, as a countryman explained it to my companion, "muckle Sandy," or, in Fluellin's phraſe, Alexander the big. In a farther part of our ramble, we paſſed the Glacks of Balloch, noted in the well-known ſong, "Roy's Wife of Aultivallich." Aultivallich, or the Ruffian's Brook, lies on the Deveron. Roy's wife, whoſe name was Eppy Stewart, is ſtill remembered in this part of the country; I met with an old man, who deſcribed her to me, and ſaid, he was in Roy's houſe, when a boy, during the rebellion of 1745. The word glack, a common Scotticiſm for a hilly paſs, anſwers to the Latin *furcæ*, being derived from the Gaelic *galloch*, a fork; hence the ſwallow is pictureſquely denominated *galloch an gaoigbt*, the fork of the wind; and hence too the earwig is vulgarly termed in Scotland, gollocher.

"Cultivation and human ſociety ſeem uſually to have begun near the mouths of great rivers, and proceeded gradually toward the ſprings, which feed them. Hence, we found an extent of dreary and deſolate country, in thoſe parts, where the ſtreams ſeemed doubtfully wandering different ways; thoſe with an eaſterly direction joining the Deveron, and thoſe with a weſterly one, the Spey. The cottages were few in number, and wretched, and the miſery of the inhabitants was augmented by the exceſſive poorneſs of the crop, a great part of which they were cutting down green, to ſerve as fodder, having no ſun to ripen it. In the year 1782, when a ſimilar evil befell the country, it was greatly alleviated by the exertions of the opulent proprietors. The liberal and judicious meaſures of relief, adopted at that time by the Duke of Gordon, are not yet forgotten. They mark thoſe feelings, which have ever attached him to his tenantry, and which are the ſureſt pledge of a return on their part. I obſerved with pleaſure the perſonal regard, which they expreſſed for him, and I was not ſurpriſed at it, when I beheld him enter a miſerable hut, among theſe moors, inquire with familiar kindneſs into the family affairs, and at parting put into the hand of the old *gude wife* ſome money, to relieve her neceſſities; this brought tears into her eyes—"Bleſſings on him!" ſaid ſhe, "he was aye gude till me and mine." P. 140.

"From Rothemurchus to Kinrara, a diſtance of about two miles, is a walk as ſimply beautiful, as any part of the Highlands can be, where the objects are on ſo grand a ſcale. The Spey flowing under a long wall of mountain crags and fir plantations, embraces in its ſweep a verdant plain which is cloſe ſhut in, on the oppoſite ſide, by the hill of Tor Alvie. Thus is formed a lovely retirement, where taſte itſelf would have wiſhed to plant its favourite abode. In this very ſpot, on a knoll commanding the ſmall plain, and itſelf ſheltered by the loftier hill, ſtands the cottage of her Grace, the Dutcheſs of Gordon. Around it are the birch woods, which creep gently up the ſides of the hill. The houſe was a mere Highland farm, no better than the others of this country. Her Grace has taken it, as it ſtood, its thatched roof, its out-houſes, its barn and byre, and with the addition only of a ſingle room, and with ſome alteration of arrangement in the others, has

converted it into a ſummer reſidence. Thoſe, whoſe notions of enjoyment are built only upon a city life, and who know the ſpirit and animation, which the Dutcheſs of Gordon infuſes into the circles of faſhion, will probably be aſtoniſhed at her being able to derive enjoyment from ſo different a ſource. They will not believe, that a mind habituated to all the poliſh and ſplendour of courts, can find gratification in the ſimple pleaſures of nature, or that "ball-rooms and hot theatres" can give place to the calm and cool air, the ſoft and tranquil ſhade of a Highland cottage. The combination of taſtes ſo different, and apparently oppoſite, is owing only to ſuperior mental activity; and the ultimate prevalence of natural ſimplicity, over all the elaborate refinements of art, proves an innate delicacy of diſcrimination. I eſteem myſelf fortunate, not only in having viſited this lovely ſpot; but in having remarked the effect, which its beauties produced on ſo poliſhed a mind. Had I needed any proof, that Nature is the primary ſtandard of true taſte, this would have afforded conviction. Faſhion and ſyſtem have, indeed, a ſecondary influence; and circumſtances often oblige us to ſacrifice to them more than is their due; but we feel a real ſatisfaction, whenever we are enabled to give ourſelves up to the guidance of pure, unvitiated feeling.

"A reſidence in Badenoch, one of the wildeſt of the Highland diſtricts, neceſſarily cuts off many of the accommodations of poliſhed life. The want of coals was ſupplied by a large peat-ſtack; and no baker being at hand, our bread was brought either from Inverneſs, thirty-five miles diſtant, or from Perth, which is eighty, by the daily carriages on that road. Add to this, that the houſe itſelf was by no means well built, and the conſtruction of the chimneys in particular was ſo faulty, as to fill the rooms frequently with ſmoke. The taſk of improvement was therefore one great occupation. Her Grace has planned the eſtabliſhment of a village, at a little diſtance, whoſe bakers, butchers, &c. may ſerve all the adjacent country.

"For the cottage itſelf, ſhould it become, as it well deſerves, a place of frequent reſidence, ſome architectural embelliſhment would be neceſſary. The Dutcheſs has, therefore, received ſeveral deſigns for this purpoſe; but her taſte is too correct to adopt any, whoſe ſimplicity does not accord with the ſurrounding ſcenery. To the weſtward of the knoll on which the cottage ſtands, is a ſmall plain rendered marſhy by a brook, which flows through it; the draining and ornamenting this ſpot, with a due regard to its natural capabilities, will form no unpleaſing exerciſe for a lover of the picturesque. With a ſimilar view, her Grace has planned a garden, in a hollow of the hill, which at the ſame time ſerves to ſhelter its productions, to ſcreen it from ſight, and to produce the effect of a pleaſing ſurpriſe on its diſcovery. The neighbouring declivities are clothed with woods, among which ſhe has opened ſeveral walks and drives. In directing their formation, and often in pruning the trees with her own hand, ſhe finds her morning employment no leſs healthful than entertaining. The nature of the ſoil is very favourable to theſe out-of-door occupations; for though heavy and continued rains are not unfrequent, the turf becomes dry, within half an hour after their ceſſation.

"From what I have ſaid, it will eaſily be imagined, that there was little room for tedium, or ennui; notwithſtanding the neighbourhood afforded very few viſitors, and her Grace had no other companions, but her grand-daughter, Miſs Lennox, and her friend Mrs. Roſe, of Inverneſs. In the evenings our time was paſſed with authors moſt intereſting in ſuch a ſituation—with Oſſian, the painter of Highland ſcenery—with Burns, the ſtill more animated painter of Scottiſh feelings: nor ſhould I forget Mr. Price's Eſſay on the Pictureſque, which ſerved as a text-book to all our diſcuſſions on local improvement. The moſt amiable light, in which the Dutcheſs appeared, was that of a benefactreſs to the ſurrounding country. She viſited individually the ſeparate cottages of the peaſants; at one time ſhe prevailed on a great number to have their children inoculated under her inſpection; and ſhe was ever ready to give her perſonal advice and aſſiſtance to thoſe who applied for it. The affability of her manners, ſtill more than the extent of her benevolence, rendered her name univerſally beloved. This is the true ſecret of ſecuring perſonal attachment, and may, perhaps, afford no uſeleſs example to thoſe, who, after much oſtentatious charity, complain of ingratitude in the poor, whom they have relieved." P. 154.

Croſſing the mountains we accompany the author along what is called the Middle Highland Road to Braemar Caſtle, Blair of Athol, Dunkeld, Falkland, Stirling, Fife, the vicinity of the Tweed, Strath Earne, Loch Tay, Dundonald, Dumfries, Annan, and the Solway Firth. A chapter is added, on what the writer denominates General Principles of Taſte. Opinions on the ſubject of taſte are as various as the powers of the human mind, and few of the moſt enlightened and accompliſhed among men, will agree upon a fixed ſtandard admitting of no variation, and from which there may be no appeal. The reader will find ſome agreeable and ſenſible remarks in this chapter; and will peruſe the whole, as we have done, with great ſatisfaction, as the good underſtanding, ſound judgment, and fidelity of the author, are every where apparent. The price, it is to be lamented, will place the work beyond the reach of ordinary readers, which we ſuppoſe is occaſioned by the Plates which are introduced. Theſe, however, with the exception of one or two, are not of extraordinary merit. A good Map is prefixed, on which the route purſued by the author is accurately delineated.

ART.

ART. IV. *Literary and Characteriſtical Lives of John Gregory, M. D. Henry Home, Lord Kames; David Hume, Eſq. and Adam Smith, LL. D. To which are added, a Diſſertation on Public Spirit; and Three Eſſays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh.* 8vo. 450 pp. 7s. Smellie, &c. Edinburgh; Robinſons, &c. London. 1800.

THE biography of men eminent for literature, though ſeldom diverſified by remarkable incidents, yet, by the importance we attach to every little circumſtance in their lives, and every peculiarity of their characters, creates an intereſt far ſuperior to what ſuch relations might be expected to produce. The example of Dr. Johnſon has ſhown that even a meagre ſtory may afford amuſement, if told with judgment and eloquence, eſpecially when accompanied by judicious and elegant criticiſms. The late Mr. Smellie, in the work before us, has certainly choſen for his ſubjects four perſons of conſiderable abilities and literary fame; and he appears well informed as to them and their writings. His Lives, however, contain ſcarcely any new or very intereſting anecdotes, and may leſs be conſidered as hiſtories of the men than as reviews, and indeed almoſt tranſcripts of their ſeveral works. This remark applies, at leaſt, to the Lives of Dr. Gregory and Adam Smith. In the former, after little more than five pages reſpecting the author himſelf, we have an account of his "Comparative View of the State and Faculties of Man, with thoſe of the Animal World" (a book which, as Mr. S. remarks, has little connection with its title) extending to the 90th page of the Life. The account of his medical works is brief; but the little treatiſe, called *a Father's Legacy to his Daughters* (a work which ſhows the character of Dr. G. in a very amiable light) occupies twenty octavo pages, a very large portion, if we miſtake not, of the whole treatiſe; and the Life of Dr. G. extends but three pages further. The Life of Adam Smith is equally copious in abſtracts or abridgments of his works, and not much more fertile in incidents or obſervations. Both of theſe Lives may, however, be read with advantage by thoſe who have not leiſure or opportunity to conſult the works themſelves. The Lives of Lord Kames and David Hume are much ſhorter, in the accounts of their reſpective works, but contain more particulars reſpecting the authors; and the various talents and literary purſuits of the former (concerning whom leſs ſeems to be known in this kingdom, than from his abilities might be expected)

expected) render the account of him peculiarly intereſting. We will extract the concluding part of it, as a favourable ſpecimen of Mr. Smellie's talents and biography.

"As a private and domeſtic gentleman, Lord Kames was admired by both ſexes. The vivacity of his wit and of his animal ſpirits, even when advanced in years, rendered his company not only agreeable, but greatly ſolicited by the literati, and courted by ladies of the higheſt rank and accompliſhments. Inſtead of being jealous of rivals, the characteriſtic of little minds, Lord Kames foſtered and encouraged every ſymptom of merit that he could diſcover in the ſcholar, or in the loweſt mechanic. Before he ſucceeded to the eſtate of Blair-Drummond, his fortune was ſmall. Notwithſtanding this circumſtance, he, in conjunction with Mrs. Drummond, his reſpectable and accompliſhed ſpouſe, did much more ſervice to the indigent than moſt families of greater opulence. If the preſent neceſſity was preſſing, they gave money. They did more. When they diſcovered that male or female petitioners were capable of performing any art or labour, both parties exerted themſelves in procuring that ſpecies of work which the poor people could perform. In caſes of this kind, which were very frequent, the lady took charge of the women, and his Lordſhip of the men. From what has been ſaid concerning the various and numerous productions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was inceſſantly employed; either teeming with new ideas, or purſuing active and laborious occupations. At the ſame time, with all this intellectual ardour, one great feature in the character of Lord Kames, beſides his literary talents, and his public ſpirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any ſpecies of ſcandal was exhibited in his company, he either remained ſilent, or endeavoured to give a turn to the converſation. As natural conſequences of this amiable diſpoſition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is ſtill more remarkable, he never wrote a ſentence, notwithſtanding his numerous publications, without a direct and a manifeſt intention to benefit his fellow creatures. In his temper he was naturally warm, though kindly and affectionate. In the friendſhips he formed, he was ardent, zealous, and ſincere. So far from being inclined to irreligion, as ſome ignorant bigots inſinuated, few men poſſeſſed a more devout habit of thought. A conſtant ſenſe of Deity, and a veneration for Providence dwelt upon his mind. From this ſource aroſe that propenſity, which appears in all his writings, of inveſtigating final cauſes, and tracing the wiſdom of the Supreme Author of Nature." P. 145.

The Diſſertation on Public Spirit, and the two Eſſays, were written when the author was only twenty years of age. In the former, the chief method of promoting public ſpirit propoſed by him, is to pay more attention to the treatment and education of children, who, he thinks, are taught ſelfiſhneſs almoſt from their birth. That many parents, by a fooliſh indulgence

dulgence of their fondneſs, encourage the ſelfiſh propenſities of their children, is probably as true at preſent, as it was when Mr. Smellie wrote. They cannot, indeed, be too often cautioned againſt that behaviour, which induces a child to believe that "he is a very important perſonage, and that his own welfare is the principal concern of the family." We alſo agree that parents, and all perſons employed about children, ſhould "beware of betraying any ſelfiſh motives or actions in their preſence;" but we cannot think that (which to affectionate parents muſt be impoſſible) to conceal the στοργη, or natural affection, from children can be neceſſary or expedient, in the degree which he propoſes. Children, we conceive, will moſt readily attend to the admonitions of parents, of whoſe affection they are convinced. Still leſs can we agree to the ſtrange maxim, that "to commend children, even when their behaviour is good, tends *univerſally* to contract their hearts, and deaden the ſocial affections." Extravagant encomiums in their preſence, on their talents and acquirements, are, however, we admit, highly injudicious and dangerous. The hiſtorical works commonly read in our ſchools, are objected to by Mr. S. as cheriſhing ambition and the love of power; and we agree that they ſhould be read with caution; but we cannot think that the kind of reading which he would ſubſtitute for them, namely, the lives of meritorious but obſcure and humble individuals, could be rendered intereſting to young minds; and, if not intereſting, they would not be uſeful. To the other propoſitions of Mr. S. we do not ſee any objection; but they are trite, and need not be detailed here.

The Eſſays are on the queſtions, "Whether all Animate and Inanimate Bodies are made for the immediate Uſe or Convenience of Mankind, or is that only a ſecondary End of their Exiſtence?"—and, "Whether Oratory has, upon the Whole, been of Uſe to Mankind?"—and "On Poverty." They contain nothing very remarkable; but, as well as the Diſſertation, are creditable to the writer's talents, conſidering the age at which they were written.

ART. V. *Rennel on the Geography of Herodotus.*

(Concluded from p. 145 of our laſt Number.)

NOTWITHSTANDING Africa has, within this laſt century, been explored in various parts by a great number of curious and daring adventurers, yet there ſtill remains ſo much

to

to be known, that all geographical deſcriptions of this portion of the globe are unſatisfactory and imperfect. This truth, however, reſults from ſuch inveſtigations of Africa, as have taken place in more modern times, that Herodotus ſeems more and more entitled to the character of fidelity and accuracy. His knowledge indeed of Lybia, as Major Rennel obſerves, was more limited in detail; but he was well aware, that it was conſiderably more extenſive in ſpace than either Europe or Aſia. The parts of Africa beſt known to Herodotus were thoſe along the middle and eaſtern bafons of the Mediterranean Sea, including Egypt and Lybia, Fezzan, and other Oaſes in the Lybian Deſert. Beyond theſe, his deſcriptions are leſs circumſtantial.

The ſubſtance of the Sixteenth Section of this important volume is employed in treating of Africa at large, and more particularly of the promontory of Soloeis, which this writer proves to be Cape Cantin, but about which M. Bougainville was certainly miſtaken. It alſo treats at length of the river Nile. The Niger was erroneouſly taken by Herodotus for the remoter part of the Nile, and its ſources are by the Greek hiſtorian placed in too remote a ſituation. Theſe, Mr. Rennel thinks, are ſtill unknown; and proofs are exhibited, from Maillet and from Bruce himſelf, that they are not in Abyſſinia, but more to the ſouth-weſt. As this ſubject has ever excited ſo much curioſity, it is but candid to hear what the author ſays.

"As to the place of the remote ſources of the Nile, it ſeems to have been deſtined to remain long a ſecret. That it has remained unknown ſo long, is probably occaſioned by its being ſituated within the deep receſſes of a tract (either *deſert*, or *mountainous*, or *both*) which no *ſtrangers* have had occaſion to viſit; nor ever will, until it may become *their ſpecial buſineſs* ſo to do. Whenſoever the traverſing of this tract, ſhall turn to as much advantage as the croſſing of *other* deſerts, or mountains, then will the true ſource of the Nile be found; and not before. For it may be conceived, that it is ſituated in a country that lies far out of the track of any caravan that viſits the marts frequented by Europeans.

"That ſource in Abyſſinia, called by Mr. Bruce and by ſome others before him, the head of the Nile, appears to be, in reality, nothing more than the *eaſtern*, and *leaſt remote*; as well as the *leaſt* in point of bulk; of the two principal branches of the Nile, which unite below Sennar. Concerning this fact, we ſhall adduce ſome evidence, which although preſumptive only, cannot be diſproved by any poſitive evidence; ſince no ſuch exiſts: and it is no inconſiderable point in it, that Mr. Bruce himſelf, although undeſignedly, has furniſhed a principal part. We begin with M. *Maillet*.

"This gentleman collected his information from travellers; and there is no reaſon to ſuſpect a deſign to miſlead, having himſelf no *ſyſtem* to ſupport. Nor does he pretend to have any correct ideas reſpecting

specting the geography of the upper part of the Nile, but relates merely what he had heard, without comparing the evidence. Nay, he even supposed the Nile to rise in Abyssinia; for by the lake *Gambea*, he doubtless intended *Dambea*, the *Tzana* of Bruce and others; but then he appears to confound it with the lake of the western branch. The chief point in his description, is, that at two or three journies below Sennar (it should rather be seven or eight) the Nile, or Abyssinian branch, receives a great river, named *Bahr Abiad* (or the White river) which he says is *at least as considerable as the Nile*. He says moreover, that it runs nearly parallel to the Nile, at the distance of 12, 15, and 20 journies from it. He does not, however, pretend to fix the source of the White river; he only remarks that it is easy to perceive that "the source of the Nile is not *unique*;" and that its origin is not beyond the equator." (Desc. Egypt, pages 40 and 41.)

"Mr. Bruce's words are the following. "The river *Abiad*, which is *larger* than the *Nile*, joins it here, &c.—Still the Nile preserves the name of the *Blue* river.—The *Abiad* is a deep river: it runs dead, and with little inclination, and *preserves its stream always undiminished*, because rising in *latitudes* where there are *continual rains*, it therefore suffers not the decrease the Nile does, by the six months dry weather;" (vol. iv. 516.) Thus Mr. Bruce goes beyond M. Maillet, by allowing the White river to be of *greater bulk* than the Nile: but what is more, he admits that it always continues in the same state; whilst the Nile suffers a diminution half the year. He says moreover, that its bed has little descent, whence it may be concluded that it runs through its own illuvions in that part; which particular implies a considerable length of course. But Mr. Bruce accounts for its bulk, and equal state, from the *continual rains* that fall in the countries contiguous to *its* source; which is saying in other words, that it springs from a different region from that which gives rise to the Abyssinian branch; whence by his account, the source of the *White* river should be very remote from that of the *Blue* river, in Abyssinia. But what says his Map? There, the limits of the *periodical* rainy seasons lie between 16 degrees of latitude; and those of the *perpetual* rains, between 4 degrees; on each side of the equator. There also, the source of the White river is placed in 8° north, and that of the Blue river in 11° only, with a difference of meridians of no more 2½°: and one of the springs of the latter is even near the 8th degree. Do *these differences* then constitute *different regions?* We may add, that the White river is drawn on his Map, much *smaller* than the eastern branch; which differs, as we have seen, totally from the description!

"The fact we should conceive clearly to be, that the White river has a much more distant source than the other. Some light is thrown on this particular, by Maillet's saying that the White river runs nearly *parallel* to, and at the distance of 12, 15, and 20 journies from the Nile; which can only be true of two rivers that spring at a great distance from each other. We are of opinion, therefore, that Mr. Bruce, who saw the White river, has admitted its superior bulk, and state of fulness, at all seasons; properties which the other branch does not possess: (as to its being in the same state, all the year, that we cannot suppose of any tropical river;) and hence, as he appears not to have made

made out his syſtem of a conſtant rainy ſeaſon, to ſupply the river in queſtion, the reader will probably be inclined with us, to ſuppoſe, that a ſtream, at all times confeſſedly larger than another, has, in all probability, a more remote ſource.

"We come next to Mr. Ledyard. This obſervant traveller furniſhes notices, which induce a ſtrong belief that the remote ſource of the Nile is ſituated very far to the ſouth-weſt of Abyſſinia.

"During Mr. Ledyard's reſidence at Cairo, in 1788, he repeatedly viſited the market-place, where the ſlaves from the interior part of Africa, were expoſed to ſale. He ſaw a conſiderable body of them, which came from *Darfoor* (as he writes it) a country, ſays he, well known on account of the *ſlave* trade, as well as that in *gum* and *elephants' teeth*; and, it appears (page 54) that there is a caravan, ſpecifically from Darfoor; that is, diſtinct from the Sennar caravan. By his manner of ſpeaking, theſe people were, in appearance *uncouth*, even amongſt *Africans*: but he adds, that "they appeared a harmleſs wild people." He repreſents Darfoor as a very diſtant country, even in reſpect of Sennar; for he ſays that the ſlaves came from the interior parts of Africa. And he was told by one of them that he came from the weſt of Sennar 55 days' journey; or four or five hundred miles: and a Negro chief, *implied* to be of the party, ſaid that, "*the* NILE *had its ſource in his country.*" Mr. Ledyard's deſcription of theſe people is particular. They had the *true Guinea face*; and their curly hair was *plaited* in *taſſels*; and *plaiſtered* with *clay and paint*.

"Although we cannot fix the preciſe poſition of the great body of this country, yet we are in ſome degree enabled to approximate it, by means of ſome notices in Mr. Bruce's Map; and which will turn out equally in favour of our argument.

"Mr. Bruce places *Kordofan*, a frontier province of *Dar-Four*, ſaid to be conquered by the king of Sennar, to the weſt of, and adjacent to, the country of Sennar; whoſe capital lies in $13\frac{1}{2}$ degrees north latitude. Hence it muſt be ſuppoſed that the country of Darfoor extends from thence to the weſtward: and as Mr. Browne has obligingly informed the author that the capital of Darfoor, viſited by him, lies about the parallel of 15°, it may be concluded that the country itſelf extends ſome degrees in every direction around it; and conſequently to the ſouth, amongſt the reſt.

"Other notices reſpecting the direction of the caravan routes to Darfoor and Soudan, occur in the Map of Mr. Bruce's travels; and which aſſiſt in giving ſome idea of the poſition of Darfoor. He ſtates, that the caravan from Darfoor to Mecca, paſſes the Nile at Dongola (in lat. $19\frac{1}{2}$°) and thence to a port on the Red ſea, where it croſſes to Judda. This route appears to be a branch of the one from Soudan to Cairo, deſcribed alſo on the ſame Map; by which we muſt conclude, that it is the track of the caravan of Darfoor, ſpoken of by Ledyard. This track paſſes in a N. N. E. direction from the parallel of 15°, and about the meridian of Seewah; and falls into the road from Sennar to Cairo, at a point, ſhort of the Greater *Oaſis*, or *El Wah*.

"From theſe notices, collectively, it may be inferred, that the country of Darfoor lies between the meridians of Cairo and Seewah, generally; but its extent ſouthward, we can have no idea of: nor is it a clear

a clear point, that the Negro chief ſeen by Ledyard, was of Darfoor, although the ſlave was. Mr. Browne ſays, that Darfoor is *not* a *country of rivers*, ſo that the *White* river muſt paſs to the ſouth of it, of courſe; and may be ſuppoſed to ſpring from the great chain of mountains; the continuation of thoſe, which, according to Mr. Bruce, ſeparate the heads of the northern and ſouthern waters, in the parallel of 8° north, in *Abyſſinia*; and which extend weſtward to *Manding*.

"Combining the diſtance reported by M. Maillet, between the eaſtern and weſtern branches; that is, 20 journies; with the above reported diſtance, of four or five hundred miles from Sennar; the remote ſource of the Nile ſhould be looked for, very far to the S. W. of the latter place: but it is evident, that nothing critical can be determined in the preſent ſtate of our knowledge, ſave that the diſtant ſource of this celebrated river is certainly not in Abyſſinia, but in ſome country to the weſtward of it. To us it appears probable that it may be as far to the ſouth as the parallel of 6°; which is nearly that aſſigned it by M. D'Anville; but leſs remote than Herodotus, Ptolemy, or the Arabian geographers, ſuppoſed.

"Since then it appears that the Nile is formed of *two diſtinct* branches, or heads, of which, the White river is by far the moſt *remote*, as well as the *largeſt ſtream*; the Abyſſinian branch, or *Blue* river, cannot be the *true* head of the Nile, according either to reaſon, or to common acceptation; as by the *head*, or *ſource* of a river, nothing elſe can be underſtood but the moſt diſtant ſpring, where there is a palpable difference in the length of the branches. A river may have many branches, and each of thoſe will have its proper head: but the river itſelf, which is formed of thoſe collective waters, muſt neceſſarily have for *its* head, that ſpring which is the moſt diſtant of all. The *Kennet* and *Lea*, for inſtance, are branches of the Thames; but the heads of thoſe ſtreams, near Marlborough and Dunſtable, are neither of them the head of the *Thames*. Where the branches are of nearly equal length, it may bear a diſpute *which* of them forms the proper head of the river; but this appears to be out of all queſtion here; as PTOLEMY, EDRISI, and ABULFEDA, will be found to agree with the authorities we have adduced, in the main point of placing the head of the Nile, in a remote parallel, ſouthward, and very far to the S. W. of Abyſſinia, although the three firſt have doubtleſs exaggerated, very greatly, the quantity of the diſtance." P. 436.

This Section alſo gives the reports of Ptolemy, Edriſi, and Abulfeda, on the ſubject, and concludes with deſcribing the extent of the African continent to the ſouth, according to the ideas of Herodotus, who knew that it was ſurrounded by the ocean. Mr. Rennel concludes, that the geographical knowledge of Africa poſſeſſed by Herodotus correſponded very nearly with that of Ptolemy, although they draw different inferences concerning the ſouthward termination of the continent.

The Seventeenth Section is occupied with the deſcription of the Iſthmus of Suez, and the ancient canals, which united the Erythræan

Erythræan and Mediterranean Seas. The ancients were mistaken in their ideas of the breadth of this Iſthmus, and the ſource of their error is explained. The relative ſituation of Peluſium, Heroopolis, and the head of the Arabian Gulf, are arranged; ſo alſo is Bubaſtis. The hiſtory of the different canals, according to Herodotus, Strabo, Diodorus, and Pliny, is next given. This is a very curious portion of the Section, and diſcovers great penetration and ſagacity. Major Rennel is of opinion, that Herodotus is right in his aſſertion, that Necho began, and Darius completed, the communication between the ſeas. The firſt canal from the Peluſiac branch to the Red Sea, is inveſtigated with peculiar diligence; and it is proved, that the canal of Trajan, and of the Caliphs, is merely a branch added to the ancient one. The deſcent of the different canals is compared, and it is ſhown that none of them produced any laſting advantages, and none of them remained open for the period of two centuries; and that of Trajan's was of very ſhort duration. This Section concludes with a very handſome compliment to Mr. Bruce's Travels in Africa.

The Eighteenth Section contains general obſervations on the floods and alluvions of rivers, more particularly applied to the Nile and its Delta; the changes which have taken place in the form and dimenſions of the Delta are pointed out; and a moſt curious and learned enquiry concerning the ſituation of ancient Memphis occupies a large portion of this chapter.

The Nineteenth Chapter treats of the number, order, and poſitions of the ancient and modern branches of the Nile. There were ſeven navigable mouths. The Canopic was the moſt weſtern; and occaſion is taken to mention the glorious battle of the Nile, which here took place.

"The CANOPIC branch. This was alſo named *Heracleat*, from the town of *Heracleum*, ſituated near the entrance: for the city of Canopus lay beyond it to the *weſt*; and in the time of Scylax, the ſite of it was a deſert and rocky iſland. For he ſays (p. 43) that at the Canopic mouth of the Nile, there is a *deſert* iſland, which they name Canopus; and that the ſepulchre of the pilot of Menelaus, by name Canopus, who came from Troy, is ſhewn there. By this account the city of Canopus was not built till after the time of Scylax, who is ſuppoſed to have been cotemporary with Darius Hyſtaſpes. Scylax, who wrote a Periplus for the guidance of navigators, is likely to have been critical in ſuch a matter: and therefore, the exiſtence of an iſland, and that iſland a deſert one, ſeems to be proved. Since that time, it has been joined to the main by alluvions, which appear to be hardly yet conſolidated into firm land. The Iſland of *Pharos* is alſo ſpoken of by Scylax; ſince which it has alſo been joined to the main land, by *ſea* alluvions, aided in their operation by a cauſeway, built by Alexander; and on which alluvions, the *modern* city of Alexandria ſtands.

"When

"When Paris was driven by contrary winds, to Egypt, he came to the Canopian mouth of the Nile, and to *Tarichea*; in that ſituation was a temple of Hercules, which remained to the days of Herodotus. This temple, it may be ſuppoſed, afterwards gave name to the town of Heracleum, mentioned by Strabo; and which might be the ſame with the Tarichea of Herodotus, four centuries before. To this temple, the ſervants of Paris repaired, and gave the information that led to the ſeizure of Paris and his effects, and the detaining of Helen. After this, Menelaus himſelf viſited Egypt, and received back his wife, and his effects from the king.

"Thus the claſſic importance of Canopus, is very great, conſidered either as a place viſited by the heroes of the Trojan war; as the reputed burial place of the pilot of Menelaus; or in reſpect of the rank which it held amongſt the cities of Egypt: but as ſome ancient places have been ſo fortunate as to renew their claſſic importance, in modern times, as if to inſure the certainty of a longer term of celebrity; ſo this place, under the modern name of ABUKEIR, has received a new, and perhaps a more laſting, impreſſion, of "the ſtamp of fate," by its overlooking, like SALAMIS, the ſcene of a naval battle, which, like that of Salamis, may lead to a deciſion of the fate of Europe. This moſt brilliant victory, achieved ſolely by Britons, Europe felt as her own; and Frenchmen *alone*, mourned the defeat. To this ſpot, the genius of Britain conducted his favourite NELSON, who at one blow deſtroyed the fleet of the enemy, and cut off, for ever, the veteran army of France, from her ſhores.

"But what ſecluded ſhore of the ocean, has not in its turn, reverberated the BRITISH THUNDER? During the preſent ſtruggle what walls have reſiſted, ſave the WOODEN WALLS of Britain? Nor ſhall hiſtory, although ſhe delights more to record a brilliant victory, than the councils that produced it, ſink to poſterity the name and character of the NAVAL MINISTER, who ſo ſucceſsfully directed the great engine of Britiſh power! Devoted to her ſervice, his country ſhall claim him for her own, to the lateſt times; whilſt France ſhall recognize in the deſcendant of Marlborough, the hereditary foe to her ſchemes of ambition and aggrandizement." P. 523.

The ſituation of the ancient cities of Metelis, Naucratis, and Hermopolis, are pointed out. The different mouths, namely, the Bolbetine, Sebennitic, Phatmetic, Mendeſian, Tanitic, and laſtly, the Peluſiac, are ſeverally diſcuſſed. The temple and city of Onias is deſcribed; and a curious account is given of the ancient Jewiſh eſtabliſhment in Egypt.

The two Sections which follow (Twenty and Twenty-one) treat of the Oaſes of Egypt and Lybia, and of the Oaſes and Temple of Jupiter Ammon.

Mr. Rennel gives it as his decided opinion that Seewa, viſited and deſcribed by Mr. Browne, to whoſe authority he every where pays the greateſt deference, was the Oaſis of Ammon, and that the remains found there were the fragments of the Temple. He collects the ſcattered notices, concerning this Oaſis and Temple,

Temple, which occur in Herodotus and Diodorus, Arrian and Quintus Curtius, and compares them with those furnished by Mr. Browne. The general resemblance is certainly very striking.

The reader is next entertained with a description of the different Temples of Jupiter Ammon, which he thus concludes.

"From what has appeared, a doubt can scarcely be entertained that the fabric at Seewa, is of Egyptian origin, and of very high antiquity. Nor can it well be doubted, that it had a relation to the worship of Jupiter Ammon, even by those who may doubt its being that famous temple itself. If it be objected that more remains ought to be visible, it can only be answered, that Mr. Browne saw, in the soil around it, indications of the existence of former buildings: and that he also saw some *brown stones* that were wrought into the walls of the modern houses. Moreover, it may well be said, that the transient view alone, that he was allowed to take of the place, generally, will not warrant a decision of the question, whether there be, or be not, in the island, the materials of the edifices described by the ancients.

"There is no reason to suppose that the rest of the temple is buried in the sand, because the description of the site allows no ground of supposition that the level has been raised; the doors appearing to remain of a proper, and of a proportionate height. A mass of sand sufficient to cover the fallen ruins, must have buried a considerable proportion of the sanctuary; admitting it to have been a constituent part of a large temple. No such state of things appears: the room is still 18 feet in height, which is about the proportion it ought to bear to the sanctuary at Thebes, but below that of Armant. But could it for a moment be supposed, that the ruins of a temple were covered with sand, in the middle of the Oasis, what must have been the state of the Oasis itself? Had it been the nature of the place for the sand to collect, as it has done against the sides of the Pyramids, and about the Sphynx, it is probable that no *Oasis* would ever have been formed, in that place; because the vegetation must have been constantly choked up, and covered with sand, as often as it appeared.

"It is unquestionable that the worship of Jupiter in Ethiopia, had an establishment of *sacella* or chapels attached to the principal temple in *Meroe*. And was there any circumstance on which to found a belief of the existence of any other Oasis in the quarter of Seewa, it might perhaps be suspected that the edifice there, was a *sacellum* to the larger temple of Ammon. But we trust that the concurrence of so many particulars in the ancient descriptions, with what appears at present, at Seewa, will effectually do away any such supposition. Such is the striking agreement of the geographical positions; together with the attendant circumstance of there being no other place, that answers, in any shape, to the description. To this may be added, the accordance, in point of *form* and *dimensions*, of the Oasis itself: the similarity of productions; and to crown all, the fountain which varied in its temperature, at different times.

"The discovery of the temple itself, and the circumstances belonging to the Oasis, which contain it; together with the operation of fixing

ing its geographical position, to a degree of exactneſs ſufficiently critical to admit of a compariſon with the ancient deſcriptions; could not, perhaps, have been accompliſhed, otherwiſe than by the zeal, perſeverance, and ſkill, of an European. Mr. Browne is therefore entitled to great praiſe, for his ſpirit of enterprize, which bade defiance to the hardſhips and dangers conſequent on an undertaking, ſimilar to that which has been ſo much celebrated in the hiſtory of the Macedonian conqueror: and which was unqueſtionably performed with much more *perſonal riſk* on the part of our countryman, than on that of Alexander.

"It is poſſible that the remains ſo often alluded to, may appear to ordinary readers, to be much too inſignificant to intereſt the mind, as a remain of antiquity; and therefore may not anſwer the expectations formed of the magnitude, and grandeur of ſtyle, of the temple of Jupiter Ammon. To ſuch, it can only be ſaid, that it bears the ſtamp of Egyptian origin; and is only pretended, at the utmoſt, to be a ſanctuary of a greater temple, whoſe materials may probably be found in the form of ordinary habitations, or otherwiſe, in the Oaſis. The dilapidations may have been going on, for theſe 1800 years paſt: the columns may have been converted into millſtones, as is the practice in Egypt: or ſplit into convenient ſizes for walling. The part remaining, is evidently that, which is the leaſt adapted to ordinary occaſions; and which could not, at any rate, be removed with ſafety; ſince the impending blocks of the roof muſt deter every one from venturing to diſplace the ſtones that ſupport them.

"But even conſidered as a *ruin*, and independent of its hiſtorical importance, the circumſtance alone of its having blocks of ſtone, which approach towards the dimenſions of the uprights of Stonehenge, raiſed in the air to form its roof, is fully ſufficient to give it an air of importance and ſingularity.

"Theſe ſentiments are entirely the effect of conviction, on the part of the author, on occaſion of the diſcloſure of Mr. Browne's route to Seewa, in his Travels, juſt publiſhed. He had previouſly adopted a contrary opinion; but it aroſe from a miſconception of the poſition of Seewa, which was reported to be at a leſs diſtance inland, by three journies. He always ſuppoſed *Santariah* to be the Oaſis of Ammon, and as ſuch it appears in the Map of North Africa, 1798. It now appears, that Seewa is the ſame with Santariah; and, of courſe, his opinion is not changed in reſpect of the poſition of Jupiter Ammon." P. 601.

In the Twenty-ſecond Section, we find an account of the tribes which inhabited the coaſt and country of Lybia between Egypt and Carthage. Theſe are generally repreſented by Herodotus as NOMADES, and are ſeverally diſtinguiſhed by the names of *Adyrmachidæ*, *Gilligammæ*, *Naſamones*, *Garamantes*, *Gindanes*, &c. &c. What is here ſaid concerning the Lotophagi is too curious to be omitted, at leaſt in part.

"Scylax, as we have ſeen, extends the name of Lotophagi to the tribes generally, between the two Syrtes, p. 47, 48; leaving to the Macæ

Macæ nothing more than the weſtern ſhore of the *greater* of theſe gulfs. Ptolemy limits them to the neighbourhood of the river Cinyps alone, whilſt Herodotus appears to confine them to the weſt of that river; or perhaps of the diſtrict which is denominated from it. Again, Strabo, p. 834, places them in the iſland of Meninx, *alone;* although he calls the adjoining Syrtis, that of the Lotophagi, implying that they poſſeſſed at leaſt a part of its ſhores; as was really the caſe: and Pliny, lib. vi. 7, aſſigns them, in addition to the iſland, the *environs* of the Syrtis, alſo. In effect then, it appears, that although the Lotophagi of the Greeks, extended generally along the coaſt between the two Syrtes, yet that the different tribes of them might uſe it, only in different degrees; and it is certain that Herodotus confines the proper Lotophagi to the promontory or projection of the coaſt, oppoſite to the Gindanes (the ſuppoſed people of Gadamis); in which may be included the aforeſaid iſland of Meninx, or Jerba, which is ſeparated from the coaſt by a narrow and ſhallow channel, and may poſſibly have been regarded by Herodotus as a continuation of the main land. If we take the whole extent of the tract thus aſſigned to the Lotophagi and Machlyes, it may comprehend 200 miles of coaſt.

"But the allotment of this confined ſpace, alone, to the eaters of lotus, was owing to the want of a more extended knowledge of the countries that bordered on the Deſert: for it will be found, that the tribes who inhabit them, and whoſe habits are in any degree known to us, eat univerſally of this fruit, in a greater or leſs degree, according to circumſtances: and moſt of them, apparently, as much as they can obtain of it. The tree or ſhrub that bears the lotus fruit, is diſſeminated over the edge of the great Deſert, from the coaſt of Cyrene, round by Tripoly and Africa *proper*, to the borders of the Atlantic, the Senegal, and the Niger.

"It is well known, that a great difference of opinion has prevailed amongſt the moderns, concerning what the ancients intended by the LOTOS: for the hiſtory of it, as it has come down to us, is evidently mixed with *fable*, from having previouſly paſſed through the hands of the poets; Homer being the firſt who mentions it (in the Odyſſey, lib. ix. 94) but he no more expected us to believe that the lotus poſſeſſed the quality of inducing *forgetfulneſs*, than that a race of Cyclops exiſted, or that men would be transformed into ſwine. But of the *exiſtence* of a fruit, which, although growing ſpontaneouſly, furniſhed the popular food of tribes or nations, there is no kind of doubt; as it is mentioned by various authors of credit; and amongſt the reſt by Polybius, who appears to have ſeen it, in the proper country of the *Lotophagi*.

"There appear, however, to have been two diſtinct ſpecies of lotus deſigned by the term; becauſe Herodotus and Pliny, in particular, deſcribe a marked difference between them: the one being an aquatic plant, whoſe root and ſeeds were eaten, in Egypt; the other, the fruit of a ſhrub or ſmall tree, on the ſandy coaſt of Lybia. The Egyptians, it ſeems, did not obtain a nickname from the Greeks, for eating *their* lotus, as certain people of Lydia did; the reaſon of which ſeems clearly to be, that it conſtituted a *part* only of the food of the one, but the entire food of the other. And here it may be remarked, by the

bye,

bye, that the Greeks appear to have applied the name LOTUS to ſuch vegetable productions as either grew ſpontaneouſly, or were raiſed with evry little art or labour; and which conſtituted the food of men. We ſhall firſt ſpeak of the lotus of Lybia: the one generally intended by the ancients.

"Herodotus certainly had *not* ſeen it. In Melpom. 177, he calls it "the *fruit* of the lotus, which is of the ſize of the maſtick, and ſweet like the date; and of which a kind of *wine* is made." This circumſtance of the wine is mentioned by *all* thoſe who have ſpoken of the lotus of Lybia, and marks the diſtinction between that and the aquatic lotus. Herodotus, moreover, ſpeaks of "a ſpecies of *thorn*, which reſembles the lotus of Cyrene; and which diſtils a gum." Euterpe, 96. This, therefore, ſhould be the *Rhamnus lotus*.

"Pliny, lib. xiii. c. 17, deſcribes two different kinds of lotus; the one found at the Syrtis, and amongſt the Naſamones, &c. the other in Egypt. The former he deſcribes from Cornelius Nepos, to be the fruit of a tree: in ſize ordinarily as big as a bean, and of a yellow colour; ſweet and pleaſant to the taſte. The fruit was bruiſed, and made into a kind of paſte or dough, and then ſtored up for food. Moreover, a kind of wine was made from it, reſembling mead; but which would not keep many days. Pliny adds, that "armies in marching through that part of Africa, have ſubſiſted on the lotus." Perhaps this may refer to the army of Balbus, which, Pliny informs us, lib. v. c. 5, had penetrated to Gadamis and Fezzan.

"Polybius, who had himſelf ſeen the lotus on the coaſt of Lybia, ſays that it is the fruit of a ſhrub, which is rough and armed with prickles, and in foliage reſembles the *rhamnus*. That when ripe it is of the ſize of a round olive; has a purple tinge, and contains a hard ſtone: that it is bruiſed or pounded, and laid by for uſe; and that its flavour approaches to that of *figs or dates*. And, finally, that a kind of wine is made from it, by expreſſion, and diluted with water; that it affords a good beverage, but will not keep more than ten days. (Polyb. apud Athenæum, lib. xiv. c. 12.)

"The lotus has been deſcribed by two modern travellers, Dr. Shaw and M. Desfountaines, on the ſide of the Mediterranean; and by a third, Mr. Park, towards the Niger and Senegal rivers. Dr. Shaw, it is well known, viſited the country about the Leſſer Syrtis, on the borders of the proper country of the Lotophagi; and M. Desfountaines, who reſided in the ſame neighbourhood, did the ſame, at a much later period. The deſcriptions given by theſe gentlemen agree perfectly amongſt themſelves, and alſo with thoſe of the ancients; as may be ſeen in Dr. Shaw, p. 226; in the *Mem. Acad. Royale*, 1788, p. 443, *et ſeq.* and in Mr. Park's highly intereſting Book of Travels, p. 99, 100. It ſeems to be agreed, that it is the fruit of the *rhamnus lotus* of Linnæus." P. 625.

The Twenty-third Section treats of the Two Syrtes, the Lake Tritonis, the Temple and Ægis of Minerva, with the antiquities of dyed ſkins in Africa. The Lake Tritonis was not known to Herodotus by the name of Syrtes. Some curious

rious obſervations are here made on the Ægis of **Minerva**, which thus conclude:

"It appears from the Scriptures, that *rams'-ſkins dyed red*, formed a covering for the *tabernacle* in the wilderneſs, in the days of *Moſes*; near 1500 years before Chriſt; and we may be pretty confident that theſe were *brought out of Egypt*, by the Iſraelites; for it happened early in the very firſt year of their wanderings; and it is not very probable that the ſkins could be collected in the wilderneſs. We are told that the Iſraelites borrowed of the Egyptians, not only *gold*, *ſilver*, and *raiment*, but alſo "*ſuch things as they required:* ſo that they *ſpoiled* the Egyptians." Now amongſt the offerings, we find *blue*, and *purple*, and *ſcarlet*, and fine *linen*, and *goats' hair*, (beſides the *red ſkins* before-mentioned) all of which they muſt ſurely have taken from the Egyptians; and by the uſe to which theſe ſkins were applied, in the wilderneſs, we muſt ſuppoſe them to have been conſidered as an elegant luxury in Egypt; from whence, doubtleſs they were brought.

"Whether they were manufactured in Egypt, or otherwiſe, cannot be known; but the contrary is the more probable, not only becauſe the animal which produces the ſkin ſeems to be a native of the Lybian provinces, but becauſe the manufacture is at this day in the greateſt repute there. And as the *Fezzaners* at preſent fetch them from the centre of Africa, ſo might the Egyptians of old: and Mr. Maillet informs us (p. 199) that *moroquins*, meaning the dyed ſkins of Weſtern Africa, are amongſt the articles imported into Egypt, in modern times.

"Dr. Shaw mentions both ſheep and goats, in the countries of Barbary, p. 241: although he is ſilent reſpecting any manufacture of their ſkins. He ſpeaks moreover of a particular breed of ſheep, in the neighbourhood of *Gadamis*, *Wurglah*, and other places of the Sahara, which are nearly as tall as our fallow deer, and with fleeces as coarſe and hairy as thoſe of goats. He ſpeaks, however, from information only. Pliny, lib. viii. c. 50, ſays that the goats about the *Syrtes* are ſhorn like ſheep. Goats' hair is mentioned as one of the *offerings* in the wilderneſs: this too was probably brought from Africa; and here we are even told where it was produced.

"Abulfeda informs us of a celebrated manufacture of dyed ſkins in *Gadamis*; probably of the very kind deſcribed above, by Dr. Shaw: for ſpeaking of Gadamis (concerning which, ſee above, p. 623) in his account of Africa, Tab. III. he ſays, that "the people of Gadamis are celebrated for preparing of ſkins." But he gives no particulars: a defect we have often occaſion to remark. It is proper to remind the reader, that Gadamis is ſituated in the ſame quarter with the lake of Tritonis, or Lowdeah; where the dyed ſkins were in uſe at the temple of Minerva.

"It is doubtleſs a curious fact, that the tabernacle of the *Deity* in the wilderneſs, and the ſhrine of Minerva at the lake Tritonis, ſhould have been decorated, not only with the ſame *kind* of manufacture, but that alſo of the ſame *colour*. We know not the date of the cuſtom in Africa, but it was clearly anterior to the invention of the Grecian *Ægis*: ſo that it carries us back to a very high period of antiquity, perhaps not far ſhort of that of the inſtitutions of Moſes.

"The

" The modern ſtate of this manufacture in Africa, and more particularly in the quarter aſſigned to the temple of Minerva, furniſhes a ſtrong preſumptive proof of a curious fact adduced by our author: and if, as appears probable, the ſkins mentioned in Exodus were brought from Africa, we are furniſhed with another curious fact in the hiſtory of manufactures; for, in that caſe, the manufacture muſt have exiſted in the ſame quarter about 3300 years: and even if the Greeks borrowed the Ægis from the Minerva *Tritonia*, or any other of the African Minervas, it gives a duration of about 3000 years, to the manufactory." P. 669.

The Twenty-fourth and Twenty-fifth Sections are on a ſubject peculiarly intereſting; namely, the circumnavigation of Africa by the ſhips of Pharaoh Necho, King of Egypt. This circumſtance has ever excited the curioſity of the world; that Africa was circumnavigated was believed by Herodotus and Pliny, but queſtioned by Strabo, Polybius, and Ptolemy. Major Rennel concludes, that ſuch a fact was very probable; and this opinion is confirmed by Larcher, who obſerves that it is corroborated by this fact, that of the ſun being on the right hand in ſailing round Africa, and which never could have been imagined in an age when aſtronomy was yet in its infancy.

The laſt Section is extraneous, as far as relates to Herodotus, and exhibits an examination of the account of the Voyage of Hanno along the weſtern coaſt of Africa. In this part, the author purſues his uſual method; he explains the thing itſelf, from his own conception of the data, and he illuſtrates what is ſaid from ancient and modern authors, and finally concludes with ſome general remarks. We have before obſerved, that this is merely a beginning and introduction to a far greater work, it is therefore an act of juſtice to repreſent to our readers the author's feelings at the concluſion of this portion of his labour.

" Thus having drawn from the great and celebrated work of the FATHER of profane HISTORY, the various geographical notices with which it abounds, the author has endeavoured to form the whole into a general ſyſtem, ſuch, as it may be conceived, exiſted amongſt the Greeks of that day; and having completed the plan, with great deference has ſubmitted it to the inſpection of the public, from whoſe tribunal he hopes for a favourable judgment, ſince its decrees admit of no appeal.

" It is poſſible that ſome readers may have condemned the work, for its containing matter, in their opinion, foreign to the main ſubject; and others for its being, altogether, too diffuſe. With reſpect to the firſt claſs, it may be remarked that any ſyſtem, in order to be underſtood, muſt be regularly gone through; and it happens that the dryneſs of geographical detail is ſuch, that a continued ſeries of them would rather be *referred to*, than *read*: ſo that the intention of explaining a ſyſtem, would of courſe have been fruſtrated. It has there-

fore been the ſtudy of the author, to intermix with the geographical matter ſuch ingredients as, whilſt they ſerved to conſolidate the whole maſs into a regular form, would alſo give it the moſt agreeable colouring: in other words, that by the addition of hiſtory, which it is the proper office of geography to explain; by miſcellaneous remarks and obſervations; and occaſionally by remarks on the phyſical geography; he might ſupply in part that intereſt, which the generality of readers muſt ever find wanting, in books of ſcience.

"In reſpect to objections to the *bulk* of the work, taken abſolutely, the author can only anſwer in the words of an eminent hiſtorian, that "he, who in the deſcription of unknown things, affects too much brevity, ſeeks not ſo much *that* which ſhould be plainly told, as *that* which ſhould be paſſed over." In effect, a great many of the notices afforded by Herodotus, could not be ſo well explained, or illuſtrated, as by a reference to the works of other authors; or by the introduction of foreign matter.

"It is a remark of Polybius on this very ſubject of geography, that the ancient authors who had written concerning it, had fallen into ſo many errors, that it was neceſſary to enter into a full and deliberate examination of them; but, at the ſame time, he with great candour allows, "that their labours deſerve, on the whole, rather praiſe than cenſure; and that their errors are ever to be corrected in the gentleſt manner; ſince it is certain, that they would themſelves retract or alter many paſſages in their works, if they were now alive."

"The author will receive that reward for which he has toiled, if the public, during the peruſal of his work, have regarded it with the ſame ſentiments, as thoſe which poſſeſſed the mind of Polybius: and which may be productive of more advantage in the preſent than in the former caſe: ſince the author hopes that he may be enabled, in perſon, to retract or alter, what the diſcernment of his judges may condemn." P. 745.

We have thus, we flatter ourſelves, given a fair and juſt analyſis of this elaborate, excellent, and uſeful work, as far as it goes. We have entered into no partial criticiſms, for various reaſons; among which, theſe may be thought ſatisfactory, both to the author and our readers. We would not wiſh to check, in principio, the ardour and zeal of ſcientific purſuit, particularly as any objections we could poſſibly make are really trifling, both in themſelves and in their conſequences. In ſo vaſt a work, verbal inaccuracies, incidental obſervations on the local deſignation of leſs eminent towns or ſtructures, ought not to weigh againſt that ſagacity which diſcovers, and that preciſion which defines, the more memorable ſcenes which bear the moſt important characters of antiquity, which elucidate real ſcience, and which are truly dear to every ſcholar and every friend of learning.

Moſt anxiouſly do we wiſh health and leiſure to the ingenious and accompliſhed author, that he may proſecute to their final

final end theſe geographical inveſtigations of ancient writers, ſo auſpiciouſly commenced; and which, on the whole, as Dr. Johnſon candidly acknowledged of Gray's celebrated Elegy, it would be vain to blame, and uſeleſs to praiſe.

This volume extends to almoſt eight hundred pages; an excellent index is annexed; and eleven maps are introduced, explanatory of the different Sections.

ART. VI. *A Diſcourſe on ſome Events of the laſt Century, delivered in the Brick Church in New Haven, on Wedneſday, January 7, 1801. By Timothy Dwight, D. D. Preſident of Yale College. Copy-right ſecured.* 8vo. 55 pp. New Haven printed, by Ezra Read. 1801.

AS we do not know that this diſcourſe, though it well deſerves it, has yet been reprinted in England, we ſhall deſcribe it from a copy which was tranſmitted to us from America; and ſhall extract the moſt important part, as our readers might not eaſily procure the book itſelf. Dr. Dwight, whoſe name and merits we have already made known to the Engliſh public, takes a regular view of the progreſs and improvement of North America from the beginning to the end of the laſt century; with the deſign of exciting thankfulneſs in his hearers, for the mercies of God to that country. The progreſs is ſurpriſing. "In the year 1700, there were 116 incorporated towns in New England, and probably about 80,000 inhabitants. There are now about 860 towns, and probably 1,200,000 people." Other things are in proportion. To the whole of this retroſpect we have nothing to object, but that the author, as was doubtleſs neceſſary in America, repreſents the ſeparation from England as a bleſſing, which we have reaſon to believe it has not yet proved, as we ſhall further explain in the ſequel. A very ſtriking view is given of the changes of morals, for the better or worſe, which have taken place in America. But, in the cloſe, great alarm is avowed for the actual ſtate of things, and the danger of a Jacobinical regeneration. The addreſs of the Doctor to his countrymen, on this ſubject, is forcible and highly impreſſive; we ſhall therefore inſert it, as applicable no leſs, in many points, to the people of this country; and as illuſtrative, in ſome reſpects, of the deluſion already hinted at, on the ſubject of the advantages gained by America by its *Revolution*.

"When

" When we revert," says Dr. D. " to the *troublous times* which are now revolving, the soul irresistibly returns to survey the sins and errors which rage around us, the temptations which alarm, ensnare, and seduce, and the miseries which are resounded from a suffering world. In this situation it instinctively asks, How shall these evils be averted from ourselves and ours?

" This question is now in truth asked, with strong emotions, and many forebodings, by the great body of the people in New England; and is felt to involve the peace, freedom, and safety, the morals, religion, and immortal welfare of themselves and their children. The mind is awake, the heart is alarmed; anxiety is on the wing, and *the spirit of foreboding looks through the eye, with melancholy suspence and agitation.* Suffer me then, in the indulgence of imagination, to assemble here this vast multitude, to view them as already gathered around me, and to address to them, as to you, an answer to this solemn enquiry.

" *My Friends and Brethren,*

" In all the changes which have befallen our native country, the interpositions of divine providence in its behalf have been wonderful. Think, if you are at a loss on this subject, of the manner in which God *bare* your fathers to this *land on eagles' wings*, and *kept them in the hollow of his hand.* Recal their numerous deliverances from the savages, and from the more bitter enemies*, who spurred those savages to war and slaughter. Remember their wonderful preservation from the armament of Chebucto, completed on the night of that solemn day, when with fasting and supplication they lifted up their united hands to implore the salvation of their God. Who gave the artillery of your enemies into the hands of Manly; and their ammunition into those of Mugford? Who surrendered to *you* the army of Burgoyne? Who, in spite of pretended friends, more malignant than open enemies, established on solid grounds your independence† and your peace; and *set your feet in a broad place*, a possession rich, secure, and immense? Who has filled your veins with health, *and your garners with all manner of stores?* Who hath filled your land with *ceiled houses*, adorned it with schools, and enlightened it with innumerable churches?

" A work thus begun, and thus carried on, is its own proof that it will not be relinquished. We may be scourged, for we merit it, but I trust we shall not be forsaken; we may *be cast down*, but we shall *not be destroyed.* The present unusual and glorious prevalence of religion‡, is the hand of God, writing on the wall, that we are not yet *numbered and finished.*"

* The French, see p. 9 of this discourse. *Rev.*

† On this we shall subjoin a remark at the end. *Rev.*

‡ The author has before (p. 17) spoken of certain periodical *revivals* of religion, the last of which, he says, " still extensively exists." He owns, however, that some persons of respectability consider these supposed revivals as ebullitions of enthusiasm. At this distance, we cannot judge. *Rev.*

After more exhortation to the ſame purpoſe, applicable, in great meaſure, like the reſt, to England as well as America, the preacher proceeds thus.

" At the fire-ſide, in the ſtreet, in the court of juſtice, and in the legiſlature, be, and be ſeen to be, the friends and followers of GOD. —From the dawn of life let your children be taught, both in the family and the ſchool, to fear GOD, to truſt the Redeemer, to hate iniquity, and to do that which is good. Teach them to read, to love, and to obey the Scriptures; to reverence magiſtrates; to riſe up to the hoary head; to venerate the ſabbath; and to worſhip in the ſanctuary. For this end, eſteem, and ſhew that you eſteem, *the ſabbath a delight, and the Holy of the Lord honourable;* and let them ſee that you turn away your feet from finding your own pleaſure on that day. Them that honour me, ſaid God, I will honour; but who ſo deſpiſeth me ſhall be lightly eſteemed.

" In your daily intercourſe, recal the probity, fairneſs, and good will of your forefathers; their enlarged charity to the poor, the ſick, and the friendleſs; and their principled reſpect and obedience to the laws of the land. Unlearn yourſelves, and unteach your children, the ſenſeleſs doctrines that no man is honeſt; that office makes an honeſt man a villain; that men whom you have long and thoroughly tried and approved are for that reaſon to be marked with jealouſy, and hunted down with ſlander. Remember, that it is equally a ſin, and a ſhame, a debaſement of common ſenſe, and an inſult to God, *to ſpeak evil*, without cauſe, *of the rulers of your people;* and ceaſe to believe it an eaſy or probable thing for thoſe rulers to oppreſs you, when the ſame laws muſt equally oppreſs themſelves.

" In the meantime, let me ſolemnly warn you, that if you intend to accompliſh any thing, if you mean not to labour in vain, and to ſpend your ſtrength for nought, *you muſt take your ſide.* There can be here no halting between two opinions. You muſt marſhall yourſelves, finally, in your own defence, and in the defence of all that is dear to you. You muſt meet face to face the bands of diſorder, of falſehood, and of ſin. Between them and you there is, there can be, no natural, real, or laſting harmony. What communion hath life with darkneſs? What concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel? From a connection with them, what can you gain? What will you not loſe? Their neighbourhood is contagious; their friendſhip is a blaſt; their communion is death. Will you imbibe their principles? Will you copy their practices? Will you teach your children that death is an eternal ſleep? that the end ſanctifies the means? that moral obligation is a dream? Religion a farce? and your Saviour the ſpurious offſpring of pollution? Will you ſend your daughters abroad in the attire of a female Greek? Will you enrol your ſons as conſcripts for plunder and butchery? Will you make marriage the mockery of a regiſter's office? Will you become the rulers of Sodom, and the people of Gomorrah? Shall your love to man vaniſh in a word, and evaporate on the tongue? Shall it be loſt in a tear, and periſh in a ſigh? Will you enthrone a Goddeſs of Reaſon before the table of Chriſt? Will you burn your Bibles?

Bibles? Will you crucify anew your Redeemer? Will you deny your God?

"Come out, therefore, from among them, and be ye ſeparate, ſaith the Lord; and touch not the unclean thing; and I will receive you, and will be a father to you: And ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

"To this end you muſt coolly, firmly, and irrevocably make your determination, and reſolve, that *Jehovah is your God*, and that *you will ſerve him only*. His enemies are the enemies of yourſelves and of your children; of your peace, liberty, and happineſs; of your religion, virtue, and ſalvation. Their principles abhor; their practices deteſt. Before your ſteady indignation, and firm contempt, they will fall of courſe. No falſehood can bear the ſunbeams of truth; no vice can withſtand the ſteady current of virtue. The motives to this oppoſition are infinite. Your all, your children's all is at ſtake. If you contend manfully, you will be *more than conquerors*; if you yield, both you and they are undone. You are endeared by a thouſand ties. Your common country is *a land of milk and honey*. In it a thouſand churches are vocal with the praiſe of your Creator; and four thouſand ſchools receive your children to their boſom, and nurſe them to wiſdom and piety. In this country you all ſprang from one ſtock, ſpeak one language, have one ſyſtem of manners, profeſs one religion, and wear one character. Your laws, your inſtitutions, your intereſts are one. No mixture weakens, no ſtrangers divide you. *You* have fought and bled, your fathers have fought and died together. Together they worſhipped God; together they *ſate* around the table of the Redeemer; together they aſcended to heaven; and together they now unite in the glorious concert of eternal praiſe. With ſuch an intereſt at hazard, with ſuch bonds of union, with ſuch examples, you cannot ſeparate; you cannot fear.

"Let me at the ſame time warn you, that your enemies are numerous, induſtrious, and daring, full of ſubtlety, and full of zeal. Nay, ſome of them are your own brethren, and endeared to you by all the ties of nature. The conteſt is, therefore, fraught with hazard and alarm. Were it a war of arms, you would have little to dread. It is a war of arts; of temptations; of enchantments; a war againſt the magicians of Egypt, in which no weapons will avail, but the rod of God. In this conteſt *you may be left alone*. Fear not. They that be for you will, even then, be more than they that are againſt you. Almighty power will protect, infinite wiſdom will guide, and unchangeable goodneſs will proſper you. The Chriſtian world riſes daily in prayer to heaven, for your faithfulneſs and ſucceſs, the hoſt of ſleeping ſaints calls to you from the grave, and bids you God ſpeed. The ſpirits of your fathers lean from yonder ſkies to ſurvey the conflict, and your children of many generations, *will riſe up and call you bleſſed.*"

After reading this noble exhortation, and determining, as we ought, to profit by it, let us not fail to recollect, that if America had continued united with Britain, her dangers would

would not, probably, have been ſo urgent as they are here repreſented. Jacobiniſm and irreligion would not have made ſuch mighty ſtrides, to alarm, with reaſon, all who wiſh to adhere to virtue and religion. They would not have had a Chief Governor connected in intereſts and opinions with France, and likely therefore to give ten-fold ſtrength to every aſſault which this excellent teacher apprehends. Perhaps, therefore, it may ſtill appear in the end, that the ſeparation from England was a judicial puniſhment to America, and not a bleſſing. However this may be, we ſhall be always glad to ſee their real intereſts ſtated to that people, in language ſo forcible and ſo juſt as is here employed.

ART. VII. *Supplement to the Third Edition of the Encyclopædia Britannica, or a Dictionary of Arts, Sciences, and Miſcellaneous Literature. In Two Volumes. Illuſtrated with Fifty Copper-Plates. By George Gleig, LL. D. F. R. S. Edin.* 4to. More than 800 pp. each Vol. 2l. 2s. Bonar, Parliament-Square, Edinburgh. 1801.

NO work, of ſimilar nature or extent, was ever more eagerly purchaſed than the Encyclopædia Britannica*; and the Supplement, being avowedly carried on under the care of Dr. Gleig, to whom the third edition owed ſo much of its celebrity, appears, with a certain pledge of approbation, in his name. Like a man of true merit, Dr. Gleig is careful not to aſſume to himſelf the credit of thoſe parts of the work which were executed by others; and, therefore, in a ſhort Preface to the ſecond volume of this Supplement, he aſſigns to his ſeveral coadjutors the moſt important parts which were contributed by them. To Dr. ROBISON, ſo well known, and ſo juſtly valued, for integrity as well as ſcience, the public is indebted for the very excellent articles *Arch*, *Aſtronomy*, *Carpentry*, *Centre*, *Dynamics*, *Electricity*, *Impulſion*, *Involution* and *Evolution* of Curves, *Machinery*, *Magnetiſm*, *Mechanics*, *Percuſſion*, *Piano-forte*, Centre of *Poſition*, *Temperament* in Muſic, *Thunder*, Muſical *Trumpet* or *Trumpet-Marine*, *Tſchirnhaus*, and *Watchwork*. Of theſe it may juſtly be ſaid, that, for the quantity of original and important ideas conveyed in them, for clearneſs and ſoundneſs of information, they will not eaſily be matched, by an equal number of articles,

* The third edition was reviewed in the Brit. Crit. vol. xiv. pp. 97 and 532.

in

in any ſcientific work whatever. In the very curious article on *Carpentry*, in particular, an admirable attempt is made to reduce to ſcientific determination many queſtions, which hitherto have been left to be diſcovered by the ſlow and uncertain progreſs of practical knowledge. After laying down the principles mathematically, as depending chiefly on the *compoſition* and *reſolution* of forces, the author illuſtrates his doctrines by examples of works confeſſedly excellent in their way. Among them, the preference appears to be given to the roof of Drury-Lane Theatre, of which it is ſaid, "it is probable that this roof has not its equal in the world for lightneſs, ſtiffneſs, and ſtrength." It is the work of Mr. Edward Grey Saunders. As the carpentry of the roof of the Sheldonian Theatre at Oxford has generally been conſidered as very maſterly in deſign, we ſhould have been gratified to find a deſcription and ſcientific eſtimate of its merits and demerits; the more ſo, as we have heard ſome ſuggeſtions of its being likely ſoon to want repair. A ſimilar plan is purſued, in treating the article *Centre*, nearly connected with this in its ſubject; namely, the centres of carpentry, on which large arches are conſtructed. In the exemplification of the doctrines here laid down, particular attention is juſtly paid to the *centering* conſtructed by *Mr. Mylne*, for the bridge at Blackfriars, London; the plan of which is highly commended, and preferred to thoſe of *Perronet*, and all other artiſts, as far as they are known to the writer of the article. The concluding remarks on this ſubject are ſo excellent, ſo generally uſeful, and ſo patriotic, that we cannot deny ourſelves the gratification of inſerting them.

"We have no heſitation in ſaying, that (if we except ſome waſte of great timber by uncommon joggling) the whole of this performance is the moſt perfect of any that has come to our knowledge. We doubt not but that ſeveral have equalled it, or may have excelled it; but we do not know of them: and we think that the bringing forward ſuch performances is no leſs ſerviceable to the public, than it is honourable to the inventor. Nor do we ſuppoſe that any views of intereſt can be ſo powerful as to prevent an ingenious architect from communicating to the public ſuch honourable ſpecimens of his own talents. We ſhould be happy to communicate more of this kind; for we conſider it as a very important article of practical mechanics, and think that it is of conſequence to the nation that it ſhould be very generally underſtood. In every corner of the country bridges are to be built; we have every where good *maſons*, who are fully able to execute any practicable project, but too little acquainted with principle to invent, or to accommodate even what they know to local circumſtances, and are very apt to be duped by appearances of ingenuity, or miſled by erroneous notions of the ſtrains which are excited. We profeſs more ſcience, and to treat the ſubject with the aſſiſtance of accurate principles. But while

while we are certain that every circumſtance is ſuſceptible of the moſt accurate demonſtration, we muſt acknowledge that we have by no means attained an accurate knowledge of all the ſtrains which are produced and excited in a frame of carpentry, which is ſettling, and changing its ſhape, even though it be not very complicated; far leſs are we poſſeſſed of a clear view of what happens in a maſs of Maſonry in ſimilar conditions. Therefore, though we ſpeak with the ſtrong belief of our being right, we ſpeak with a ſenſe of our fallibility, and with great deference to the judgment of eminent and experienced architects and engineers. We ſhould conſider their free and candid criticiſms as the higheſt favour; and we even ſolicit them, with aſſurances of thanks, and that we will take ſome opportunity, before the cloſe of the work, to acknowledge and correct our miſtakes. We even preſume to hope, that the liberal minded artiſt will be pleaſed with this opportunity, which we give him of increaſing the national ſtock of knowledge. Let mutual jealouſy and rivalſhip reign in the breaſts, and prompt the exertions of our reſtleſs neighbours on the continent; let them think that the dignity of man conſiſts in perpetual warfare, in which every individual feels himſelf indebted only to himſelf, freed from all the ſweet ties of domeſtic partiality, of friendſhip, and of patriotic attachment. We hope that the hearts of Britons will long continue to be warmed and *fortified* by the thoughts of mutual aſſiſtance, mutual co-operation, mutual attachment, and a patriotic preference of their countrymen to all other men. While theſe ſentiments are regulated by unſhaken honeſty, by candour, and by Chriſtian charity, we ſhall be ſecured from the errors of *partial* attachments, and yet enjoy all the pleaſures of unſophiſticated nature. Families will ſtill be bound together by the affectionate ties of blood; and the whole frame of Britiſh ſociety will be in harmony with the bonds which connect the members of each family, by their endleſs croſſings and intermixings. In this ſtate, the ſtate of ſocial nature, the man of talents will not lock up all the fruits of his exertions in his own breaſt, but will feel a pleaſure in imparting them to a ſociety that is dear to him, and on which he depends for all his enjoyments. Nothing will hold the good man back when this is in his power, but the virtuous uſe which he can make of his ſuperiority in the diſcharge of his own little circle of duties. This is all that is required of true patriotiſm; and it is not too much to be expected from Britons, who feel a pleaſure in viewing their country as the great ſchool of the arts, under the patronage of a ſovereign, who has done more for their improvement than all the other princes of Europe, and who (we are well aſſured) is now meditating a plan*, which muſt be highly gratifying to every eminent profeſſor of the arts." Vol. i. p. 202.

We will only add to theſe obſervations, that an exact model of the centering uſed at Blackfriars has been, with a moſt laudable public ſpirit, depoſited by Mr. Mylne in the Britiſh Muſeum, and may there be ſeen by all who wiſh for a more

* Probably *the Royal Inſtitution*, admirably calculated to promote theſe very objects. *Rev.*

exact

exact information than can be conveyed by engravings. From what has been now cited, it will readily be underſtood how patriotic an act a ſkilful artiſt performs, when he thus preſerves, in a public repoſitory, a memorial of any ingenious contrivance. The article *Arch**, by the ſame author, contains much excellent theory, and ſome valuable hiſtorical knowledge; and it concludes with the theory of conſtruction for a dome or cupola. To illuſtrate the neceſſity of ſcientific information on theſe points, a very curious narrative is given of the building of the church of St. Sophia at Conſtantinople, in which the inconvenience occaſioned by the ignorance of the architects, Anthemius and Iſidorus, are very clearly explained. We begin rather earlier in the paſſage.

"It does not appear that the arch was conſidered as part of the ornamental architecture of the Greeks during the time of their independency. It is even doubted whether it was employed in roofing their temples. In none of the ancient buildings where the roof is gone can there be ſeen any rubbiſh of the vault, or mark of the ſpring of the arch. It is not unfrequent, however, after the Roman Conqueſts, and may be ſeen in Athens, Delos, Palmyra, Balbek, and other places. It is very frequent in the magnificent buildings of Rome; ſuch as the Coliſeum, the baths of Dioclefian, and the triumphal arches, where its form is evidently made the object of attention. But its chief employment was in the bridges and aqueducts; and it is in thoſe works that its immenſe utility is the moſt conſpicuous: for by this happy contrivance a canal or a road may be carried acroſs any ſtream, where it would be almoſt impoſſible to erect piers ſufficiently near to each other for carrying lintels. Arches have been executed 130 feet wide, and their execution demonſtrates that they may be made four times as wide.

"As ſuch ſtupendous arches are the greateſt performances of the maſonic art, ſo they are the moſt difficult and delicate. When we reflect on the immenſe quantity of materials thus ſuſpended in the air, and compare this with the ſmall coheſion which the firmeſt cement can give to a building, we ſhall be convinced, that it is not by the force of the cement that they are kept together; they ſtand faſt only in conſequence of the proper balance of all their parts. Therefore in order to erect them with a well-founded confidence of their durability, this balance ſhould be well underſtood and judiciouſly employed. We doubt not but this was underſtood in ſome degree by the engineers of antiquity. But they have left us none of their knowledge. They muſt have had a great deal of mechanical knowledge, before they could erect the magnificent and beautiful buildings whoſe ruins ſtill enchant the world; but they kept it among themſelves. We know that the *Dionyſiacs* of Ionia were a great corporation of architects and engi-

* A moſt learned and ingenious treatiſe, on the ſubject of Arches, has been lately publiſhed by Mr. Atwood, which will ſoon come before us. *Rev.*

neers,

ſecret, who undertook and even monopolized the buildings of temples, ſtadiums, and theatres, preciſely as the *fraternity of maſons* * in the middle ages, monopolized the building of cathedral, and conventual churches. Indeed the *Dionyſiacs* reſembled the myſtical fraternity now called Free Maſons, in many important particulars. They allowed no ſtrangers to interfere in their employment; they recogniſed each other by ſigns and tokens; they profeſſed certain myſterious doctrines, under the tuition and tutelage of Bacchus, to whom they built a magnificent temple at Teos; where they celebrated his myſteries as ſolemn feſtivals; and they called all other men profane, becauſe not admitted to theſe myſteries. But their chief myſteries and moſt important ſecrets ſeem to be their mechanical and mathematical ſciences, or all that academical knowledge which forms the regular education of a civil engineer. We know that the temples of the Gods and the theatres required an immenſe apparatus of machinery, for the celebration of ſome of their myſteries; and that the *Dionyſiacs* contracted for theſe jobs, even at far diſtant places, where they had not the privilege of building the edifice which was to contain them. This is the moſt likely way of explaining the very ſmall quantity of mechanical knowledge that is to be met with in the writings of the ancients. Even Vitruvius does not appear to have been of the fraternity, and ſpeaks of the Greek architects in terms of reſpect next to veneration. The *Collegium Mararioruni*, or incorporation of Maſons at Rome, does not ſeem to have ſhared the ſecrets of the Dionyſiacs.

"The art of building arches *has been*† (was) moſt aſſiduouſly cultivated by the aſſociated builders of the middle ages of the Chriſtian Church, both Saracens and Chriſtians, and they ſeem to have indulged in it with fondneſs: they multiplied and combined arches without end, placing them in every poſſible ſituation. Having ſtudied this branch of building with ſo much attention, they were able to erect the moſt magnificent buildings with materials which a Greek or Roman architect could have made little or no uſe of. There is infinitely more ſcientific ſkill diſplayed in a Gothic cathedral, than in all the buildings of Greece and Rome. Indeed theſe laſt exhibit very little knowledge of the mutual balance of arches, and are full of groſs blunders in this reſpect; nor could they have reſiſted the ſhock of time ſo long, had they not been almoſt ſolid maſſes of ſtone, with no more cavity than was indiſpenſably neceſſary.

"Anthemius and Iſidorus, whom the Emperor Juſtinian had ſelected as the moſt eminent architects of Greece for building the celebrated Church of St. Sophia at Conſtantinople, ſeem to have known very little of the matter. Anthemius had boaſted to Juſtinian that he would outdo the magnificence of the Roman pantheon, for he would hang a greater dome than it aloft in the air. Accordingly he attempted

* The true origin of Free Maſonry. "There is no good evidence that, anterior to the year 1648, any ſingle man ought admiſſion into that ſociety, who was not either a builder by profeſſion, or at leaſt ſkilled in the ſcience of architecture." Enc. Supp. vol. ii. p. 176. *Rev.*

† Stoticiſm. *Rev.*

to raiſe it on the heads of four piers, diſtant from each other about 115 feet, and about the ſame height. He had probably ſeen the magnificent vaultings of the temple of Mars the Avenger, and the temple of Peace at Rome, the thruſts of which are withſtood by two maſſes of ſolid wall, which join the ſide walls of the temple at right angles, and extend ſideways to a great diſtance. It was evident that the walls of the temple could not yield to the preſſure of the vaulting, without puſhing theſe immenſe buttreſſes along their foundations. He therefore placed four buttreſſes to aid his piers. They are almoſt ſolid maſſes of ſtone, extending at leaſt 90 feet from the piers to the north and to the ſouth, forming, as it were, the ſide walls of the croſs. They effectually ſecured them from the thruſts of the two great arches of the nave which ſupport the dome; but there was no ſuch proviſion againſt the puſh of the great north and ſouth arches. Anthemius truſted for this to the half dome which covered the ſemicircular eaſt end of the church, and occupied the whole eaſtern arch of the great dome. But when the dome was finiſhed, and had ſtood a few months, it puſhed the two eaſtern piers with their buttreſſes from the perpendicular, making them lean to the eaſtward, and the dome and half dome fell in. Iſidorus, who ſucceeded to the charge on the death of Anthemius, ſtrengthened the piers on the eaſt ſide, by filling up ſome hollows, and again raiſed the dome. But things gave way before it was cloſed; and while they were building in one part, it was falling in in another. The pillars and walls of the eaſtern ſemicircular end were much ſhattered by this time. Iſidorus ſeeing that they could give no reſiſtance to the puſh which was ſo evidently directed that way, erected ſome clumſy buttreſſes on the eaſt wall of the ſquare which ſurrounded the whole Greek Croſs, and was roofed in with it, forming a ſort of cloiſter round the whole. Theſe buttreſſes, ſpanning over this cloiſter, leaned againſt the piers of the dome, and thus oppoſed the thruſts of the great north and ſouth arches. The dome was now turned for the third time, and many contrivances were adopted for making it extremely light. It was made offenſively flat; and, except the ribs, it was roofed with pumice ſtone; but notwithſtanding theſe precautions, the arches ſettled ſo as to alarm the architects, and they made all ſure by filling up the whole from top to bottom, with arcades in three ſtories. The loweſt arcade was very lofty, ſupported by four noble marble columns, and thus preſerved, in ſome meaſure, the church in the form of a Greek croſs. The ſtory above formed a gallery for the women, and had ſix columns in front, ſo that they did not bear fair on thoſe below. The third ſtory was a dead wall, filling up the arch, and pierced with three rows of ſmall, ill-ſhaped windows. In this unworkmanlike ſhape it has ſtood till now, and is the oldeſt church in the world; but it is an ugly miſhapen maſs, more reſembling an overgrown potter's kiln, ſurrounded with furnaces pieced and patched, than a magnificent temple.

"We have been thus particular in our account of it, becauſe this hiſtory of the building ſhows that the ancient architects had acquired no diſtinct notion of the action of arches. Almoſt any maſon of our time would know, that as the ſouth arch would puſh the pier to the eaſtward, while the eaſt arch puſhed it to the ſouthward, the buttreſs which

which was to withſtand theſe thruſts muſt not be placed on the ſouth ſide of the pier, but on the ſouth-eaſt ſide, or that there muſt be an eaſtern as well as a ſouthern buttreſs. No ſuch blunders are to be ſeen in a Gothic cathedral. Some of them appear, to a careleſs ſpectator, to be very maſſive and clumſy; but, when judiciouſly examined, they will be found to be very bold and light, being pierced in every direction by arcades, and the walls are divided into cells like a honeycomb, ſo that they are very ſtiff, while they are very light." Vol. i, p. 15.

Among the other contributors to the Supplement, Dr. Thomas Thomſon, a learned phyſician, is moſt conſpicuous, who furniſhed the very important articles of *Chemiſtry*, *Mineralogy*, and *Subſtances*, animal and vegetable; the two firſt of theſe are extenſive and valuable treatiſes on the two ſciences which of late years have been moſt improved, and are calculated to make the reader acquainted with all the modern diſcoveries. Under the article *Critical* PHILOSOPHY, an exact view is given of the ſyſtem of KANT, famous in Germany, but likely to be preſerved in England only by ſuch abſtracts as this. It is a ſtrange metaphyſical jargon, and, but for its temporary celebrity, not worthy of any record. This article is ſaid to be communicated by a correſpondent, but the author is not named.

After aſſigning, to one or two other authors, parts of leſs conſequence which they ſupplied, the modeſty of Dr. Gleig is almoſt ſilent on the ſubject of his own exertions. He claims only the merit of induſtry, which the moſt invidious critic muſt allow to any compiler of a dictionary; but the maſs of other matter contained in theſe two volumes is ſo large, that Dr. Gleig muſt, after all deductions, have greatly more to claim for himſelf than all his correſpondents together. The biographical part contains 154 new lives, beſides additions to ſome which are in the former part of the work. Among theſe lives, ſeveral are important, ſuch as that of *Boſcovich*, which contains a maſterly view of the ſyſtem of natural philoſophy deviſed by that learned Jeſuit; a ſyſtem ingenious at leaſt, and curious, if not worthy of adoption. In the life of *Brown* (John) M. D. ſome account is alſo given, but not ſo detailed, of the famous *Brunnian* ſyſtem of phyſiology; on which the Doctors Beddoes and Darwin have raiſed ſo many philoſophical reveries. The account is, however, clear, though ſhort. In the life of Biſhop Horne, we could not but be pleaſed to ſee Dr. Gleig (for we conceive it to be him) agreeing with us in exploding the Hutchinſonian doctrines, though ſupported by ſuch men (equally reverenced by us and him) as that worthy Biſhop, and his friend, the late Mr. Jones of Nayland. This part we ſhall lay before our readers.

"The

"The hiſtory of his authorſhip is curious, and we ſhall give it at ſome length. While he was deeply engaged in the ſtudy of oratory, poetry, and every branch of polite literature, he was initiated by his faithful friend, Mr. Jones, in the myſteries of Hutchinſonianiſm; but Mr. Jones was not his preceptor. Indeed that gentleman informs us, that when he firſt communicated to Mr. Horne the novelties with which his own mind was filled, he found his friend very little inclined to conſider them; and had the mortification to ſee that he was himſelf loſing ground in Mr. Horne's eſteem, even for making the attempt to convert him. At this, we are not to be much ſurpriſed. Mr. Horne, though, by his biographer's account, no deep Newtonian, ſaw, or thought he ſaw, the neceſſity of a *vacuum* to the poſſibility of motion; and, as we believe that every man, who knows the meaning of the words motion and vacuum, and whoſe mind is not biaſſed in favour of a ſyſtem, ſees the ſame thing, it was not to be ſuppoſed that a youth of ſound judgment would haſtily relinquiſh ſo natural a notion. By Mr. Horne, however, it was at length relinquiſhed. Mr. Jones introduced him to Mr. George Watſon, a Fellow of Univerſity College, whom he repreſents as a man of very ſuperior accompliſhments; and by Mr. Watſon, Mr. Horne was made a Hutchinſonian, of ſuch zeal that, at the age of nineteen, he implicitly adopted the wild opinion of the author of that ſyſtem, that Newton and Clarke had formed the deſign of bringing the Heathen *Jupiter*, or ſtoical *anima mundi*, into the place of the God of the univerſe. With ſuch a conviction impreſſed upon his mind, it is not wonderful that he ſhould endeavour to diſcredit the ſyſtem of Newton. This he attempted, by publiſhing a parallel between that ſyſtem and the Heathen doctrines in the *Somnium Scipionis* of Cicero. That publication, which was anonymous, we have never ſeen; but Mr. Jones himſelf admits it to have been exceptionable; and the amiable author ſeems to have been of the ſame opinion, for he never republiſhed it, nor, we believe, replied to the anſwers which it provoked.

"He did not, however, deſert the cauſe, but publiſhed, ſoon afterwards, a mild and ſerious pamphlet, which he called *A fair, candid, and impartial State of the Caſe between Sir Iſaac Newton and Mr. Hutchinſon.* Even of this pamphlet, we have not been able to procure a ſight; but Mr. Jones aſſures us, that the author allows to Sir Iſaac the great merit of having ſettled laws and rules in natural philoſophy, and of having meaſured *forces* as a mathematician with ſovereign ſkill; whilſt he claims for Mr. Hutchinſon the diſcovery of the true phyſiological cauſes, by which, under the power of the Creator, the natural world is moved and directed.

"If this be a fair view of *the State of the Caſe*, it allows to Newton more than ever Newton claimed, or has been claimed for him by his fondeſt admirers; for the laws and rules, which he ſo faithfully followed in the ſtudy of philoſophy, were not ſettled by him, but by the illuſtrious Bacon. With reſpect to the *true* cauſes here mentioned, we have repeatedly had occaſion, during the courſe of this work, to declare our opinion, that all there are equally ignorant of them, if they be conſidered as any thing diſtinct from the general *laws*, by which the operations of nature are carried on. To the diſcovery of phyſiological

logical cauſes, Newton in his greateſt work, made indeed no pretenſion; but it may be worth while, and can hardly be conſidered as a digreſſion, to conſider what are the pretenſions of Hutchinſon, to which Meſſrs. Horne and Jones gave ſo decided a preference.

"Mr. Hutchinſon himſelf writes ſo obſcurely, that we dare not venture to tranſlate his language into common Engliſh, leſt we ſhould undeſignedly miſinterpret his meaning; but, according to Mr. Jones, who has ſtudied his works with care, his diſtinguiſhing doctrine in philoſophy is, that "The forces, of which the Newtonians treat, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God." What is here meant by the elements, we are taught by another eminent diſciple of that ſchool.

"The great agents in nature, which carry on all its operations, are certainly (ſays Mr. Parkhurſt) the *fluid* of the heavens; or, in other words, the fire at the orb of the ſun, the light iſſuing from it, and the ſpirit or groſs air conſtantly ſupporting, and concurring to the actions of the other two." (See *Cherubim*, in this Supplement). Mr. Horne adopted this ſyſtem in preference to the Newtonian; becauſe, ſays his biographer, "It appeared to him nothing better than raving, to give active powers to matter, ſuppoſing it capable of acting where it is not; and to affirm, at the ſame time, that all matter is inert, that is, inactive; and that the *Deity* cannot act but where he is *preſent*, becauſe his *power* cannot be but where his ſubſtance is."

"That much impious arrogance has been betrayed, not by Newtonians only, but by philoſophers of every ſchool, when treating of the *modus operandi* of the Deity, we feel not ourſelves inclined to controvert; but we never knew a well-informed Newtonian, who ſpoke of the active powers of matter, but in a metaphorical ſenſe; and ſuch language is uſed, and muſt be uſed, by the followers of Hutchinſon. Mr. Jones ſpeaks of the *action* of the elements; and Mr. Parkhurſt calls the fluid of the heavens, which, according to him, conſiſts of fire, light, and air, *agents*; but it would ſurely be uncandid to accuſe theſe two pious men of *animating* the elements, though we know that *action* and *activity*, in the literal ſenſe of the words, can be predicated only of living beings. With reſpect to giving active powers to matter, therefore, the followers of Hutchinſon rave juſt as much as thoſe of Newton; and we ſee not the raving of either in any other light than as the neceſſary conſequence of the poverty of language.

"But the Newtonian makes matter act upon matter at a diſtance! No; the genuine Newtonian does not make matter *act* (in the proper ſenſe of the word) at all; but he believes that God has ſo conſtituted matter, that the motions of different maſſes of it are affected by each other at a diſtance; and the Hutchinſonian holds the very ſame thing. As this celeſtial fluid of Mr. Parkhurſt's conſiſts partly of air, we know, by the teſt of experiment, that it is elaſtic. The particles of which it is compoſed are therefore diſtant from each other; and yet they reſiſt compreſſion. How does the Hutchinſonian account for this fact? Perhaps he will ſay, that as matter is in itſelf equally indifferent to motion and reſt, God has ſo conſtituted the particles of this fluid, that

though they poſſeſs no innate power or activity of their own, they are affected by each other at a diſtance, in conſequence of his fiat at the creation. This we believe to be the only ſolution of the difficulty which can be given by man; but it is the very anſwer given by the Newtonians, to thoſe who object to them the abſurdity of ſuppoſing matter to be affected by matter at a diſtance. That the motions of the heavenly bodies are affected by the preſence of each other is a fact, ſay they, which appears incontrovertible. "We have aſcertained with preciſion the laws by which theſe motions are regulated; and, without troubling ourſelves with the true phyſiological cauſes, have demonſtrated the agreement of the phænomena with the laws. The interpoſition of this celeſtial fluid removes not a ſingle difficulty with which our doctrine is ſuppoſed to be clogged. To have recourſe to it therefore can ſerve no purpoſe, even were the phenomena conſiſtent with the nature of an elaſtic fluid, conſidered as a phyſical cauſe; but this is not the caſe. It is demonſtrable (ſee ASTRONOMY and DYNAMICS in this *Suppl.*) that the motions of the heavenly bodies are not conſiſtent with the mechaniſm of an elaſtic fluid, conſidered as the cauſe of theſe motions; and therefore whether there be ſuch a fluid or not diffuſed through the ſolar ſyſtem, we cannot allow that it is the great agent in nature, by which all its operations are carried on."

"Such might be the reaſoning of a well-informed Newtonian in this controverſy; and it appears ſo concluſive againſt the objections of Hutchinſon to the Newtonian forces, as well as againſt the agents which he has ſubſtituted in their ſtead, that ſome of our readers may be diſpoſed to queſtion the ſoundneſs of that man's underſtanding, who could become a Hutchinſonian ſo zealous as Mr. Horne. But to theſe gentlemen we beg leave to reply, that the ſoundeſt and moſt upright mind is not proof againſt the influence *of a ſyſtem*, eſpecially if that ſyſtem has novelty to recommend it, and at the ſame time conſiſts of parts, of which, when taken ſeparately, many are valuable. Such was the ſyſtem of Hutchinſon, when adopted by Mr. Horne. It was then but very little known; it could be ſtudied only through the medium of Hebrew literature, not generally cultivated; and that literature, to the cultivation of which Mr. Hutchinſon had given a new and better turn, is in itſelf of the utmoſt importance. Let it be obſerved too, that the Hutchinſonians have, for the moſt part, been men of devout minds, zealous in the cauſe of Chriſtianity, and untainted by Arianiſm, Socinianiſm, and the other hereſies which have ſo often divided the Church of Chriſt: and, when all theſe circumſtances are taken into conſideration, it will not be deemed a proof of any defect in Mr. Horne's underſtanding, that in early life he adopted the *whole* of a ſyſtem, of which ſome of the parts contain ſo much that is good; eſpecially when it is remembered that, *at firſt view*, the agency of the celeſtial fluid appears ſo plauſible, that for a time it ſeems to have impoſed upon the mind of Newton himſelf.

"But the truth is, that Mr. Horne was at no period of his life a thorough-paced Hutchinſonian. It is confeſſed by Mr. Jones, that "Mr. Hutchinſon and his admirers laid too great a ſtreſs on the evidence of Hebrew etymology; and that ſome of them carried the matter ſo far as to adopt a mode of ſpeaking, which had a nearer reſemblance

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to *cant and jargon**, than to ſound ſenſe and ſober learning. Of this (continues he) Mr. Horne was very ſoon aware; and he was in ſo little danger of following the example, that he uſed to diſplay the foibles of ſuch perſons with that mirth and good humour," which he poſſeſſed in a more exquiſite degree than moſt men. This ſeems to be complete evidence that he was never a friend to the etymological part of the ſyſtem; and the preſent writer can atteſt that, in the year 1786, he ſeemed, by his converſation, to have loſt much of his conviction of the agency of the celeſtial fluid. He continued indeed to ſtudy the Hebrew Scriptures on the plan of Mr. Hutchinſon, unincumbered with the Maſoretic points, or with Rabbinical interpretations; and the fruits of his ſtudies are in the hands of the religious public, in works which, by *that* public, will be eſteemed as long as their language is underſtood." Vol. i, p. 745.

The ſame conteſt is carried to a greater extent, againſt the learned and excellent Mr. Parkhurſt, in the article CHERUBIM; and the doctrine of Hutchinſon is oppoſed by nothing leſs than mathematical demonſtration, by Profeſſor Robiſon, in the articles *Aſtronomy* and *Dynamics*, alluded to in this citation. The article GALVANISM, as treating a philoſophical ſubject almoſt new, and explaining it with great clearneſs, is well worthy of the reader's attention; and it is further extended in the article TORPEDO.

It will not be expected that we ſhould attempt a very extended account of a work ſo abundant in matter. What we have here ſaid will direct our readers to the principal ſources of curious information, the reſt they muſt do for themſelves. We ſee with pleaſure, in the ſhort Preface already mentioned, ſome ſuggeſtion of a work ſtill more improved, to be expected hereafter from the ſame editor. "Experience," he ſays, "has led me to think that it (the Encyclopædia) is ſuſceptible of ſuch improvements as would enable the editor to carry the work *nearer* to perfection, even with leſs trouble to himſelf." May he, if he undertakes it, fulfil his deſign with complete ſucceſs! is our cordial and concluding wiſh.

* We have borrowed theſe important arguments, as deciſive againſt the leading principles of Hutchinſon, and at the ſame time replete with candour towards his followers. The hypotheſis of the celeſtial fluid, which is ſuppoſed to be compoſed of *fire*, *light*, and *air*, and to be itſelf an emblem of the Trinity (ſee Jones's Trinitarian Analogy) is more particularly refuted in the article CHERUBIM, vol. i, p. 406. We may here caution ſome readers from ſuſpecting *us* of *Hutchinſonianiſm*, for having cited and praiſed the works of *Hutcheſon*, on a late occaſion, from Dr. Parr's Sermon. *Hutchinſon* and *Hutcheſon* were very different men. A diſtinction which a well-intentioned writer has lately failed to make, when he ſtigmatizes one of Dr. Parr's quotations from the latter, as *Hutcheſonian jargon*. Though he ſpells it properly, it is evident that he underſtood it wrongly; for Hutcheſonian was never applied as a ſtigma to the moral Philoſophy of Hutcheſon; nor was it ever termed jargon. *See Jerningham's Selections from Boſſuet*, 3d edition, p. lxxxiii. *Rev.*

ART. VIII. *Diſcourſes on various Subjects. By Thomas Rennell, D. D. Maſter of the Temple.* 8vo. 365 pp. 8s. Rivingtons. 1801.

WHEN an unknown author preſents himſelf before the public, it is our duty to deſcribe, as juſtly as we are able, his talents and qualifications. Very different is the caſe before us. Dr. Rennell, both to readers and hearers of ſermons, is ſo well known for his learned and ingenious illuſtration of the truth, his energetic ſtyle of compoſition, his firm and truly Chriſtian adherence to the beſt principles and beſt doctrines, that to deſcribe and characterize his merits more particularly muſt be wholly ſuperfluous. Of the volume here announced, a large part has already received our juſt commendations, when ſome of the Diſcourſes appeared, from time to time, in a ſeparate form*; our preſent buſineſs therefore will be chiefly with thoſe Sermons which are now firſt given to the world. From theſe we ſhall carefully ſelect a few ſtriking paſſages, ſufficient to ſatisfy our readers, that as the former claſs deſerved to be collected, the latter is well worthy to appear united with it.

The Sermons from which we ſhall principally take our ſpecimens, will be the ſeventh and the ninth. Not that there are not in other parts of the volume many paſſages which highly deſerve to be copied and commended; but as our ſelections muſt be limited in extent, we will take thoſe in preference to the reſt, which moſt immediately apply to the diſorders of the times, which it was the firſt cauſe of our undertaking, and will be the unceaſing object of our zeal and care to counteract.

The ſeventh Diſcourſe was indeed reviewed by us on its firſt publication, but too briefly, (whether from haſte, or any accidental cauſe) and we feel that we owe the author the juſtice of inſerting at large the following paſſages. The ſubject of the Sermon is Blood-guiltineſs, and the particular example, the then recent murder of the unfortunate Queen of France. After ſpeaking of the BLOOD-GUILTINESS which may be incurred by rulers or ſubjects, and denouncing, in all its force, the dreadful ſentence of the Scriptures againſt thoſe who reſiſt unlawfully—that they "ſhall receive unto themſelves *damnation*"—a word, as he juſtly remarks, "in ſpite of every palliative, ſtrong and emphatical," he thus proceeds:

* See Brit. Crit. vol. iii, 344; iv, 74; viii, 181; ix, 661; xii, 545; xiii, 669.

"To

"To ABSOLUTE PERFECTION neither Civil Government or Civil Governors can poſſibly be brought; and if the IMPERFECTIONS of theſe are to be the cauſe of tumult and inſurrection, aſſuredly bloodſhed and diſorder muſt be univerſal and perpetual over the whole face of the earth. By God's bleſſing WE live under a Government NEARER to perfection, confeſſedly and avowedly, than any of which record has reached us. But yet perhaps a more perfect form of polity may be imagined by ſpeculative men, although, if the experiment were tried, it would not practically be obtained.

"To ſtimulate then men to acts of reſiſtance to Magiſtrates, becauſe IMPERFECTIONS remain in any form of Government, is ſurely to reſiſt the ordinance of that God, who NEVER INTENDED to beſtow ABSOLUTE PERFECTION on any ſyſtems of laws here below. So many circumſtances muſt concur and conſpire to render a ſubſtantial change ſalutary and beneficial to a community AT LARGE, that a wiſe man will *heſitate*, and a GOOD man *tremble*, in taking any part in the ſubverſion of the Government under which the providence of Almighty God has placed him. A man who really fears God, and who eſteems himſelf accountable to him, will, if he ever conſents to meaſures of the ſlighteſt innovation, *take good heed to his ways*. Not only his actions, but even his WORDS will be guarded. He will conſider, that for every ſtep he takes, not only originating in paſſion and fraud, but even in precipitation and inadvertency, he ſtands accountable for every conſequence which may reſult from them. His prayer to God will be, early and late, public and private, "*Deliver me from Blood-Guiltineſs, O Lord.*" P. 197.

"Pride and Petulance, Rancour and Spleen, Luſt of Lucre, and Fear of Juſtice, the Preſſures of Poverty and Reſtleſſneſs of Guilt, have, to compaſs their ends, induced men to ſet at *nought* the groans, and tears, and agonies of the numerous victims of ſocial diſcord and civil commotion. Such have been, I repeat it, in ALL AGES, the ſcourges of mankind, ſcattering deſolation and deſtruction over the moral creation of God.

"If we may truſt the uniform tenor of hiſtorical record, no deſcription of men ever exiſted, in whom all pity for the ſufferings of mankind, all fear of the retributive juſtice of ALMIGHTY GOD, have been more completely and invariably extinguiſhed, than in thoſe who have aſſumed the characters of popular leaders, and peculiar aſſertors of the rights and privileges of their fellow citizens. Who have been leſs ſcrupulous of the means by which they accompliſhed their ends? Who have waded through more blood, either to obtain or to preſerve their booty, their power, their elevation? What Tyranny more implacable in the ſacrifices with which it gorged itſelf, than the ſtern ferocity of MARIUS, the mock clemency of CÆSAR, the proſcriptive libertiniſm of ANTONY, or the cool, digeſted, murderous determination of CROMWELL? Every one of theſe in their day pretended to be lovers of their country—they *duped*, they *plundered*, they *oppreſſed* it.

"Let us then beware how the plauſible pretences of any ſet of men ſo operate upon our paſſions, as to render us inſenſible of the ſtain of

Blood-

Blood-Guiltineſs—of the crime of being acceſſary to a ſubverſion of thoſe laws and that order in this land, which are at this moment, as for above a century paſt, our ornament, our diſtinction, and our ſafe-guard. Nothing can ſurpaſs the GUILT of ſuch an attempt, except the FOLLY of it.

"The FOLLY of it is prominent indeed, but in none more than in the firſt authors of deluſion and diſcord—becauſe hiſtory proves, and recent experience moſt awfully confirms that proof, that in this ſyſtem of crimes, the firſt *perpetrators*, by the juſt deſignation of Almighty God, are invariably the firſt and ſevereſt *ſufferers*. *They* incur the *guilt*, but *others* reap the *fruit* of their machinations. Nor is it enough for the well-intentioned to anſwer, that they only intend a *Reformation* of the Government, and not its *Subverſion*—from ſimilar pretences all inſurrections have originated.

"The GUILT of it, permit me to ſay, is at the preſent criſis of a deeper and more aggravated complexion, than at any former period in the annals of mankind. To diſclaim, with ſtudied ſcorn, all reverence for the ſuperintending Providence of Almighty God—to reject with mockery every apprehenſion of a judgment to come—to harden the murderer, by telling him by public authority, that after death his crimes and conſcience will be buried in eternal ſleep—all this has not been the ACCIDENTAL CONSEQUENCE, but the BASIS and ESSENTIAL PRINCIPLE of (what the POVERTY of language obliges me to call) the *political ſyſtem* of thoſe wretched regicides, who are alternately threatening mankind with the *contagion of their principles*, or appalling them by the horrors of their crimes.

"God knows, that in this ſtate of ſin and miſery, of change and calamity, the page of hiſtory ſhews how much man has *corrupted his ways before God*, and with what *violence the earth* has at all times *been filled*. But to the ſcenes which have been exhibited, and are ſtill exhibiting in France, no parallel occurs to the aſtoniſhed mind! Whether we view the extended ſcale on which this ſcheme of maſſacre was projected, the ſteady and relentleſs ſeverity with which it has been purſued, the principles and paſſions from which it originated, or the ſpirit of calm, SPORTIVE, inventive barbarity with which it has been in thouſands of inſtances executed, experience, language, and even conception fail us! "*The Angel of God hath poured out his phial on the rivers and fountains of waters, and they have become* BLOOD." P. 200.

In the ninth Diſcourſe, preached at the Viſitation of the Biſhop of London in 1795, and (we believe) till now unpubliſhed, we find the moſt important ſuggeſtions on the actual ſituation of our excellent Church and the duties of its Clergy, among which we cannot but remark the juſtneſs and the value of the following obſervations.

"But as I have made mention of ſome of the opinions which by *diſtant approaches* and *indirect* paths lead towards *Socinianiſm*, it may not be improper juſt to advert to propoſals for various innovations, the generality

generality of which have, when we view them carefully, the ſame tendency and deſign.

"To the views of men who are attached either ſecretly or avowedly, to the Socinian hypotheſis, and willing to further theſe opinions by the *ſanction of national* forms, we all know the Liturgy of our Engliſh Church oppoſes an INSURMOUNTABLE BARRIER. The ſpirit of primitive piety which animates every part and portion of it, that beautiful and moſt affecting ſimplicity which renders it at the ſame time intelligible to the rudeſt, and acceptable to the higheſt capacity—the natural and inſpiriting ſublimity by which it raiſes our hearts to God—the ſober fervor with which it mounts our aſpirations to the footſtool of his throne—and the admirable manner in which the diſtinguiſhing doctrines of the Goſpel are intimately interwoven with its texture, all conſpire to produce that *high veneration* in which the bulk of the LAITY of all ranks and profeſſions hold this moſt perfect of all human compoſitions, as the ſacred legacy of the primitive Reformers of our Church. It is ſurely a ſtronger mark of an elevated mind, a pious intention, and a ſound judgment, to acknowledge and admire its perfections, than with a captious, pragmatical, and peeviſh minuteneſs, to inveſtigate its ſmaller errors, and inconſiderable flaws. BUT, it is not either inaccuracy of expreſſion, or what ſuch ſcrupulous judges may be pleaſed to call obſoleteneſs of language, or leſſer miſtakes which excite the induſtry, and attract the notice of the generality of objectors.—The DOCTRINES which are incorporated with it, and from which its tone and ſpirit are derived, are the real cauſe of complaint and averſion.

"The prayers occaſionally directed to the Redeemer of mankind, the confidence raiſed in its merits, the devout proſtrations before the high majeſty of his tranſcendant nature, communicating a principle of pious and Chriſtian vitality to the whole, are the ſtrong bulwarks which it is the real purpoſe of theſe affected, feeble, and ſophiſtical cavils, to undermine and deſtroy. The ſame ſpirit and the ſame views have given riſe to thoſe various propoſals for either the *bold* project of a *new tranſlation*, or the more *ſpecious* one of a *reviſal* of the preſent verſion of the Holy Scriptures. From either of theſe ſchemes there CAN be ſo *little gained*, and MAY be ſo *much hazarded*, that the probable good bears no manner of proportion to the threatened danger. We have indeed ſpecimens of new *verſions*, both of the whole and various parts of the Old and New Teſtaments. Some of them, particularly of the *Old Teſtament*, clearly intended as a vehicle for looſe and licentious ſpeculation*. The language of the *New Teſtament*† is diſtorted in violation of all analogy of ſenſe and diction, to ſpeak the opinions of Socinus. But even the BEST of theſe ſpecimens, executed by men of acknowledged talents and ſoundneſs of opinion, recommend moſt ſtrongly by their avowed *inferiority* in every eſſential point, an adherence to that we are already in poſſeſſion of. With regard to a REVI-

"* Vide Dr. Geddes's New Tranſlation of the Pentateuch.

"† This alludes to G. Wakefield's Tranſlation of the New Teſtament."

SION,

SION, it is of little importance that a few particles be adjuſted, a few phraſes poliſhed, if the whole fabrick of that faith which was once delivered to the ſaints is thereby ſhaken to its foundations. For the *extent* and *progreſs* of ſuch a reviſion, or the objects it may embrace, no man who is acquainted with the ordinary courſe of theological proceedings can at ALL calculate. With regard to the *New Teſtament*, I am ſure we may confidently affirm that, in a* well-known inſtance, the induſtry, learning, and abilities, which have been ſedulouſly exerted in collecting the miſtakes and inaccuracies which are ſaid to exiſt in the received verſion, have ſcarcely been able to produce a SINGLE ERROR by which any *material fact* or *doctrine* is affected. Add to this, that the grandeur, dignity, and ſimplicity of it, is confeſſed even by thoſe who wiſh eagerly to promote a reviſion, and by the moſt eminent critics and maſters of ſtyle it is allowed to exhibit a more perfect ſpecimen of the INTEGRITY of the Engliſh language, than any other writing which that language can boaſt†. But the *grounds* on which theſe

" * Vide "Obſervations on the Engliſh Verſion of the Goſpels and Epiſtles," by John Symonds, LL. D. Profeſſor of Modern Hiſtory in the Univerſity of Cambridge. For this learned and excellent perſon, I am proud to profeſs the greateſt public reſpect, and private regard. But I muſt be permitted to ſay, that if *his* talents and acuteneſs could find ſo very few material errors or defects in the common verſion of the New Teſtament, there is ſmall occaſion to reſort to a new tranſlation, or a reviſion of the old.

" † Thoſe who indulge themſelves in precipitate objections to *the language*, and what *they* term the *obſolete* phraſeology, both of our tranſlation of the Scriptures, and our Engliſh Liturgy, will do well to attend to the ſentiments of Dean Swift, in his letter to the Earl of Oxford, then Lord High Treaſurer.

" It is your Lordſhip's obſervation, that if it were not for the *Bible* and Common Prayer book in the vulgar tongue, we ſhould hardly be able to underſtand any thing that was written among us an hundred years ago; which is certainly true: for thoſe books being perpetually read in churches, have proved a kind of ſtandard for language, eſpecially to the common people. And I doubt whether the *alterations* ſince introduced have added much to the beauty or ſtrength of the Engliſh tongue, though they have taken off a great deal from that *ſimplicity*, which is one of the greateſt perfections in any language. You, my Lord, who are ſo converſant in the ſacred writings, and ſo great a judge of them in their originals, will agree, that no tranſlation our country ever yet produced, hath come up to that of the Old and New Teſtament: and by the many beautiful paſſages which I have often had the honour to hear your Lordſhip cite from thence, I am perſuaded that the tranſlators of the Bible were maſters of an Engliſh ſtyle *much fitter* for that work, than any we ſee in our *preſent writings*, which I take to be owing to the *ſimplicity* that runs through the whole. Then, as to the greateſt part of our Liturgy, compiled long before the

theſe projects are to be reſiſted, are much more ſerious and important. For when we ſee men of the moſt latitudinarian principles UNIFORMLY preſſing forward this dangerous propoſal, when we ſee the moſt unbounded panegyrics beſtowed on thoſe who have converted the Moſaic hiſtory into allegory, and the New Teſtament into Socinianiſm, when we ſee theſe attempts ſtudiouſly ſoftened and applauded by the *advocates* for this projected reviſion, we muſt conjecture that ſomething more is meant than a correction of miſtakes, or an improvement of diction. Thoſe *doctrines*, the demolition of which we know to be, in late inſtances, the grand object of ſuch innovators, when they propoſe alterations in articles of faith, or correction of liturgical forms, are ſurely in ſtill greater danger when attempted by the ſame men under the diſtant approaches of a *reviſion* of our Engliſh Bible." P. 236.

The concluſion of this Diſcourſe, in which the preacher with much energy touches on the danger of too great an approximation in the clergy to the manners of the times, is of ſuch peculiar excellence and utility, that we muſt give it entire.

"In the preſent day," he moſt juſtly ſays, "it is perhaps a want of abſtinence from amuſements, which (as far as my obſervation can carry me) has contributed more to diminiſh the power and effect of our labours, and to lower the dignity of our character, than it is poſſible to conceive or calculate. Nor doth it reſt here—Levity of manners *muſt* affect our *doctrines*. Theſe, it will be neceſſary for us in mere ſelf defence, to lower down to the ſtandard of our PRACTICE. But to be drowned in faſhionable amuſements, to go down the full tide of pleaſure and diſſipation, is not to diſcharge our duty to our Flocks, our King, and our Country, in this moment of their greateſt need. It is ſurely to *cheat* mankind of thoſe exertions, by which alone peace, virtue, ſubordination, and happineſs can be reſtored and perpetuated among us. At a time when the ſoldier is undergoing his temporal warfare, courageouſly ſtruggling againſt the fatigue of his labours and the anguiſh of his wounds, it ill becomes us ſoldiers of Chriſt to ſlacken OUR activity, reſolution, and fidelity in this our ſpiritual career.

"Men in ſuch circumſtances ſhould be aware, that every approximation to the MANNERS of the world, ſets us nearer to the *morals* of

the tranſlation of the Bible now in uſe, and little altered ſince; there ſeems to be in it as great ſtrains of true ſublime eloquence, as are any where to be found in our language, which every man of good taſte will obſerve in the Communion Service, that of Burial, and other parts.

"With this opinion the late Lord Monboddo, whoſe eminent and profound critical ſkill in ancient languages rendered him a conſummate judge of the ſtructure and beauties of our own, entirely coincides—"I hold (ſays he) the *Engliſh Bible* to be the *beſt ſtandard* of the Engliſh language we have at this day." Vide Origin and Progreſs of Language, vol ii. p. 141."

it. And woe be to that Miniſter of the Goſpel who by a flagrant act of known profligacy, at *any* time, adds by his conduct to the triumph of the wicked, to the affliction of the virtuous, to the ſeduction of the innocent, to the perverſeneſs of the captious, and to the general furtherance of the powers of Hell and of Darkneſs! But at THIS tremendous criſis, what can be ſaid of ſuch a conduct! Is it to tear open thoſe wounds which we ſhould be binding up with the tendereſt affection,—it is to ſtrike a deep and deadly blow at the vitals of our fainting country,—it is to diſpenſe *poiſon* inſtead of medicine to a languiſhing and confiding patient,—it is to ſtifle all natural affection for thoſe of our neareſt relatives, who muſt partake of the temporal effects which our example occaſions! If ſuch there be, not I truſt many in number, well may the Apoſtle exclaim, "*Wretched men that they are, who ſhall deliver them from the body of this death?*"

"From the edification I have received from moſt of my brethren who are employed in the miniſterial office in this metropolis, than whom I believe no body of Clergy in theſe latter times have exhibited a more ſteady, ſincere, and conſpicuous piety,—from the perſonal knowledge I have of ſome, who by the purity of their conduct, and the fervor of their zeal, would have been an ornament to the beſt and moſt primitive ages of the Church; from the eminent virtue, zeal, and piety, of that excellent PRELATE whom God has called to the government of this Dioceſe, I am convinced that in theſe ſentiments I ſhall meet with the cordial concurrence and agreement of thoſe who now hear me. All in this venerable aſſembly will join me in fervent aſpirations to the great Shepherd of the Sheep, that he will give his heavenly protection to his faithful expecting Church, and that after all our trials, ſtruggles, anxieties, temptations, and afflictions are ended, we may have ſo fought that good fight, and ſo finiſhed our courſe in this our *earthly* and *militant* ſtate, that we may be thought worthy to be admitted to that triumphant Church above, where, in the preſence of God and of his Chriſt, "*the tears ſhall be for ever wiped from every eye.*" P. 244.

It is from want of ſpace more than from want of inclination, or from the ſmalleſt inferiority in the other Sermons, that we withhold any further extracts. But, reſpecting Diſcourſes ſo excellent, ſomething ſhould be ſaid to diſtinguiſh the ſpecific merits of each. *Diſcourſe I. On Gaming*, has been juſtly celebrated as a remonſtrance of great force, againſt a moſt degrading and deſtructive vice. If the author has been ſuppoſed to include too indiſcriminately under his cenſure the innocent amuſement (if taken in moderation) of frugal play, the objection, we think, is obviated ſufficiently in an Appendix now ſubjoined.

The ſecond Diſcourſe, on *Old Age*, proves diſtinctly, and with ſound argument, that neither pleaſure, ambition, or knowledge, except *the knowledge of Chriſt and him crucified*, can afford ſubſtantial comfort to declining life; and that the

ſtores then to be enjoyed muſt be provided principally in youth.

Diſcourſe III, contains a maſterly and learned proof that the doctrine of Benevolence is, and of neceſſity muſt be, unknown to *Natural Religion*, and reſts, notwithſtanding all the pretences of modern Philoſophy, on Chriſtianity alone. Here we cannot forbear to quote a part of one Note, and the whole of another, in which the ignorance of T. Paine is moſt juſtly expoſed.

"The author of "*the Age of Reaſon*" is pleaſed to aſſert, that "the Bible *of the Creation* is inexhauſtible in texts." Yet ſo ill was it underſtood by Cicero, who *knew not*, and Mr. Hume who *rejected* the Goſpel, that both confeſſed that utter doubt and uncertainty was the reſult of the beſt philoſophy." P. 103.

"Of the Divine Nature, Cicero aſſerts, "*Res nulla eſt de quâ tantopere non ſolum* INDOCTI, *ſed etiam* DOCTI *diſſentiant;*" and a little before, "*Qui Deos eſſe dixerunt tantâ ſunt in varietate et diſſentione, ut eorum moleſtum ſit dinumerare ſententias.*" De Nat. Deor. This citation will enable the moſt ſuperficial reader to diſcern the broad, vulgar, and elementary ignorance of the following poſitions of Mr. T. PAINE in the above-mentioned tract:—"Deiſm, then, teaches us, without the *poſſibility of being deceived*, ALL that is neceſſary, and poſſible, to be known. The creation is the *Bible* of the Deiſt." "Inſtead of ſtudying theology, as is now done, out of the Bible and Teſtament, it is neceſſary that we refer to the *Bible of the Creation. The principles we diſcover there are eternal and of divine origin; they are the foundation of all the ſcience that exiſts in the world, and muſt be the foundation of theology.*"—Aſſertions ſo groſsly ignorant may be *expoſed*, but ſcarcely *need confutation*. Nothing can give them a momentary importance or currency but the growing neglect of ancient learning, and the ſoppiſh indolence of the age. But let it be remembered, that if men of HIGH RANK *will* embalm the memory, and ſpread the poſthumous ſneers of GIBBON, the vulgar, corrupted by their example, will ſwallow the atrocious blaſphemies of PAINE. Let THEM, therefore, look to the conſequences." Ibid.

Diſcourſe IV, was preached for the Benefit of the Charity for the Sons of the Clergy, and a more animated and rational defence of the Church of England could not be pronounced. It well exemplifies what the author himſelf ſo juſtly aſſerts in another place.

"We may conclude that a temperate and decided zeal for the peculiar and diſtinguiſhing doctrines of the Church to which we belong, is not only *reconcileable* to our duty as Chriſtians, but *inſeparable* from it, in this its hour of *danger* and *difficulty*. Well may this chaſte ſpouſe of Chriſt exclaim with affection to her true ſons in theſe days, "*Ye have continued with me in my tribulations.*" P. 236.

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The fifth Diſcourſe moſt excellently ſhows how we ought to rejoice before God for his preſent mercies to us; namely, to "rejoice with trembling," Pſal ii, 11. "Great," ſays the author, "are the dangers we have ſtill to encounter, and ſtupendous are the obſtacles we have yet to ſurmount, calling for every reſource of courage, ſobriety, patience, energy, and activity." P. 162.

Diſcourſe VI, explains the true foundations of the Chriſtian Benevolence, aſſerted before in the third.

The ſeventh we have already noticed, and its tendency may be collected from our extracts.

The eighth Diſcourſe illuſtrates the great Chriſtian doctrine of Atonement, and aſſerts it againſt "the foppiſhneſs of an apoſtate age," and "that ſhort-ſight reaſon which," as the author truly obſerves, "is ſeldom weaker than in thoſe who affect the largeſt portion, and the cooleſt exerciſe of it." P. 222.

From the ninth, we have given ſufficient ſpecimens.

Diſcourſe X, preached before the Trinity-Houſe in 1797, expatiates, with thankfulneſs, on the advantages of our inſular ſituation, and commercial proſperity. To this Sermon is ſubjoined the following Note.

"This Sermon was preached *before* the victories obtained by Earl St. Vincent, Lord Duncan, and Lord Nelſon. Such an acceſſion of national ſtrength and ſecurity as theſe heroes have earned for their country, within ſo ſhort a ſpace of time, even the moſt ſanguine enthuſiaſm could not have anticipated. May the glory be aſcribed unto God!"

Diſcourſe XI. This Sermon, which ſo amply and ably explains the effects of ignorance, in producing both ſuperſtition and Atheiſm, is moſt highly worthy of attention, and truly fit to be delivered before an ancient Univerſity.

Diſcourſes XII, XIII, XIV. are on Death and Sin; from the important text, 1 Cor. xv, 56, 57. They offer a collective and a maſterly view of the natural and invincible evils brought upon the human race by Sin, and of the only effectual remedy, the ſacrifice and merits of our bleſſed Saviour.

With this view of the preſent volume preſented to him, what ſerious and reflecting Chriſtian can poſſibly doubt, that the whole is truly worthy of his peruſal and moſt ſerious conſideration? To ſuch we earneſtly recommend it.

ART. IX. *A Treatiſe on Land Surveying, in Six Parts. Part I. contains Definitions and Problems in Geometry. Part II. Rules for finding the Content of Land without uſing a Chain, but by ſtepping the Dimenſions, by which any Huſbandman, who knows the firſt Five Rules of Arithmetic, may find the Content of his own Work. Part III. To ſurvey with the Chain and Croſs. Part IV. To ſurvey with the Chain only. Part V. Rules for parting off any given Portion of a Field, in Form of a Triangle, Square, or Parallelogram. Part VI. A full Explanation of the Method uſed by the moſt eminent Surveyors, in meaſuring and planning a Farm or a Lordſhip, with a Chain only. Illuſtrated with Five Copper-Plates, and an engraved Fac-ſimile of a Field-book. The Plates exhibit the progreſſive Steps of planning a ſmall Farm, and point out the Appearance of the Plan in Six different Stages. By Thomas Dix, of Oundle. The Whole illuſtrated with One Hundred and Eighty Diagrams, and Ten Copper-Plates.* 8vo. 5s. Iceley. 1799.

THIS work, the author informs us, is deſigned for the uſe of ſchools; to inſtruct boys in the firſt rudiments of land-ſurveying by the chain and croſs only. It is divided into Six Parts. The 1ſt contains a few definitions, and thirty-nine problems in practical geometry, without demonſtrations, wherein nothing uncommon is advanced on the ſubject. The 2d contains rules for finding the content of land without uſing a chain, by *ſtepping* the dimenſions, the knowledge of the four firſt rules of arithmetic being all that is previouſly neceſſary. The author ſuppoſes that a perſon, by half an hour's practice, can aſcertain the length, in yards, of any line, by walking or ſtepping over it, nearly enough for common occaſions. But this, we think, is at beſt only gueſſing at the content, and attended with more labour than the uſe of the chain. This method is exemplified by twelve diagrams. The 3d by eighteen examples directs how to ſurvey with the chain and croſs. Rough ſketches are given of the pieces to be ſurveyed in a field-book, the dimenſions put down, and the points where offsets cut the baſe lines noted. Hence are the fields planned, and their contents found. This mode of ſurveying is indubitably the moſt eligible, as no errors can poſſibly ariſe, if the neceſſary dimenſions are attended to; and it is now adopted by the moſt ſkilful ſurveyors. In the 4th part, we have directions to ſurvey with the chain only. The ſketch of the field is here alſo taken with the dimenſions only for plotting it. When the field is plotted,

plotted, further dimensions are taken by the scale for finding its content. This part, if at all necessary, should have been confined to rectilinear figures, and not have comprised those where offsets are necessary to be taken, and consequently the cross used. Indeed, we see no necessity for the insertion of this part at all, as it is included in the third. The 5th shows how to part off any given portion of a triangular and rectangular field. This the author also elucidates by a variety of examples where the bounds are curvilinear. These lessons will be found very useful to the young surveyor, by instructing him to divide all sorts of fields, or cut off any desired quantity from those given. And the 6th treats of the method used for surveying and planning several fields together; such as farms, lordships, &c. Here the author recommends the dimensions to be registered in a field-book, without making any sketch whatever. To illustrate this method, he has added an engraved *fac-simile* of a field-book. This way of surveying, though ingenious, and preferred by some surveyors, we think a source of numberless errors, especially in intricate places. The method in part the 3d, although instanced there in small fields, may be applied to surveys of any extent. The author, however, has done well to show this mode of measuring, as it may be adopted or let alone, when the scholar has gained experience on the subject. As an useful instrument for surveying roads, villages, &c. we think a part might have been, with great propriety, added, on the application and use of the Theodolite; but the work, in its present state, may be advantageously introduced into schools, and is not unworthy of the attention of young practitioners in surveying.

ART. X. *Letters addressed to a young Man, on his first Entrance into Life, and adapted to the peculiar Circumstances of the present Times. By Mrs. West, Author of "A Tale of the Times," "A Gossip's Story," &c. In Three Volumes.* 12mo. 16s. 6d. Longman and Rees.

WE have often had occasion to review and to commend the compositions of this female author, whose principles are sound, and whose general style of writing is correct and elegant. The work before us is addressed to her son, the same youth, as we understand, who is the subject of the eighth Sonnet (p. 200) in the first volume of those Poems, which she published in 1799, and on which we bestowed the tribute of deserved applause. The sentiments which that Sonnet breathes

are

abundant through these volumes; which may be considered as a very valuable addition to the library of youth, in the dangerous interval between childhood and adolescence. The doctrines they teach are orthodox, temperate, uniform, and liberal (in the true meaning of the word liberality) and the manners they recommend are what every judicious parent would wish a son to adopt.

In truth, we cannot but congratulate our country on the useful application of female talent, whose *occasional* perversion we have sincerely deplored; and we must be allowed to observe, that while Mrs. More has addressed the higher ranks of life, with energetic persuasives and lively remonstrances, against the folly and criminality of fashionable selfishness—and Mrs. Trimmer devoted her useful and valuable labours to the temporal and eternal interests of humble life—the middle station seemed so far neglected, as to be seldom addressed by appropriate and peculiar remarks. It is for the numerous and important classes of society who occupy this rank, that the present work is framed.

Its distinguishing features are a desire to extend the *knowledge*, and promote the *practice*, of Christianity, as taught in the Scriptures, and expounded in our establishment; a wish to repel the arrogance and self-sufficiency which appear to be prevalent features in the character of the younger classes of the present times. Their prevalence, indeed, seems to form a new epocha in manners, extremely ominous to the public welfare.

To many valuable hints on the subject of manners succeeds a spirited attack on the tenets of the new philosophy, which are successfully exposed; with a few political observations, which seem rather dictated by the spirit of a moralist than of a *Quidnunc*; and the work closes with remarks on the fatal tendency of that system of education, which, excluding all religious principles, professedly aims at invigorating the passions, at bursting the bonds of controul, and destroying all the principles of subordination.

This work appears to us so highly valuable, that we feel ourselves called upon, by the duty we owe to the British youth, to give it a very extensive examination; and we are the rather inclined to be diffuse in our remarks, from an apprehension that Mrs. West's determined resistance to the pestiferous doctrines, which are circulated in a thousand shapes to attract unwary youth, may rouse the resentment of many puny critics, who feel interested in the success of those writings, against which she has hurled the gage of defiance. We so heartily concur in her opinions, every article on which she treats appears to us so important, and so highly entitled to the attentive consideration

of

of youth, that we feel doubtful from what part to make our extracts. But, leſt our readers ſhould ſuſpect the juſtice of our eulogium, we ſhall proceed to give ſpecimens of the manner in which Mrs. Weſt enforces her opinions.

The motives for the work are ſtated in the Introduction.

"This publication owes its birth to the feelings incident to an anxious mother, on the occaſion of a beloved ſon's firſt removing from the ſafe ſhelter of the parental roof. The dangers to which young men are, in this age, particularly expoſed, occaſioned a diffuſe correſpondence, in which moſt of the ſubjects were diſcuſſed that are *now* enlarged upon, arranged in a more methodical manner, and preſented to the world in a form very diſſimilar to their original ſhape. It occurred to the writer, that her inſtructions (being adapted to the peculiar circumſtances of the times, and the ſtation of the youth, to whom they were addreſſed) differed eſſentially from any work of the kind which had fallen under her notice. This may be owing to her limited information; but, as the conviction was ſtrongly impreſſed upon her mind, ſhe may at leaſt aſpire to the praiſe of *intentional* originality." P. ix.

Her remarks on the tendency of thoſe Letters, and her pleas for indulgence to their ſmaller defects, are modeſt and ingenuous. When ſhe treats of the dangers to which young men in the preſent times are peculiarly expoſed, one ſuggeſtion forcibly ſtruck us; and it appears of ſufficient importance to deſerve—may we not ſay *epiſcopal* or *magiſterial* interference? We recommend it to general and ſerious conſideration.

"Should parents, guardians, or maſters honour theſe pages with their peruſal, they are moſt earneſtly intreated to conſider the conſequences of a cuſtom, which the revolution which has taken place in the habits of traders of eminence, and profeſſional men, has introduced: ſhe means that of releaſing themſelves from any reſtrictive power over the young people whom they employ, by no longer permitting them to be *inmates* of their families. They free themſelves indeed from a troubleſome reſtraint, and they may ſuppoſe that they avoid any reſponſibility, by thus abjuring the uſe of their power of guardianſhip. But will conſcience, will even prudence, or ſelf-intereſt, juſtify the wiſdom of this proceeding? The hours of buſineſs, which are paſſed under the maſter's eye, will be well ſpent. Hours of employment generally are: but how will thoſe of leiſure be filled? Is it not requiring too much from volatile impaſſioned youth, to truſt it ſo entirely to its own guidance? After a day ſpent in the exertions of buſineſs, will many young men, who feel themſelves accountable to no one for their conduct, quietly retire to a ſolitary lodging, deſtitute of ſocial comforts, when the tavern, the theatre, and many more dangerous places of reſort, ſpread their ſeductive temptations? It is in the hours of confidence and ſociability that the heart expands; but can a maſter expect the ſame fidelity and attachment from a youth from whom he only exacts his tale of work, as if he adopted him into his family,

family, entered into his intereſts, and, at leaſt for the allotted portion of his ſervitude, conſidered himſelf as a ſubſtitute for natural connections? Does he conceive the danger to which his property is expoſed, by truſting it to one over whoſe expences he does not even keep the check of obſervation? Will he not entertain an alarm for his own ſecurity, when he looks at his clerk's countenance in the morning, and ſees it impreſſed with the viſible effects of a diſſipated vigil, which may probably have been ſpent in the company of ſharpers, who, having cheated the thoughtleſs ſtripling of his little wealth, inſtructed him in the myſteries of plunder, and urged him to the dreadful expedient of purloining his maſter's ſtores? The forgeries and depredations daily committed by *very* young men, in this line of employment, are an alarming proof of increaſed depravity. But are thoſe maſters innocent, who, neglecting every ſpecies of moral and religious inſtruction, or, which in this ſtage of life is ſtill more neceſſary, obſervation, and ſalutary reſtraint, limit their ideas of their own duty to inſtructions in the routine of buſineſs, and a punctual diſcharge of pecuniary obligations?" P. xxxvii.

The firſt Letter treats of the advantages of maternal friendſhip, and invites her ſon to confidential intercourſe. We were much pleaſed with the following remarks.

"You will meet with a thouſand publications tending to impreſs your mind with the idea, that you are a free independent being; and you will be told, that true virtue flows from the unreſtrained exertion, and impaſſioned feelings of ſuch a being. But believe your mother, when ſhe aſſures you, that high ideas of independence are dangerous, and that feeling and ſentiment are blind guides. Virtue requires a ſtable ſupport; and principle, religious principle, can alone afford it.

"The independence which a young man ſhould purſue, is the ability of honeſtly providing for his pecuniary wants, of ceaſing to be a burthen to his friends, and of obtaining by his own exertions a reſpectable rank in ſociety. This ſort of independence neceſſarily engages induſtry, fidelity, attention, obliging manners, and all the modeſt virtues, in its train. The meretricious independence which bewilders the underſtanding in a metaphyſical maze, teaches its unhappy admirers to chace the butterflies of viſionary rights and imaginary duties. Idleneſs, impertinence, arrogance, diſſipation, diſcontent, and all the miſeries attendant on an over-weening confidence in our own deſerts are her ſure and inſeparable attendants.

"Inſtead, therefore, of piquing yourſelf upon the idea of ſuch freedom, do you, my dear child, conſtantly retain a ſtrong ſenſe of your dependance on your maſter, your parents, and your creator; you will then act uprightly and conſiſtently; for, can they be free, who are ſlaves to violent paſſions, who are inflated by pride, miſled by vanity, tortured by diſcontent, and for ever tilting againſt what their diſordered imaginations deem the injuſtice and cruelty of the world?" P. 34.

The ſecond Letter attacks the ſuperſtructure on which modern ſelf-ſufficiency is raiſed, by denying the high pretenſions

of the present age to superior pre-eminent wisdom. It vindicates the academical and other institutions of our ancestors. The portrait of a low coxcomb is drawn from the life.

" Here let us pause, and admire the corresponding unity and wisdom of a system, which is designed to form the rising generation to virtue, and to deter them from vice; to deprive youth of the power of injuring themselves or others; to compel them to learn before they teach; to understand their duty previous to their taking an active decided part in life; to move under the influence of others till their immature judgments are strengthened by habit and experience; to save " the hope and expectation of the time" from the snares of sharpers, from the wiles of harlots, from the loss of health, of fame, of fortune, and from the bitter self-regret which they must endure when they shall come to know the value of those blessings, and shall find them irretrievable. And now tell me, should we abandon all precaution, because we do not find that even precaution itself is always equal to the desired end? Shall we renounce what has produced infinite good, what may restrain from alarming evil, what cannot possibly injure, what may materially benefit; and adopt a wild system, not even plausible in theory, and invariably destructive wherever it has been practised? Does the example of those unfortunate young men, whom parental weakness or negligence have permitted to anticipate the freedom of manhood, encourage the experiment of general imitation? Do the manners of the rising generation point out the necessity of more lenient indulgence? Are the spirits of our youths broken by rigour? Are their bodies emaciated by study and abstinence? Has discipline introduced undue timidity? Is their address servile; are their principles abject? Is it to be apprehended, that an overwhelming reverence of their superiors and elders will for ever deprive them of energy enough to to think and act for themselves? Whence then are these disgusting beings, who daily insult us with the flippancy of a girl, and the swagger of a Bobadil; these something, nothings; half bravo, half puppy; so great in their own eyes, so insignificant in that of others? Who are these, that decide with undoubting confidence; who talk of king-craft and priest-craft; these legislators of the world, these arbiters of taste, these despisers of nursery prejudices, these liberal defiers of all restraint and decorum? They laugh very loud, which I suppose is wit; they stare very confidently, which I imagine is good sense; like Drawcansir, " they dare do any thing because they dare;" which I conclude is true courage and heroic virtue. You meet with them in every place; our rural haunts are as full of them as your crouded town. These are young men of spirit, who feel themselves to be their own masters. They are of different ages, but the most tonish period is from fifteen to nineteen. Their rank is various, but equality is the watchword of association; and the son of my Lord Duke, if infected with this mania, is almost as great a fool as Tim Tartlet. A few fops of fashion head the band; but the recruits are chiefly raised from shops and counting-houses, whence issue the valorous knights, with more than Quixote zeal against every one who is not as disorderly and impudent as themselves." P. 65.

From

From the inſtitutions which we have received from our progenitors, the author proceeds, in the third Letter, to examine the character of paſt ages. On thoſe immediately ſucceeding the Reformation, ſhe beſtows a high and juſt eulogium. That this part is enlivened with much humourous remark, we ſelect the following proof.

"Were we to doubt of the hoſpitality, benevolence, and piety of theſe times, a thouſand unqueſtionable witneſſes would riſe up againſt us. I will grant that in charity and benevolence no times can exceed our own. But, in order to form a juſt idea of what our progenitors did, let us remember that poverty enhanced the value of the widow's mite. Our colleges, ſchools, churches, alms-houſes, and hoſpitals, were not founded in times of overflowing opulence. Compare the wealth of any former century with that of the preſent, and you will ſoon perceive, that the property which endowed theſe inſtitutions muſt oftener have been the ſavings of frugal ſelf-denial, than the ſuperflux of abounding wealth. The character of the times was not ſtrongly marked by ſelfiſh enjoyment. Luxury had ſlighter inducements, and people had fewer wants. The annual amuſements of a wake and fair contented our rural belles, and ladies in a higher walk did not extend their deſires in this particular beyond the country horſe-race, or keeping their Chriſtmas with ſome neighbouring family. One new ſuit of clothes ſerved the latter for the gala days of a year; and the former were not aſhamed of the hereditary grandeur of their mother's wedding camblets, though exhibited as often as the owner had occaſion to *doff* the every-day ruſſet. I do not imagine that we are larger than our anceſtors, but we certainly want a vaſt deal more room. A kitchen and a hall then contented people in that rank of life which now feels an *indiſpenſable* neceſſity for a drawing room, eating room, kitchen, ſcullery, and perhaps a little ſnug apartment juſt to *feel comfortable* in when quite alone. Who, of any taſte, but muſt be ſhocked at the idea of a cloſet or cupboard in an apartment which the family live in? Yet in thoſe repoſitories, the frugal lady houſewife uſed to lock up her houſehold ſtores, and the relics of the plain ſubſtantial feaſt. I ſhall diſguſt every body, if I talk of clergymen's daughters ſitting round their mother at their ſpinning-wheels, and liſtening to the recited homely tale; and, who will believe me, if I mention clear-ſtarching as a neceſſary accompliſhment to a woman of fortune? No wonder that every article of dreſs, with the faſhion of ruffs and farthingales, were tranſmitted from generation to generation; ſuch barbarous employments as I have recounted muſt deny that leiſure, and ſtifle that taſte, which now ſo happily ſports in hourly alterations.

"Yet by theſe economical habits were the ſums acquired, by which knowledge and all its conſequent bleſſings were diffuſed upon this land; not only were the ignorant inſtructed, but the hungry were fed, and the naked clad, by the ſavings of plain ſimplicity. The hand of youth laboured, but it gave repoſe to age. Beauty had few opportunities to court admiration, but indigent infancy was cheriſhed. Is there any thing very ridiculous in all this? Are you, like Madam D'Arblay's

Miſs Larolles, mortally offended by the repetition of the ſame morose ſattin, or the eternal recurrence of a ſurloin of beef and veniſon paſty?"

From the age of Elizabeth this author reverts to the ruder period of our manners, and beſtows ſome pains to vindicate the character of the ancient clergy, although before the Reformation, and the feudal Barons from the odium in which they are now generally involved. *General* odium is often unjuſt; and Mrs. Weſt's arguments, drawn from local circumſtances and ſimilar ſituations, deſerve attention.

The fourth Letter recommends hiſtory to her ſon, as a moſt improving ſtyle of reading. It opens with theſe juſt, but, may we not add, couragious remarks?

"You muſt not charge me with ſupercilious contempt of my cotemporaries, or overweening confidence in my own talents and judgment, if I take every opportunity of expreſſing my hatred of thoſe writers, who dreſs up the tenets of the new ſchool of morals in every diſguiſe which the imagination can conceive, in hopes that, in ſome form or other, they may impoſe upon the unwary, and unſettle thoſe principles which they could not avowedly controvert. The principal engines which our anarchiſts employ are thoſe ſlight compendiums of literature that are continually iſſuing from the preſs, which deal in every thing, and diſcuſs nothing; treating their readers with a farrago of geography, hiſtory, biography, natural philoſophy, ethics, and politics; diſhed up with a high ſeaſoning of repartee, joke, pun, and all the devices of *ſtale* wit, new modeled, and adapted to the humour of the day. Let me entreat you to employ your little leiſure in a more improving manner. If theſe compoſitions are innocent, they claim unuſual praiſe; for, in general, theſe light-armed foragers are enrolled in that formidable banditti, who modeſtly propoſe to cure all our calamities, even the phyſical evils which Providence has annexed to our preparatory ſtate, nay even to get rid of Providence itſelf. The puny precurſors of theſe reforming Titans have nothing to depend upon but their number and their inſignificancy. Like the Pigmies deſcribed in fable, they ſtand aloof and ſhoot their feeble arrows at the coloſſal form of Britiſh greatneſs. The force of the arrow is deſpicable, but the point is dipped in mortal poiſon." P. 148.

In page 177, we meet with the following remark:

"I muſt here make a ſhort digreſſion. Our ſophiſts, with the inconſiſtency natural to erroneous ideas, while they affect to ridicule and diſbelieve holy writ, tranſcribe the beautiful characters of the patriarchs whom they tranſplant from the infancy of the world, and the plains of Meſopotamia, and place them in the newly-diſcovered regions of the earth, or in the remoteſt periods of our own hiſtory. You may meet with Abraham, bereft indeed of faith in his promiſed Saviour, among the wilds of Africa; and I ſhould not much wonder at finding one of our bloody Druids decorated with ſome lineament of Melchiſedec, prince of peace, and prieſt of the Moſt High God. What thoſe

those holy sages were when the wonders of the creation were recent, or when man was favoured by many visible interpositions of the Deity, either in judgment or in mercy, they will suppose savages are now. They, however, forget one important circumstance: the patriarchs had a knowledge of true religion. In consequence of this, they lived in awful expectation of God's promises; they separated themselves from an idolatrous world; they devoted themselves to a pious contemplative life; the offices of priest and king, instead of being unknown, were multiplied; for each of them performed it in their own families. Enlightened by divine wisdom, and frequently favoured by immediate revelations from heaven, they governed their numerous households, and offered sacrifices to the God of their fathers. If any *nation* can now be found so favoured, I willingly allow that they may enjoy such a pre-eminent degree of virtue and wisdom, as to need no superior nor any restrictive or coercive institutions. Such independant families might sojourn in any land, and not destroy the peace thereof."

We think this observation extremely applicable. Democratical ideas on the origin of war are also reprobated, and the evils and crimes incident to the uncivilized state of society, are urged upon the testimony of modern navigators. The consequences, which resulted from the Crusades, from chivalry, and from *incorporated* bodies are then detailed; and they are shown to have gradually effected the amelioration of the human race. The application of this research highly deserves attention.

"I do not want our present race of young men to set out armed cap-a-pee, on rhodomontade expeditions, to take the Grand Turk by the nose, to rescue damsels, or to fight dragons; but I really wish they would avoid laughing at what they do not understand, and deciding on past occurrences by rules derived from the present state of manners. I conceive, that much of this sort of coxcomical wit proceeds from their having acquired their historical knowledge in a jejune way. Detached facts, and loose irrelative observations, scattered through the thin pages of a miscellany, and intermixed with temporary matter, can never give a just idea of men and things. We can form no opinion of any character or event, without having some geographical and historical reference, and knowing what proceeded and followed every extraordinary occurrence. We should be acquainted with the prejudices and manners of the times in which it happened, the general aspect of affairs, and the degree of improvement and information which was then possessed. Unless we read with some elementary knowledge, with some sort of system and design, we store our heads with lumber, we grow pert and vain, we value ourselves for a superiority, which we do not possess; and we had better retain unaffected ignorance, than acquire a gallimaufry of scraps, which confuse our understandings, and vitiate our principles.

"Instead of impeaching the divine government, by supposing that former ages were indiscriminately plunged into an abyss of folly and vice, from which the intuitive wisdom of the present has by its own exertions

exertions emerged, let us admire that wisdom, which by progressive steps, by means proportioned to the end, and fitted to the times in which they were introduced, has gradually ameliorated the condition of the human race. What elevating sentiments does a contemplation of the great designs of Providence inspire! After various mighty monarchies had successively risen and fallen in different parts of the earth, the Roman empire was permitted to aggrandize itself, and to extend its conquests over almost the whole of the then known world. An universality of language and customs, a security of intercourse between different nations, and a refinement of mind and manners which great empires tend to promote, distinguished the period at which the Christian dispensation was offered to the world. After some years of painful conflict, it was received by most nations; but temporal views of honours and emoluments induced its guardians to corrupt its simplicity. Luxury and selfish indulgence generally prevailed, when the barbarous northern nations, after several predatory incursions, burst like a flood upon the civilized world, and swept away its offending inhabitants. A new race of men arose, descended from those rapacious illiterate Pagans, who, mixing with the small remnant of the vanquished nations, adopted their corrupted Christianity. A change in their characters gradually appeared. A variety of customs and *institutions*, adapted to the habits of the times in which they originated, introduced milder manners, more extensive ideas, and juster laws. Each age, profiting by the experience of the preceding, successively bequeathed to posterity its own improvements; and the forms of government and habits of life which at present subsist slowly succeeded to a chaos of confusion and misery.

"Such are the scenes which history presents. In tracing them, ever remember, that, amidst all the turmoil and vicissitudes of this world, "the Lord God Omnipotent reigneth, King for ever." He connects the chain of events and causes; he deduces good from evil, and orders all things to those issues, which are ultimately best for the sons of men." P. 219.

The fifth Letter is addressed to the youth on his receiving Confirmation; and a review of the doctrines of the Church of England occupies that, and the four following Letters. The fifth, sixth, and seventh, treat of the necessity of publicly uniting with some body of Christians; they answer objections to some parts of our Liturgy, and they warn inexperience of the dangers, which real piety may apprehend from the errors of *Methodism*, or strict Calvinism on one hand, and *Socinianism*, or, as it affects to call itself, *rational Christianity* on the other. There is much true eloquence in the following passage.

"It is not a matter of indifference in the sight of God, to what religion or persuasion we belong. I must often repeat, that the life of a man may be right, and yet his faith wrong; and that God requires that a pure life and true faith should be combined. The Roman centurion, Cornelius, may be produced as an instance. His life was so

eminently

eminently good, that an angel was diſpatched to tell him that his prayers and his alms were come up for a *memorial* before God; but was that ſufficient to ſave him? If ſo, would he have been commanded to ſend to Joppa for a Gallilean fiſherman, to teach him faith in that Redeemer, through whom his prayers and alms would be accepted by his creator? The merit of this man was great, ſo great that Heaven vouchſafed him the honour of a miraculous converſion to the true religion.

"If ſincerity of heart had been ſufficient to ſave, the perſecuting Saul poſſeſſed it. If obſervance of the rites of the law, and a diligent attention to the ſtudy of the ſcriptures, were enough, was not the Ethiopian eunuch perfect? Why did that ſtupendous flood of light burſt from heaven as the former journeyed to Damaſcus? Why ſounded that voice which inſtantaneouſly changed the ſoul of him who heard it? and why was the deacon Philip ſent a long journey, purpoſely to preach Jeſus, and to baptize the latter, and then ſnatched through the air from his rejoicing convert? The theme tranſports me. I am ſhocked that man ſhould deny what all the wonders of revelation, atteſted by prophecies, miracles, and the blood of its preachers, announce to the world." P. 285.

(To be continued in our next.)

ART. XI. *Memoirs of the different Rebellions in Ireland, from the Arrival of the Engliſh: alſo a particular Detail of that which broke out the 23d of May, 1798; with the Hiſtory of the Conſpiracy which preceded it, and the Characters of the principal Actors in it. To this Edition is added, a Conciſe Hiſtory of the Reformation in Ireland, and Conſiderations on the Means of extending its Advantages therein. By Sir Richard Muſgrave, Bart. Member in the late Iriſh Parliament. The Second Edition.* 4to. 854 pp. 1l. 11s. 6d. with Ten Maps or Plans. Dublin printed, for John Milliken; and for John Stockdale, Piccadilly, London. 1801.

THOUGH we were duly informed of the importance of this work, we were not inclined to bring forward our account of it till time ſhould, in ſome degree, have ventilated the facts which it contains, and put them to the teſt of accurate trial. In the mean time a ſecond edition has appeared, and nothing more ſtrong can poſſibly be wiſhed, in atteſtation of its accuracy, than the very ſmall liſt of the corrections which have been made in conſequence of the following liberal and judicious invitation in the firſt edition.

"Though the author has made Truth his polar ſtar, in the courſe of this work, it is poſſible that ſome errors might have occurred in it,

he

he hopes, therefore, that if the reader ſhould diſcover any ſuch, he will be kind enough to communicate them to him, and he will amend them in the next edition."

Though ſo many perſons are implicated in the narratives herein contained, the alterations made from ſubſequent information are ſo few, as to be recited in two pages of very large character, and are in ſubſtance very unimportant. The author therefore is fully juſtified in balancing the manifeſt approbation of a very large body of the public, againſt the diſpleaſure and obloquy of the intereſted or prejudiced, as he does in the following paſſage.

"There cannot be a ſtronger teſt of the public approbation of this work, than that the firſt edition, conſiſting of 1250 copies, was ſold in the ſpace of two months; and, after it has had ſo general a circulation, I have received the moſt flattering aſſurances from the officers who campaigned in the late rebellion, that the military tranſactions have been accurately deſcribed; and the moſt reſpectable inhabitants of the kingdom, who were competent to decide on the other events, which occurred in their reſpective counties, have given me the moſt unqueſtionable teſtimony that they have been faithfully related." P. vi.

During the ſame period, we alſo have been aſſured, by perſons the moſt likely to be well informed, that on the veracity of the hiſtory, the greateſt reliance may be placed. The principal part of the work, indeed, carries with it abundance of internal proof; being founded on reports from the Houſes of Parliament, evidence given in various trials upon oath, and affidavits duly ſworn and atteſted before magiſtrates. All this is of extreme importance; ſince in theſe facts is involved a queſtion of the utmoſt magnitude and moment reſpecting the intereſts of the empire; namely, "*Whether the Roman Catholics of Ireland can, with any prudence or ſafety, be entruſted with thoſe political powers, for which they have been ſo anxiouſly contending*, under the falſe and deceptive name of emancipation?" The anſwer is moſt ſtrongly in the negative. In every part of this volume it completely appears, that the rebellion was made by the prieſts and their deluded followers *a religious war*, and that nothing leſs than a total maſſacre and extirpation of the Proteſtants was openly announced, wherever they obtained a temporary aſcendancy.

The publication of theſe facts will naturally be expected to have raiſed much clamour againſt the author, among thoſe whoſe intereſts and deſigns are affected by the diſcovery. This has accordingly happened in ſo great a degree, that Sir R. has thought it neceſſary to ſubjoin, to the preſent edition, a juſtification of his conduct in publiſhing it ſo ſoon after the rebellion.

From

From this part of his book we ſhall, as juſtice requires, extract ſo much as is neceſſary to appriſe our readers of the nature of his defence. Not that, in our opinion, any defence is neceſſary, but becauſe prejudices are often excited, even by groundleſs accuſations, when the proper anſwer is not generally known.

"As the Jacobins of England and Ireland have cenſured the author of this work for having publiſhed it ſo ſoon after the late rebellion, under a pretence that it would revive thoſe feuds and animoſities from which it originated, I have written the following defence of myſelf for having done ſo. That venerable biographer Plutarch, in his life of Pericles, obſerves, "that it is difficult to attain truth in hiſtory, ſince if the writers live any length of time after the events which they relate, they can be but imperfectly informed of them; and, if they deſcribe the perſons and tranſactions of their own times, they are tempted by envy and hatred, or intereſt, or friendſhip, to diſguiſe or pervert the truth." Conſcious that I have not been biaſſed by any ſuch ſiniſter motives, and deſirous of eſtabliſhing the authenticity of the occurrences which I have related, I reſolved to publiſh a narration of them, while the eye-witneſſes of them were ſtill living.—It is much to be lamented that Ireland has been diſgraced, and that her improvements in morals and induſtry has been retarded, for near three centuries, by civil diſſenſions; and as they have ariſen from the ſame cauſe, and have been uniformly directed to one end, a ſeparation from England, we may fairly conclude that the prediſpoſing cauſes to them muſt be inveterate, and that the ſeeds of combuſtion muſt be deeply and extenſively laid.

"As Ireland is completely annexed to the empire by the union, it is to be hoped that the Imperial Government will apply more effectual remedies than have been hitherto adopted to remove the cauſes of her rebellions, her crimes, and diſgraces; but it would be as imprudent to undertake that taſk without having a perfect knowledge of them, as for a phyſician to adminiſter medicine to a patient, without having inveſtigated the ſymptoms and diagnoſtics of his diſeaſe. It is a poſitive fact, that the maſs of the people of England are as ignorant of the real ſtate of Ireland, and of the cauſes of her diſturbances and inſurrections, as they are of the moſt remote regions in the torrid and frigid zones; and it is no leſs ſingular than true, that many of the Engliſh nobility and gentry, in their ſpeeches on the union, which have been publiſhed, diſplayed a radical ignorance of it.

"As it was to be ſuppoſed that the Imperial Parliament would paſs ſome new laws, and that Government would adopt ſome new meaſures for the internal regulation of Ireland, *I conſidered it as an important, nay a* SACRED DUTY, *to lay before them the real ſtate of Ireland*, in a hiſtorical deduction of the moſt important tranſactions, which have occurred in it for ſome years paſt, with ſome preliminary obſervations on the ſtate of it, from the arrival of the Engliſh, 'till the breaking out of the rebellion in 1798.

"I ſhall now endeavour to point out the principal cauſes of the ignorance and miſconception of the people of England, of the true and actual ſtate of Ireland.

"An

" An angry oppoſition in the parliaments of both kingdoms, has conſtantly imputed the diſturbances to a wrong ſource, falſely aſcribing them to the tyranny and cruelty of government, and not to the rebellious machinations and ſeditious conduct of traitors; and aſſerting that if conciliation, inſtead of coercion and puniſhment, had been adopted towards the latter, it would have produced loyalty in them, and reſtored tranquillity in the kingdom. To ſuch conduct, *by inciting the diſaffected to violate the law, by attempting to varniſh over their crimes, and by calumniating and diſparaging the executive government, the late rebellion is to be in ſome meaſure imputed.*

" Members of the Iriſh Parliament have made a conſtant practice of giving a groſs miſrepreſentation of the towns or countries which they repreſented, to the Viceroys of Ireland, for the purpoſe of pleaſing and flattering them; but principally for electioneering purpoſes, as it tended to ingratiate them with their conſtituents, by concealing their traitorous machinations; and *from the ſpeeches recently made by ſome Iriſh members in the Imperial Parliament,* I have no doubt but that the ſame inſidious and adulatory conduct will be purſued.

" In conſequence of this, ſome of the Viceroys of Ireland, by lending too ready an ear to artful and deſigning men, and by being deaf to the aſſertions of men dignified by wiſdom and virtue, have unfortunately continued in a ſtate of ignorance as to its real and actual ſtate, and have miſrepreſented it in England. Why the Viceroys have been too credulous to ſuch men is eaſily accounted for. They conſider that the ſuppoſed proſperity and peacefulneſs of Ireland, ſo ſubject to be convulſed by treaſon and ſedition, will be imputed to their wiſdom and good ſenſe, and that it will ingratiate them with their Sovereign and exalt them in the eyes of the people of England.

" Some Engliſh gentlemen who viſited Ireland for a few days or weeks, have taken upon them to write eſſays on its religious, moral, and political ſtate, though they were totally ignorant of it; and a hoſt of Jacobin ſcribblers have, with intemperate zeal and unceaſing ſedulity, endeavoured to give a groſs miſrepreſentation of Ireland ſince the rebellion, the cauſe and origin of which they have miſtated in a moſt flagrant manner. This has been done for the following purpoſes: that of feeding the flame of rebellion, of deceiving the Imperial Government, and of miſguiding them in the adoption of any new laws or regulations for the government of Ireland." Appendix, p. 199.

The author then gives a large collection of the notoriouſly falſe aſſertions thus made by ignorant or inſidious writers. After theſe ample proofs of the diligence with which deception is circulated, Sir R. returns to his own work.

" Some weak men and ſhallow politicians have ſaid that the publication of this book would tend to revive animoſities, which every perſon ſhould wiſh to compoſe. The folly and futility of this obſervation will be eaſily expoſed, by ſhowing that the malignant ſpirit which occaſioned the rebellion has never ceaſed, though the royal mercy has been extended to a moſt dangerous exceſs, with the hope, and for the purpoſe of laying it, and conciliating the diſaffected. For two years after

after the rebellion was ſaid to be put down, the County of Limerick continued to be diſturbed and diſgraced by nocturnal robbery and aſſaſſination; and ſuch was the ſtate of the County of Wicklow, where the moſt material and deſtructive outrages againſt the perſons and property of the loyaliſts were perpetrated after it was ſaid to be ſuppreſſed. The reader will ſee in Appendix XV. of this work, ſome ſpecimens of the licentious and deſolating ſpirit which prevailed in the County of Kildare in the years 1799 and 1800; and ſome alarming inſtances of barbarous cruelty and ferocity have appeared there within theſe few months.

"The people of the County of Clare, ſuppoſed in the year 1798 to be perfectly free from diſaffection, broke out into open rebellion in the year 1799; and that barbarous practice, peculiar to the natives of Ireland, of houghing cattle, was carried to a dreadful and alarming exceſs in the County of Galway. In the years 1799 and 1800, traitorous combinations and conſpiracies, very alarming from their extent and malignity, were diſcovered in the Counties of Cork, Waterford, and Tipperary; and in the Barony of Muſkerry, in the former, a plot formed by *a committee of aſſaſſination* has been recently detected, *for murdering all the Proteſtant gentlemen in the neighbourhood.*

"In ſhort, a ſpirit of diſaffection, as ſtrong as ever, in the provinces of Leinſter and Munſter, has manifeſted itſelf in various deſperate outrages, and the loyal ſubjects in them, who were active againſt the rebels, have as much reaſon as ever to dread its fatal effects, and to fear for their perſonal ſafety. Traitorous combinations have been recently diſcovered in the metropolis; and *perſons who owed their lives to nothing but the royal mercy*, have been detected in the act of ſitting in committees, forming new plans of inſurrection; treaſonable ballads are frequently ſung in the public ſtreets, and the maſs of the people in it, with indecent boldneſs, give unequivocal proofs of their diſloyalty, openly exulting in the ſucceſs of our enemies, lamenting the good fortune of our fleets and armies, and expreſſing their hopes, that the enemies of mankind will land in their unfortunate country, and aſſiſt them in their plans of robbery and aſſaſſination; but the loyal ſubjects have this one conſolation, *that treaſon is at preſent confined to but one claſs of the people.*" Appendix, p. 208.

After reading theſe ſtatements, and others that accompany them, it ſeems hardly poſſible for candour or juſtice to deny the author the approbation which he demands in the following terms.

"From what I have now ſaid, in defence of publiſhing this hiſtory, I flatter myſelf that the candid reader will acknowledge, that it was wiſe and politic to do ſo, as ſoon as poſſible after the rebellion. It is evident that it cannot make the ſtate of Ireland worſe than it is at preſent, by reviving animoſities, as the cauſes of combuſtion exiſt in it as ſtrong as ever. On the contrary it will tend TO UNITE PROTESTANTS OF EVERY DESCRIPTION IN DEFENCE OF THE CONSTITUTION, *by ſhowing them that their own ruin will of courſe be involved in its deſtruction.*" Ibid, p. 210.

Having

Having thus preſented to our readers the ſubſtance of the author's very ſolid juſtification of his work, we ſhall proceed to offer ſuch an abbreviated view of it as may fully convey the force of its general argument, and give all proper weight to the momentous truths which it imparts.

The introductory diſcourſe, profeſſedly *on the early ſtate of Ireland*, enters much more than is apparently neceſſary, though not without apology, into the general hiſtory of the papal doctrines and uſurpations throughout Europe. The profeſſed deſign of the author, in this digreſſion*, is to illuſtrate the characteriſtics of popery, the moſt pernicious of which have been ſo fully diſplayed in Ireland for ſeveral ages. On the ſubject of this religion, whoſe fatal influence, in its worſt ſtate, has recently produced ſuch inhuman cruelties in that country, he thinks it neceſſary, however, to premiſe this general obſervation.

"In ſpeaking of the Roman Catholic religion, the writer hopes he will not be miſinterpreted, when he declares, that, as far as it is agreeable to the Goſpel, he moſt highly reſpects it; but the ſuperinduced doctrines, as the Pope's infallibility and ſupremacy, his diſpenſing power, excluſive ſalvation, and other points, he knows, and the reader will perceive, are ſubverſive of ſociety; and its *pliability*, ſo much boaſted of by Doctors Troy and Huſſey, muſt alarm every loyal ſubject, when they aſſerted in their paſtoral letters, that it was equally ſuited to a monarchy, an ariſtocracy, or a democracy, at a time when France was endeavouring to democratize every ſtate in Europe." P. 5.

The ſubſequent ſtatement of the papal doctrines is followed by a ſhort account of the rebellions from 1567 to 1607 (or rather 1608) occaſioned by the interference of the Pope, or the fermentation of popiſh principles.

"1ſt. In 1567, Shane O'Neil raiſed a notable one in Ulſter, merely in hatred to the Engliſh†; and he erected a caſtle on Lough neagh, which he named *Feogenall*, which ſignifies, in Iriſh, *the hatred of the Engliſh*. His forces were routed and diſperſed by Sir Henry Sidney.

"2d. In 1569, the Fitz-Geralds of Munſter raiſed one, in which the Byrnes, Tooles, and Cavenaghs joined; but they were ſubdued by Sir William Drury, and were all attainted the twenty-ſeventh and twenty-eighth of Elizabeth. James Fitz-Gerald publiſhed a manifeſto in juſtification of this rebellion, in which he ſaid *it was for the glory of God, and of Chriſt, whoſe ſacraments the heretics deny; for the glory of the Catholic church, which the heretics falſely aſſert was not known for many ages.*

* See p. 7.

† This ſeems rather to contradict the hiſtorian's aſſertion of the popiſh origin of theſe ebullitions.

"3d.

" 3d. In 1595, Hugh O'Neil raiſed a rebellion, which laſted till the end of Elizabeth's reign. It was called Tyrone's rebellion, and branched out into three different civil wars, according to Borlaſe.

" 4th. On the acceſſion of James I. the citizens of Cork, Waterford, Limerick, Kilkenny, and Wexford denied his title, and attacked ſo furiouſly the perſons who went to proclaim him, that they narrowly eſcaped with their lives.

" 5th. Within four years after, Tyrone and O'Donnell conſpired with Maguire, Cormack O'Neil, lord Delvin, O'Cahan and others, but were prevented by the lord deputy Chicheſter in 1607, and an act of attainder paſſed againſt them.

" 6th. In 1608, Sir Cahir O'Dogherty's civil war, raiſed principally by the prieſts, laſted no longer than five months; but it was bloody and deſtructive while it continued, and was accompanied with ſhocking inſtances of cruelty and treachery on his part." P. 22.

Not to purſue this part of the ſubject, in which however the interference of popiſh prieſts is continually proved, and frequently papal bulls cited, explicitly commanding rebellion in land, we will paſs on to thoſe parts of the hiſtory which are more connected with the preſent times.

The origin of the *White Boys* (an inſurgency conſtantly ſupported by the lower claſs of Roman Catholics) is carried back as far as the year 1759, and a hiſtory of their outrages and cruelties is briefly given. It is worthy of remark, that father Nicolas Sheehy, who was hanged for heading theſe inſurgents in 1762, and urging them to murder and various outrages, is ſtill conſidered as a ſaint and martyr by the popiſh multitude, " and the clay of his tomb is ſuppoſed to be endued with ſuch ſupernatural powers, that various miraculous cures are imputed to it; in conſequence of which, it is in ſuch requeſt among the popiſh rabble, that the ſexton of the church, where the body is interred, is obliged very often to renew it." P. 33.

After ſketching the hiſtory of the White Boys, the author gives ſome account of the Volunteers of 1779, and of the evils which they ultimately produced, after preſerving their country from the danger of invaſion, by overawing the legiſlature, and cauſing innovations on the conſtitution. The account of the *Peep-of-day-boys* and *Defenders* then follows; the former, Preſbyterians, who derived their name from viſiting the houſes of their antagoniſts at a very early hour in the morning, to ſearch for arms; the latter Roman Catholics, who were equally eager to collect and preſerve arms. Great violences were committed on both ſides, in their conteſts, which originated in 1784. But it is afterwards proved that the *Defenders* became ſyſtematically organized, and that their uncommon eagerneſs to procure arms and ammunition aroſe, not from defenſive but offenſive de-

ſigns.

ſigns*. The violence of the Defenders continued and increaſed till an open engagement happened between them and a party of Proteſtants near a village called the Diamond, in the county of Armagh. This happened on the 21ſt of September, 1795, and has ſince been called the battle of the Diamond. The conteſt was begun, on the part of the Defenders, in violation of the moſt recent engagements for peace and amneſty, and attended with open declarations that they would not ſuffer a ſingle perſon of the Proteſtant perſuaſion to remain in the country†.

This event occaſioned the aſſociation of the Orangemen, ſo ſtudiouſly calumniated by the Roman Catholic party, but which is here, and in various parts of the preſent work, completely vindicated from the groundleſs accuſations circulated againſt it. The Orangemen were, ſays this author, "merely a ſociety of loyal Proteſtants, aſſociated and bound together, ſolely for the purpoſe of maintaining and defending the conſtitution in Church and State, as eſtabliſhed by the prince of Orange at the glorious Revolution, which they regarded as a ſolemn and ſacred duty." They were led to it, he alſo informs us, by the duplicity and treachery of the Romaniſts before *the battle of the Diamond;* which convinced the Proteſtants that, from the paucity of their numbers, they would become an eaſy prey to their enemies, unleſs they aſſociated for their own defence; particularly as the fanatical vengeance which the Romaniſts diſplayed, on that and other occaſions, convinced the members of the Eſtabliſhed Church that they meditated nothing leſs than their total extirpation.

It is ſeen in the ſequel of this work that, after endeavouring to render the Orange party odious, by a variety of falſe and atrocious accuſations, particularly by imputing to them ſuch bloody deſigns as never yet were harboured by any Proteſtants, the Roman Catholics affixed the name of Orangemen indiſcriminately upon all Proteſtants, even thoſe who had never heard of the aſſociation ſo called, and murdered them without remorſe, whenever they were ſtrong enough to do it with impunity. The Hiſtory of the *Catholic Committee* (p. 76) and of the *United Iriſhmen* (p. 94) lead us gradually to the immediate cauſes and breaking out of the late rebellion. The former was eſtabliſhed as early as 1757, and ſeems gradually to have increaſed in ſtrength and importance to the preſent time. The Society of United Iriſhmen was deviſed for the purpoſe of aſſociating the Preſbyterians of Belfaſt, and revolutioniſts of

* P. 57. † P. 68.

every

every religious perſuaſion, againſt the eſtabliſhed government. Its firſt meeting was at Belfaſt, in the month of October, 1791.

We paſs over, from neceſſity, the many curious and important facts by which theſe ſecret machinations are developed in this work, to which we refer the reader for fuller ſatisfaction, and proceed to the breaking out of the rebellion, on May 23, 1798. (p. 211).

From the narrative of this rebellion, it is every where perfectly apparent, 1ſt, that the various conceſſions of the Government and Parliament to the Roman Catholics, had in no degree conciliated the minds of that claſs of people. 2dly. That their deſigns went entirely to the maſſacre and deſtruction of every Proteſtant in Ireland, all their other plans being wholly ſubſervient to that of eſtabliſhing their own religion completely in the country. 3dly. That the Romiſh prieſts had ſo entirely the command of the popiſh multitude, by the influence of ſuperſtitious notions, and a bigotted obedience, that they could have ſaved as many as they choſe from the vengeance of the rebels, but that they very rarely exerted their authority for beneficial purpoſes, and ſaved comparatively an extremely ſmall number. 4thly. That ſeveral of the prieſts were actually leaders in the rebellion, and pretended even to miraculous powers, the better to delude their ignorant followers. The proofs of theſe facts are ſo abundant, that they meet the reader in every part of the work, of which we ſhall conclude our account in a future number.

(To be concluded in our next.)

ART. XII. *The Hiſtory of Guildford, the County Town of Surry; containing its ancient and preſent State, Civil and Eccleſiaſtical. Collected from Public Records and other Authorities. With ſome Account of the Country Three Miles round.* 8vo. 7s. Weſtley. 1801.

WE are always partial to publications which illuſtrate the topography and antiquities of our country, however partially communicated. We eſteem them of conſequence to ſcience; they explain the variations of manners, they aſcertain diſputable facts in our hiſtory, and are generally the vehicle of much information and amuſement. The preſent publication introduces itſelf not only without a name, but without a Preface. It commences ſimply with the Charter granted to the Corporation of Guildford by Edward III. with its confirmation

tion and renewal by Richard II. and Henry VII. It then proceeds to describe Guildford, its churches, grammar school, the boundaries of the town, and places in the vicinity.

From the miscellaneous matters, the following short extract will serve to show what authorities the editor has consulted.

"*Slandering an Officer in doing his Duty.*

"*Ibid.* W. Hamond, mayor. Forasmuch as the malice of men ys so growen to such rypeness, that almost no good order or obedyence ys used, but rather every man as yt were takinge the bytt into his mouth, will run his licensed course without respect of the breche of charytie or other myschevs that thereon maye happen, whereuppon such unrulye orders as christen-men sholde not suffer unpunyshed, ar daylie to be sene that all obedyence from thenferiors to ther superiors ys utterlye lost, and gon, which cannot more take place by every ensample to the poysonninge of youth, then in ther seinge the king's officers lytle lokinge to ther, duties. And ther elders sytle obeyinge them; and to the intent that yt maye demynishe agayne, within the presynct of thys towne, wherebye mekeness and leneiye of harte may appere, and true obedyence springe, yt ys ordeyned and agreed by mr. Mayor and his bretheren at this daye assembled that whosoever inhabitinge within this towne shall slaunderously or openly deface or resyst eny officer in doinge his office or for doinge thereof in the time he was in office, or that shall oppenly rayle uppon eny that hath borne office within this towne, under our sovergne lorde the kinge, or myssecall them, and not fyrst seeke the remedye by some most quyett and lawfull waye, shall suffer impsonment of his or ther bodie by the space of three dayes and iii nyghts, except the partie bespaced will rather remytt the cause. And yf yt shall happen such cryme or ewell to happen and the ptie offendynge thereof pved before the maior for the tyme beinge and not punyshed as abovesaid, that then every such mayor so hevinge suche psse made and doth not correct ye falte imediatlye as abovesaid, shall lose and forseytt to ye use of the hall vis. viij*d.* and to the use of the pore men's boxes within the saide towne other vis. viij*d.* to be levied of his goodes and cattels, by the baylyie and hallmen of the same towne for the tyme beinge for every such defaulte by waye of distress or other wyse.

"*DERIDERS.*

"*Anno* 4 Edw. vi. *Memorand.* At thys day yt ys condicended and agreed, that yf eny person or persons shall oppenly taunt, jest or delude any thinge done, or to be done by good and lawful men swome for mayntennance of good rule or every execution don uppon or by theyr verdyct that they every person so offendinge to suffer two days imprisonment, without syne or ransom to be taken less than iij*s.* iiij*d.* every offence. And also yf the mayor for the tyme beinge shall omytt and not punyshe every offender accordinge as ys abovesaide that then the same mayor shall lose and forseyt to the poremens bokk iij*s.* iiij*d.* to be levyed of his goodes and cattels by the constable for the tyme beinge and so from tyme to tyme for ever." P. 195.

This volume will be interesting to the inhabitants of the place it professes to describe; but it will not excite the curiosity

and

and attention of the antiquarian reader, who naturally expects to see one place compared with another, local manners illustrated by contraſt, and ancient buildings, endowments, and eſtabliſhments brought forwards, to ſerve the general cauſe and reſearch of that zeal, which indefatigably purſues the knowledge of former times.

No maps explain, and no engravings adorn the contents of this volume, which, however, is by no means without its claims to praiſe and attention, as it bears evident marks of patient and diligent inveſtigation, of judicious arrangement, and of antiquarian zeal. It is ſingular enough that it ſhould have neither the name of the author, Introduction, nor Index.

ART. XIII. *Poems, tranſlated from the French of Madame de la Mothe Guion. By the late William Cowper, Eſq. Author of the Taſk. To which are added, ſome original Poems of Mr. Cowper, not inſerted in his Works.* 18mo. 132 pp. 3s. Wakefield, Newport-Pagnel; Williams, 10, Stationers'-Court, London. 1801.

FROM the mean appearance of this little volume, from its being obſcurely printed in a provincial town, and from other circumſtances unneceſſary to ſpecify, we were at firſt much inclined to ſuſpect that this was a ſpurious production. It appears however, from a Preface, to which the name of Mr. Bull is added, that Mr. Cowper was prevailed upon, at a certain period of his life, to amuſe himſelf with tranſlating ſome of Madame Guion's performances. Much as ſuch an employment was beneath his exquiſite talents, the reader may be aſſured that what he undertook of poetical labour was performed in a manner ſuitable to his fame. The ſubjects are generally pious; ſuch as The Nativity, the Triumph of Heavenly Love, Aſpirations of the Soul after God, and ſuch like. The theological ſentiments of Madame Guion were wild and fantaſtical; theſe, however, the editor aſſures us, were not adopted by Mr. Cowper, though he amuſed himſelf with tranſlating many of them into Engliſh verſe.

We ſubjoin two ſpecimens.

"THE SWALLOW.

Vol. 2. Cantique 54.

"I am fond of the Swallow—I learn from her flight,
Had I ſkill to improve it, a leſſon of Love:
How ſeldom on Earth do we ſee her alight!
She dwells in the ſkies, ſhe is ever above.

It is on the wing that ſhe takes her repoſe,
Suſpended, and pois'd in the regions of air,
'Tis not in our fields that her ſuſtenance grows,
It is wing'd like herſelf, 'tis ethereal fare.

She comes in the Spring, all the Summer ſhe ſtays,
And dreading the cold, ſtill follows the ſun—
So, true to our Love, we ſhould covet his rays,
And the place where he ſhines not, immediately ſhun.

Our light ſhould be Love, and our nouriſhment pray'r;
It is dangerous food that we find upon Earth;
The fruit of this world is beſet with a ſnare,
In itſelf it is hurtful, as vile in its birth.

'Tis rarely, if ever, ſhe ſettles below,
And only when building a neſt for her young;
Were it not for her brood, ſhe would never beſtow
A thought upon any thing filthy as dung.

Let us leave it ourſelves ('tis a mortal abode)
To baſk ev'ry moment in infinite Love;
Let us fly the dark winter, and follow the road
That leads to the day-ſpring appearing above." P. 12.

" *An Epiſtle to a Proteſtant Lady in France.*

" Madam,

" A ſtranger's purpoſe in theſe lays
Is to congratulate, and not to praiſe.
To give the creature her Creator's due,
Were ſin in me, and an offence to you.
From man to man, or ev'n to woman paid,
Praiſe is the medium of a knaviſh trade,
A coin by craft for folly's uſe deſign'd,
Spurious, and only current with the blind.

" The path of ſorrow, and that path alone,
Leads to the land where ſorrow is unknown;
No trav'ller ever reach'd that bleſt abode,
Who found not thorns and briars in his road.
The world may dance along the flow'ry plain,
Cheer'd as they go, by many a ſprightly ſtrain,
Where Nature has her moſſy velvet ſpread,
With unſhod feet they yet ſecurely tread,
Admoniſh'd, ſcorn the caution and the friend,
Bent upon pleaſure, heedleſs of its end.
But He who knew what human hearts would prove,
How ſlow to learn the dictates of his love,
That hard by nature and of ſtubborn will,
A life of eaſe would make them harder ſtill,
In pity to the ſinners he deſign'd
To reſcue from the ruins of mankind,
Call'd for a cloud to darken all their years,
And ſaid—" go ſpend them in the vale of tears."

Oh

Oh balmy gales of ſoul-reviving air,
Oh ſalutary ſtreams that murmur there,
Theſe flowing from the fount of Grace above,
Thoſe breath'd from lips of everlaſting Love!
The flinty ſoil indeed their feet annoys,
And ſudden ſorrow nips their ſpringing joys,
An envious world will interpoſe it's frown,
To mar delights ſuperior to it's own,
And many a pang, experienc'd ſtill within,
Reminds them of their hated inmate, Sin;
But ills of ev'ry ſhape and ev'ry name
Transform'd to bleſſings miſs their cruel aim,
And ev'ry moment's calm that ſooths the breaſt,
Is giv'n in earneſt of Eternal Reſt.
"Ah be not ſad, although thy lot be caſt
Far from the flock, and in a diſtant waſte!
No ſhepherd's tents within thy view appear
But the Chief Shepherd is for ever near;
Thy tender ſorrows and thy plaintive ſtrain
Flow in a foreign land, but not in vain,
Thy tears all iſſue from a ſource divine,
And ev'ry drop beſpeaks a Saviour thine—
'Twas thus in Gideon's fleece the dews were found,
And drought on all the drooping herbs around." P. 101.

The verſes on Friendſhip are new to us, and worthy Mr. Cowper's reputation. We cannot imagine why the publication was not thought deſerving of a better dreſs, as the type is ſo exceedingly ſmall as, by ſome eyes, will be hardly legible. Surely they will again be printed, in a form more creditable to the author's memory and fame.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Lines on the Death of the late Sir Ralph Abercromby. By the Author of the Conſpiracy of Gowrie.* 4to. 1s. Bell, Oxford-Street. 1801.

Now ſhould come the proof, whether the author of a tragedy, full of poetical promiſe, ſhall eſtabliſh his name as a poet. But it is delayed. In the life of a young man of genius, there is uſually a period when he is ſeduced by the charms of metaphyſics; and ſuch appears to be the preſent ſtate of this writer. This poem is full of metaphyſics, than which nothing can be more cold, dark, and unpoetical.

The author begins in theſe miſts, and in theſe he ends. After an exordium, hardly intelligible from this cauſe, he thus proceeds.

" Tho' the dear country of our birth command,
Sad is the charge to ſeek a diſtant ſtrand,
The mild domeſtic pleaſures to forego,
And dare *in human form* an equal foe.
Yet ſince the fate that ſways man's helpleſs race,
Counts 'midſt his ills hoſtility of place,—
Since wiſdom idly mourns the things that are,
And proud ambition aſks preventive care,
Live, hallow'd live, the ſpirit that ſuſtains
The love of Britain in each Briton's veins;
He ſheds with patriot zeal the ready tear,
And ſtrews with honeſt wreaths the warrior's bier."*

The fault above noticed is here very conſpicuous, and only the four laſt lines of the paſſage are at all poetical. Yet the poem is well verſified; and we ſee, with pleaſure, that the writer feels for his country, and deteſts the ambition and hypocriſy of her chief enemy. We do not yet deſpair of his poetical ſucceſs, for which he has our beſt wiſhes. But if he will turn to our remarks on Mr. Bowles's ſecond volume of Poems, he will ſee, that the higheſt poetical effects are drawn from principles much more ſublime than thoſe of mere metaphyſics.

ART. 15. *The Banks of Eſk, or a Saunter from Roſlin to Smeaton; a Poem, deſcriptive, hiſtorical, and moral. With an Introductory Canto, by Way of Retaliation, upon ſome Engliſh Authors, who have wantonly abuſed the People and Country of Scotland. To which is added, Drummond Caſtle, a Poem, of the ſame Kind; with an Addreſs to Impudence. By James Alves.* 12mo. 3s. 6d. 1800.

The author of this Poem, or rather collection of Poems, is by no means deficient in deſcriptive powers, nor in his verſification. The Banks of Eſk, and its delightful ſcenery, are repreſented with conſiderable ſpirit. Some of the epiſodes are on trite and familiar ſubjects, but many are agreeable. That in particular of the Fair Maniac, at p. 93, is quite worn out; yet the ſame page enables us to give a ſhort but pleaſing ſpecimen of the writer's talents.

" Hard is his fate who braves the fiery blaſt
Alone, unſhelter'd in the dreary waſte;
But more his dread, who ploughs the angry floods,
When flaming lightnings flaſh amidſt the ſhrouds,
When foaming fierce the raging billows break,
Dart croſs the yards, and ruſh along the deck,
And nought around the diſmal ſcene ſupplies,
But roaring ſeas and fulminating ſkies;
When winds and waves their utmoſt vengeance pour,
And every billow threatens to devour.
Hard, hard indeed, midſt ſcenes which ſo appal,
When ſight of land more terrifies than all,
When rocks and ſands obtrude upon the view,
And every ſailor bids his friend adieu."

The

The poet never ſinks very low, if he never riſes very high; and this little volume may, on the whole, be peruſed with much ſatisfaction. Drummond Caſtle is perhaps the beſt Poem of the two, and the Addreſs to Impudence has a good deal of vigour and ſpirit. Some of the ſtanzas are indeed excellent, and if we had opportunity would willingly introduce a ſpecimen.

ART. 16. *The Genius of France, or the Conſular Viſion; a Poem. With Notes.* 4to. 2s. 6d. Hatchard. 1801.

The idea which is here exhibited in verſe is unqueſtionably good, and affords an excellent ſubject for a didactic poem. The writer repreſents Bonaparte as retiring from the tumult and ſplendour of his public ſituation to his private reſidence at Malmaiſon. Here the Genius of France interrupts his midnight ſlumbers. To him, the Conſul reveals his future deſigns. The Genius places before him the fates of Cæſar and Cromwell, and recommends the example of Monk. The Poem concludes with ſome wiſe and patriotic exhortations, addreſſed more particularly to Bonaparte.

> "And oh! if thou doſt hope thy dying hour
> May feel the balm of Conſcience ſoothing power,
> If thou doſt hope thy ſpirit taking wing
> To life renewed in other worlds that ſpring,
> Revere what only can that comfort give,
> What bids alone the dying mortal live,
> Religion's venerable name adore;
> Her plundered ſhrine, her fallen fame reſtore,
> The ſacred band, the awe-inſpiring rite,
> The healing choir, the venerable ſight;
> Mid ſcenes like theſe let public worſhip raiſe
> The heart to rapture, and the voice to praiſe."

The Genius then takes leave of the Conſul rather ludicrouſly; he ſcents the morning air, and hears the ſpirit-thrilling note of Chanticleer. The Genius of France ſhould have been treated better than an ordinary ghoſt. The Poem, however, is entitled to very reſpectful attention, and is evidently the performance of one who has read much, and who thinks well. It contains many pleaſing, and ſome animated paſſages. The notes ſhow an intimate acquaintance with the preſent and former condition of France, and the characters of its moſt diſtinguiſhed ſcholars and politicians.

ART. 17. *Thalaba the Deſtroyer. By Robert Southey. Two Volumes.* 12mo. 14s. Longman, &c. 1801.

The proceſs of *writing himſelf down* is here fully performed by Mr. Southey, if it be allowed that he had ever written himſelf up. A more complete monument of vile and depraved taſte no man ever raiſed. In his Preface he has the abſurdity to ſpeak of the verſe of Dryden and Pope, that is, the Engliſh heroic couplet, in the following ridiculous terms: "Verſe is not enough favoured by the Engliſh reader; perhaps this is owing to the obtruſiveneſs, the regular *Jews-harp twing twang*,

twang, of what has been fooliſhly called heroic meaſure." He has, therefore, given a rhapſody of Twelve Books in a ſort of irregular lyric, ſo unlike verſe or ſenſe, that if it were worth while to preſent our readers with a tiſſue of ſo coarſe a texture, we could fill whole pages with ſpecimens of its abſurdity. We will have mercy, and give only a ſingle example, which may be taken at random, for no part ſeems to be better than the reſt.

" In the eve he arrived at a well,
The acacia bent over its ſide,
Under whoſe long light-hanging boughs
He choſe his night's abode.
There due ablutions made and prayers performed,
The youth his mantle ſpread,
And ſilently produced
His ſolitary meal.
The ſilence and the ſolitude recalled
Dear recollection; and with folded arms
Thinking of other days, he ſate, till thought
Had left him, and the acacia's moving ſhade
Upon the ſunny ſand
Had caught his idle eye,
And his awakened ear,
Heard the grey Lizard's chirp,
The only ſound of life." Book IV.

This is really *chirping like a Lizard!*—and the writer of this wretched ſtuff has the vanity to cenſure the approved verſe of his country; this unharmonious ſtuff—which, were not the lines divided by the printer, no living creature would ſuſpect to be even intended for verſe; for this execrable performance, loaded with notes, often brought in without neceſſity, often as nonſenſical as the text itſelf, the purchaſer is modeſtly required to pay 14s. We can only ſay that, if fourteen copies are ſold, and thirteen of the buyers do not repent their bargain, the world is more fooliſh than we could imagine. The work may be characterized in five words, " Tales of Terror, run mad."

ART. 18. *A Rainy Day, or Poetical Impreſſions during a Stay at Brighthelmſtone, in the Month of July*, 1801. *By James Boaden.* 4to. 2s. 6d. Egerton.

The author of this ſlight effuſion has obtained a certain degree of celebrity from other and better things. It is not deſtitute of vigorous thoughts, but it is by no means diſtinguiſhed by the better characteriſtics of poetical compoſition, originality of thought, happy arrangement of argument, or harmony of verſification. In the following ſpecimen, we do not know whether the writer is in jeſt or earneſt.

" Peace to the ſoul of him, be whom it may,
Who firſt invented the light airy thing
They term a Sociable. No churl was he,
Nor cared for ſolitary joy, if joy
Indeed can riſe in ſolitary man.

It

It is the carriage which the country loves
For its uncheck'd circumference of view,
Seizes all beauties on her ample breaſt,
The coaſt that interſects each hemiſphere,
And the gales preſs unequally around."

We doubt not but the exerciſe of writing this poem ſufficiently beguiled the author's leiſure on ſome *rainy day*, but we much fear that it will not greatly detract from the tedioufneſs of the common reader, who may have no other reſource, for a rainy morning, but this publication.

The author talks a little vauntingly about Greek learning in one part of his work, but there is an eaſy and unaffected good humour which pervades the whole, and which diſarms all ſeverity of criticiſm. The beſt part of the poem is the apoſtrophe to Cowper, and the concluſion.

ART. 19. *Opuſcules Lyriques: Dediés a Lady Nelſon. Par M. Coby.* Booker. 1801.

The above publication comprizes a number of light pieces of poetry, principally imitated from Anacreon, Horace, Petrarch, and Prior, and ſome of them are very well executed. To thoſe who are fond of French poetry it will be an agreeable preſent, more eſpecially as ſeveral of the ſongs are compoſed, and the muſic annexed to the end of the volume. In ſome of his imitations of Anacreon, the author has ſucceeded nearly as well as his countrymen. Mr. Poinſinet de Sivry, Bernard, &c. and in his portrait of Zelis, which we ſhall extract for the amuſement of our readers, he nearly equals Fontenelle's celebrated portrait of Glycerium. It is as follows:

"*Le Portrait de Zelis. Imitation d'Anacreon. Ode 28th.*

I.

J'aimerois bien une Bergère
Auſſi naïve que Myrthé;
Qui plût, ſans ſavoir l'art de plaire,
Et ne connût point ſa beauté;
Qui, par ſa tendreſſe innocente,
Plus que par un charme trompeur,
Fît naître une flamme conſtante,
Et fixât pour jamais un cœur.

II.

J'aimerois bien une Bergère,
Au doux ſourrie, au regard fin,
Qui ſage, ſans être ſévère,
Charmât par un air enfantin,
Qui, par ſon eſprit agréable,
Sût briller au ſacré Vallon,
Et ſe montrer le plus aimable
De toutes les ſœurs d'Apollon.

J'aimerois

III.

J'aimerois bien une Bergère,
Senſible aux ceis du malheureux ;
Qui gemît ſur ſa plainte amere,
Et rendît ſon ſort moins affreux !
Par la nature libérale
Ces dons ſont partout diſperſés ;
Ces dons chéris, que rien n'égale,
Zélis, vous les réuniſſez."

The author has added to his own productions ſeveral very pretty imitations of Anacreon, &c. from the pen of the above-mentioned authors of his own country.

ART. 20. *Rodolpho, a Poetical Romance. By James Atkinſon.* 4to, 2s. Edinburgh printed; ſold by Phillips, &c. London. 1801.

It is not very eaſy to aſcertain the intention of this poem, but it ſeems deſigned to ridicule the faſhionable Tales of Horror, by exceeding them in their own way. The author, who by his frontiſpiece has talents for deſign and etching, in his Introduction prefers Kotzebue to Shakſpeare, which, we truſt, he could not ſeriouſly do. The verſe,

Enraptured cries—" 'tis marvellous divine !"

is evidently burleſque; and the whole ballad is ſupoſed to be ſpoken by a MANIAC, who is made, at the end, the patroneſs of ſuch compoſitions.

" She, fair enchantreſs, German worth rewards,
And crowns, *with poppy*, her enlighten'd bards."

A few ſuch paſſages diſcover the irony, which is in general too covert; ſo much ſo, as to loſe its effect. Mr. Atkinſon writes in the ſtanza of Alonzo the Brave, which certainly is not without harmony and ſpirit; and he writes it with ſome ſkill. Either by accident, or deſign, he falſely accents ſome words:

" For as Selma was young, *faſcinating*, and gay."

Again:

" From the ſkies *diſſipated* the gloom."

He ſeems alſo to take the liberty contended for (very erroneouſly) by one or two critics, of making ſome diſſyllables into triſſylables:

" With ſuch pleaſure ſhe ſmil'd, and her *auburn* hair"—

where, to make the meaſure, we muſt read *auburun*. All that ghoſts and ſpectres can do to puniſh crimes, and alarm the innocent reader, is here accumulated. The following ſtanza may afford a ſpecimen:

" On the wings of the blaſt came the ſpectre, its eyes
Glow'd like flames, and deform'd was its look,
And diſmal it frown'd, while the lady, with ſighs,
Still embracing the tomb, all its terrors defies,
And thus the dire phantom beſpoke."

It is dedicated to Lady Charlotte Campbell.

DRAMATIC

DRAMATIC.

ART. 21. *Mutius Scævola; or, the Roman Patriot. An Hiſtorical Drama. By W. H. Ireland, Author of the Abbeſs, Rimualda, Ballads, Poems, &c. &c. &c.* 8vo. 90 pp. 2s. 6d. Badcock. 1801.

For the ſtyle of Mr. W. H. Ireland, we were well prepared by his former more celebrated performances. Sounding language, producing little effect, and often falling into abſolute flatneſs, and even want of meaſure: great attempts at poetic imagery, often ſpecious, yet ſeldom ſupported by good ſenſe; ſuch were the characteriſtics of *his* Vortigern and Henry II. and ſuch exactly is the ſtyle of Mutius Scævola. Almoſt any ſpeech in this drama might ſerve to exemplify theſe qualities. Let us take the final ſpeech of the firſt act.

"LENTELLUS.

Curſe on his noble qualities, they blaze,
And like the noon-tide ſun abſorb the beams
Of every leſſer orb,—Why do I ſhrink,
And like the ſilvery moon confeſs his power,
Watting whene'er he darts his godlike rays
Athwart my envious ſoul? I know not why,
Yet there's in Virtue's tone a witching charm
That does unbend the purpoſe of my ſoul,
And make me reverence the theme I hate.
Down buſy thought! and in this place ariſe
The drowning voice of bold ambition.—Who
But Lentellus now ſhall lead to vengeance,
And thus the ſoldier's love obtain? To me
Deputed is the ſlaughter of the foe,
And ſacking of proud Rome—this well ſhall aid,
And onward ſpur my dread intent—Once gain'd
The baſe plebeian voice, I'll maſk no more
The love of ſovereignty, wherewith I'm fir'd,
This hand ſhall beat th' oppoſing barrier down,
And ſatiate my ambition with a crown."

Can it be neceſſary to ſpecify the faults in this paſſage? The unnatural ſelf-degradation of a bad man, talking of himſelf to himſelf. The fooliſh compariſon of ſun and moon illuſtrating nothing, but full of glaring words: a charm *unbending a purpoſe*, and making him reverence *a theme:* why is Porſenna *a theme?* Then, *a drowning voice* is to riſe in place of a *buſy thought.* The line "But Lentellus," &c. is no verſe, nor any approach to verſe:—the baldneſs of "to me deputed is the ſlaughter of the foe." Theſe, and every part of the ſpeech, mark the author—we are ſorry to ſay unimproved, and probably unimprovable; becauſe a ſound underſtanding ſeems to be wanting as well as a correct taſte. A little before, Lentellus (an ill-fabricated name) ſays to the king,

Belike

Belike you do forget, moſt royal Sir,
Your ſlaughter'd ſubjects' ghoſts!—&c.

What can be ſo bad as this *belike*, and the *moſt royal Sir*, placed as they are? Why not *mayhap*, moſt roval Sir!!

We are by no means among thoſe who think that Mr. W. H. Ireland ought to be wholly cried down for his Shakſpearian attempt. In forgeries merely literary the maxim is generally "*qui vult decipi, decipiatur*"; and had he ſhown the talents of a Chatterton, he might have ſhared the fame of Chatterton, with the ſame allowance for his attempt to impoſe. But the truth is, he is no poet. He is not without ingenuity, for which probably ſome advantageous uſes may be found; but the Muſes reject his vows; he will never ſucceed with them.

ART. 22. *Virginia, an Opera, in Three Acts. By Mrs. F. Plowden. The Overture, and the Whole of the Muſic new; the Melodies compoſed by the Author of the Dialogue, and harmonized by Dr. Arnold.* 8vo. 63 pp. 2s. Barker. 1800.

At length we have found leiſure to look at *the diſtinguiſhed publication of Mrs. Plowden*, as a brother dramatiſt choſe to call it; (ſee Brit. Crit. vol. xvii. p. 670) and a more wretched tiſſue of nonſenſe we never peruſed. All remonſtrances againſt managers, and ſuggeſtions of unfairneſs, are at an end, when ſuch ſtuff as this is preſented to the public; which if it had eſcaped condemnation muſt have been ſaved by merits very remote from any thing contained in the dialogue. Probably if Dr. Arnold had *compoſed* the melodies, inſtead of harmonizing thoſe of Mrs. S. even this opera might have gone down, for the ſake of the muſic; and added one more diſgrace to the inſulted Muſes of Britain.

One offence to decency, Mrs. P. might have ſpared her readers. The oaths, which are ſhockingly and quite unneceſſarily numerous, might have been printed with blanks, inſtead of being obtruded upon the eye, in full deformity, with every letter complete. She might have ſpared alſo her abſurd rant about the uncorrupted purity of ſavages, (P. 20). But ſhe might likewiſe have ſpared the whole performance; which would have been the beſt and moſt judicious reſerve.

DIVINITY.

ART. 23. *A Diſcourſe delivered at a Viſitation of the Clergy of the Archdeaconry of Cornwall, in May*, 1801. *By George Moore, M. A. Archdeacon of Cornwall, and Canon Reſidentiary of Exeter. Publiſhed at the Requeſt of the Clergy.* 4to. 22 pp. 1s. Trewman and Son, Exeter.

This is a Charge which does credit to the Archdeacon, and to his clergy; to him as the writer, and to them as ſhowing their judgment in requeſting its publication. It is one whole in its plan, ſpirited in its execution, and highly ſeaſonable in its doctrine.

The

The "infidel apoſtacy of the French Republic" is painted in colours equally glowing and juſt. We ſhould be glad to cite all the deſcription, for the benefit of our readers. But, as we haſten to other paſſages of a more novel nature, we can produce only one extract from that. "ASK NOW," ſays the author, in a very animated apoſtrophe of Scripture, "FROM THE DAY THAT GOD redeemed MAN UPON THE EARTH, AND ASK FROM THE ONE SIDE OF HEAVEN UNTO THE OTHER," whether there hath been any inſtance of a great and mighty nation, daringly and profeſſedly abrogating every inſtitute of revealed, and renouncing every principle of natural religion, denying the Lord that bought them, and abandoning the worſhip of the living God? ſurely the hiſtory of the world affords no parallel."

We muſt turn from this apoſtrophe, to view, what we cannot contemplate too often, the character of our own Sovereign, great in itſelf, and greater ſtill from its contraſt to that of others. "Every Briton muſt exult with pride and gratitude," ſays the Archdeacon, "in the illuſtrious exception afforded by the example of our truly chriſtian King, to the infatuation of Sovereigns, ſeduced by the artifices and adulation of infidel enlighteners:

> Among innumerable falſe, unmov'd,
> Unſhaken, unſeduc'd, unterrified,
> His loyalty he kept, his love, his zeal;
> Nor numbers nor example with him wrought
> To ſwerve from truth, or change his conſtant mind,
> Though ſingle."

The Archdeacon then adverts to the treaſonable practices carried on againſt the perſon and Government of this excellent Monarch, and to the neceſſary meaſures of coercion taken for the preſervation of both; and juſtifies the adviſers of thoſe meaſures, by the example of the moſt virtuous ſtateſmen, and decided friends of liberty, in the caſe of the Bacchanalians at Rome, which, as he obſerves, "is ſtated at large in the thirty-ninth book of Livy, and there delineated with all the curious ſelection, intereſting detail, and fine colouring of that admirable hiſtorian." It is here abridged. The character of the Bacchanalian meetings is cited from Dr. Taylor, and the "famous decree againſt them, ſtill extant on a plate of copper, which was dug up in Italy about the middle of the ſeventh century, and is now preſerved in the Imperial Library of Vienna." By this decree, "the Bacchanalian myſteries were utterly expelled from Rome and Italy, and the edifices in which they had been celebrated were levelled with the ground."

On this very remarkable incident, which has been but "ſlightly paſſed over by the modern more popular retailers of the Roman ſtory," but is worthy of our attention, as carrying "ſome reſemblance in circumſtances to certain confederacies and aſſociations of our own days," the Archdeacon makes three obſervations. One of theſe we ſhall quote, as bearing immediately upon the incident. "In the ſpeech of the Conſul it is declared to be a maxim of the old Romans, never to permit any conſiderable number of people to collect themſelves together, without *a public magiſtrate to preſide over and direct their*

their consultations. MAJORES VESTRI, says Posthumius, NEVOS QUIDEM, NISI QUUM—ALIQUIS EX MAGISTRATIBUS AD CONCIONEM VOCASSET, FORTE, TEMERE COIRE VOLUERUNT; ET UBICUNQUE MULTITUDO ESSET, IBI ,ET LEGITIMUM RECTOREM MULTITUDINIS CENSEBANT DEBERE ESSE. Some late acts of our legislature are, if I mistake not, founded upon the same principle, which in old Rome, in the days of her greatest freedom, was deemed so far from being inconsistent with the liberty of the people, as to be quite necessary to its safety and preservation." This observation is as useful as it is seasonable; and learning is thus executing one of her best offices to the state, in defending her political provisions for the preservation of it. The observation too is as original as it is forcible.

But let us extend our extracts to another observation, not so original, yet equally forcible, and even more seasonable: "We may observe," the Archdeacon subjoins, "that the enemies of Christianity*, who are so much disposed to MAGNIFY THE MODERATION OF PAGAN GOVERNMENTS IN OPPOSITION TO CHRISTIAN, and talk so loudly of the indulgence granted to different modes of worship among the Heathens, as if an universal liberty were allowed, without any restraint upon the open or secret practices of men in the exercise of religion, make a representation of things, which is quite contrary to the truth. The Roman government, in the suppression of the Bacchanalian mysteries, conducted itself solely by the maxims of civil policy, without any regard at all to the religious pretexts of the worshippers. And nothing can be more injurious to the religion of Christ, than the malicious suggestion which one infidel repeats after another, and which the French philosopher Voltaire has not disdained clandestinely to borrow from the English philosopher Tindal†; that persecution for religion owed its first rise to the system of Christianity: whereas the truth of the case is really the reverse, as many facts from history, profane and sacred, might be produced to shew. Socrates suffered death as a setter-forth of strange Gods‡, in the same city of Athens where St. Paul, 450 years after, was charged with the same crime by CERTAIN PHILOSOPHERS OF THE EPICUREANS, AND OF THE STOICS, BECAUSE HE PREACHED UNTO THEM JESUS AND THE RESURRECTION§. And surely Christians were persecuted by the Heathens for three hundred years, before they unhappily fell into the practice of persecuting each other, or of making reprisals upon their Pagan adversaries.—In fact and experience it is true, that not the friends but the enemies of real Christianity, not sincere believers but Atheists and apostates," *rather* apostates and Atheists, "have been THE MOST CRUEL PERSECUTORS AND OPPRESSORS BOTH OF RELIGION AND CIVIL

" * See Dr. Middleton's Letter to Dr. Waterland, p. 54, 8vo. ed. 1731.

† See this ingeniously proved by the Postscript. *Rev.*

" ‡ Diogenes Laert. lib. 2. cap. 40, Ælian. ver. Hist. lib. 2, cap. 13, and Xenoph. Mem. Socrat. lib. 1. cap. 1.

" § Acts, chap. xvii. ver. 18.

LIBERTY;

LIBERTY*; of which we have one notable example *inſtar omnium*, in the hiſtory of FRENCH JACOBINISM, and its ANTI-CHRISTIAN TYRANNY." In this manner has that infidel aſperſion, which has lately been thrown with ſo free a hand upon Chriſtianity by infidel writers, been now retorted *in fact* by the infidels themſelves upon their own infidelity; and, amid the thouſand miſchiefs which the French apoſtaſy has diffuſed over the globe, it has had one beneficial effect, as the Archdeacon uſefully intimates, in ſhowing, by the mirror of *actions*, the ſavage, the ſanguinary ſpirit of perſecution within the boſom of Infidelity.

ART. 24. *A Charge to the Rev. the Clergy of the Archdeaconry of Bedford, delivered at the Eaſter Viſitation*, 1801. *By the Reverend R. Shepherd, D. D. Archdeacon of Bedford.* 4to. 20 pp. 2s. Mawman. 1801.

Dr. Shepherd, like other perſons called upon to conſider the religious ſituation of the times, finds his attention fixed upon the great and alarming event of the ſubverſion of Chriſtianity in France. His reaſonings on this ſubject lead him to conclude that it was againſt Popery alone, which he conſiders as merely a nominal Chriſtianity, that this viſitation was directed; and he conſiders the word of prophecy as indicating the approaching ſubverſion of that corrupted faith. The interpretation of unfulfilled prophecy is matter of great caution, and we are not among thoſe who delight to venture on it. The great diminution of the ſtrength and authority of Popery certainly gives opportunity for the increaſe of Proteſtant Chriſtianity; and that effect we do moſt earneſtly deſire to ſee: but as yet we cannot trace the ſymptoms of it: and in ſome countries, as in Holland and Switzerland, the Proteſtant religion has ſuffered in common with the Papal. With full conviction that the Word of Chriſt will ultimately prevail, we look for the appointed means with awful ſuſpence; rouſed by the terrors of the times, but not diſmayed; ready to obey the call of Heaven, in whatever way it may be given; and patient to await the time when God ſhall pleaſe to make his councils more completely known.

ART. 25. *The Pattern of Chriſtian Prudence and Diſcretion, urged againſt hurtful and fantaſtic Schemes of Life. By Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 1s. 6d. Rivingtons. 1800.

"They," ſays the Archdeacon, in his Preface, "who have attended to the ſteps which have been taken recently in this country, for the ſettlement of *recluſe* ſocieties, will not think this diſcourſe ill-timed." It is accordingly a well-conducted train of reaſoning, directed againſt monaſtic inſtitutions; ſhowing in particular that their ſcriptural foundation reſts on partial and excepted caſes, not on the authority of our Saviour; that they have no trace in the evangelical

"* Middleton, ibid."

rule;

rule; and that their claims to be inſtituted for the exerciſe of repentance, and the aim at perfection, are founded on falſe grounds.

No man can be more careful than this writer to deduce his opinions from the ſoundeſt principles of ſcriptural authority; nor can any one be more evidently impreſſed with a ſincere and pious feeling of the truths which he inculcates. His diſcourſes therefore are always edifying, and we recommend them with ſincere and hearty approbation.

ART. 26. *The Duty of keeping the Chriſtian Sabbath holy. A Sermon, preached in the Chapel of the Hoſpital for the Maintenance and Education of expoſed and deſerted Young Children, on Sunday Morning, March* 8, 1801. *By the Rev. John Hewlett, B. D. Morning Preacher to the ſaid Charity, and Lecturer of the united Pariſhes of St. Vedaſt, Foſter-Lane, and St. Michael le Quern.* 8vo. 23 pp. 1s. Rivingtons, Johnſon, &c. 1801.

The principal topics by which the obſervance of the ſabbath is duly enforced, are touched by Mr. Hewlett in the opening of his diſcourſe, and a few words are ſaid on the impiety of violating it entirely. But deſpairing to reach thoſe "who never put themſelves in the way of admonition or reproof," the preacher addreſſes his inſtructions chiefly to thoſe who, "though frail and imperfect, are always vulnerable when convicted of error, or rouſed to a ſenſe of their danger." For the benefit of ſuch hearers, he obſerves upon the irregularities which are obſervable in thoſe who uſually attend divine worſhip on the ſabbath; their irregular time of joining the ſervice, or their thoughtleſs and irreverent behaviour while in the church. But he expatiates moſt upon the impropriety, as he conſiders it, of going from the ſervice to the public walks in or near the metropolis. To us it appears but too certain, that if the ſervice of the day be attended without true feelings of religion, and rather as a ceremony than an exerciſe of devotion, the remainder of the ſabbath will probably be unfitly ſpent, in whatever place it is paſſed. But, if the heart be right, the relaxation of an hour taken in a ſocial inſtead of a ſolitary excurſion, without oſtentation of dreſs or appearance, can be no very great tranſgreſſion. The cloſe of the Sermon contains ſome proper and ſerious admonitions drawn from the peculiar warnings of the times.

ART. 27. *Sermons on the Doctrines and Duties of Chriſtianity, addreſſed to a Country Congregation.* 12mo. 5s. Cadell and Davies. 1801.

There is a modeſty and impreſſive good ſenſe in the Introduction to theſe Sermons, which muſt immediately conciliate the reader's favour; nor will he, in his progreſs through the whole, at all be inclined to repent of the pleaſing prepoſſeſſion excited at the commencement. The author profeſſes them to contain, in a narrow compaſs, the inſtruction which he himſelf has received from ſome of the beſt writers and preachers of our church. The diſcourſes are eighteen in number, and treat of the moſt important duties of Chriſtianity. They are excellently adapted to a country congregation, being plain, conciſe, and at the ſame time full of energy and vigour. We have been very much pleaſed and edified with theſe diſcourſes, and recommend them without reſerve

reſerve or ſcruple. The author will probably be induced to give his name, when called upon for a ſecond edition, which we are perſuaded will ere long be the caſe. He will then avail himſelf of the opportunity of correcting the errors of the preſs, which, for ſo ſmall a volume, are too numerous. The book is dedicated to that excellent prelate, the Biſhop of Lincoln, in whoſe dioceſe the Sermons not improbably were preached.

ART. 28. *A Dialogue between a Country Gentleman and One of his poor Neighbours, who had been led away from the Church, under the Pretext of hearing the Goſpel, and attending Evangelical Preachers.* 12mo. 71 pp. 1s. Rivingtons, and Hatchard. 1801.

Nothing of the kind can be more complete, as a remonſtrance againſt ſome of the miſchiefs now prevailing, particularly that of attending unauthorized, illiterate, and pretendedly *gifted* preachers, than this little Dialogue. It is clear in ſtyle, ſtrong in argument, and effectual in illuſtration. It is ſo good, that we are inclined, in its favour, to deviate from the common method of our Catalogue, by continuing a few extracts from it in two or three ſucceſſive numbers. We will begin with what the author ſays of the ſuppoſed *gifts* of theſe modern Apoſtles. After ſhowing that theſe gifts, if they mean any thing, muſt mean no leſs than inſpiration, he thus proceeds:

"*Matt.* (the poor neighbour) They don't call themſelves Apoſtles.

"*Co. Gent.* No; but it comes to that, Matthew. If the ſame ſpirit which ſpoke to the fathers in times paſt by the Prophets and Apoſtles ſtill ſpeaketh by the mouth of theſe preachers, and they deliver what they preach under that authority, there is no difference between them and any of the Apoſtles; and inſtead of four Evangeliſts, and a few choſen writers to tranſmit to future ages the Goſpel of Chriſt, as we find it in the New Teſtament, every teacher that you have among you has the ſame communication with the Holy Spirit, and if he were to write down his communications, they would be of equal validity and force with St. Paul's, or any other of the ſacred writers.

Matt. No, no, maſter, I don't mean that neither; I don't compare them with the Apoſtles.

"*Co. Gent.* You put them upon an equal footing with the Apoſtles when you attribute to them the gift of inſpiration; and whether it be one of the Apoſtles, or one of your own preachers, it is God that ſpeaketh; and I have no more right in the one caſe than in the other, to refuſe my aſſent to him that ſpeaketh." P. 14.

This ſpecimen will probably give our readers a deſire to ſee more from the ſame ſource.

(To be continued.)

ART. 29. *A Manual of Reflections on the Facts of Revelation. In Two Parts.* 8vo. 54 pp. 1s. 6d. Oxford printed; ſold by Payne, &c. London. 1801.

The firſt part of this tract may be conſidered as a very clear and able commentary on that admirable work, Leſlie's *Short Method with the Deiſts.* It takes up the ſame argument, but handles it in a new and

and very effectual manner. The second part extends the argument somewhat further, and takes in the consideration of prophecy, in a manner extremely useful and convincing. It is a production full of logical precision, united with much distinctness, and is peculiarly fitted to be put into the hands of young students, as containing a concise but very laborious summary of the soundest arguments on which our faith is founded.

ART. 30. *Religious Union; being a Sketch of a Plan for uniting the Catholics and Presbyterians with the established Church.* 8vo. 24 pp. 1s. Mawman. 1801.

As containing a distinct, sensible, and, we believe, very accurate view of the causes of the late rebellion in Ireland, this tract is highly valuable. The place which it proposes of a conference, similar to that in 1661, to be held in Ireland, with the view of removing differences by a revisal of the Common Prayer-Book, is unfortunately altogether impracticable. To generalize our service so as to accommodate it to the notions of those most opposite parties, the Presbyterians and Papists, would be to render it of no use to any church. Not to mention that the Romanist, by principle, disdains and abhors any accommodation or compromise with those whom he calls Heretics.

ART. 31. *Hierogamy, or an Apology for the Marriage of Roman Catholic Priests, without a Dispensation; in a Letter to the Rev. J. A. from the Rev. John Anthony Gregg.* 8vo. 1s. 6d. Hatchard. 1801.

If the question here introduced and discussed required a formal apology, the advocates for the marriage of priests would have sought greater eloquence and better arguments, or, at least, would have wished them to have been exhibited with more force as well as ingenuity. The pamphlet certainly bears many marks of good sense, but there is a want of perspicuity and arrangement, and the style is very reprehensible. It is dated from King-Street, Seven Dials, and appears to have been intended to answer a local and temporary purpose.

MEDICINE.

ART. 32. *An Address to the Public on the Advantage of Vaccine Inoculation, with the Objections to it refuted. By Henry Jenner, Surgeon, F. L. S.* 4to. 19 pp. 2s. Cadell and Davies. 1801.

ART. 33. *Evidences of the Utility of Vaccine Inoculation, intended for the Information of Parents. By Thomas Creaser, Member of the Royal College of Surgeons.* 12mo. 36 pp. 1s. R. Crutwell, Bath. 1801.

Both these respectable writers concur in confirming, from their own observations, the advantages that will accrue to the public from the introduction of vaccine inoculation. They add their testimony to the evidence already before the public, to show that the disease produced by inoculating with the matter of the cow-pox, renders the con-

conſtitution incapable of being infected by the ſmall-pox; that it is totally void of danger, and in the greater number of caſes ſcarcely produces any ſenſible uneaſineſs. We know alſo that it can only be propagated by inoculation, or by ſome means bringing the matter of a puſtule in contact with a part of the ſkin, whence the cuticle has been abraded or removed. Hence any number of ſubjects in a family may be inoculated with it, without the hazard of communicating the diſeaſe to any other perſons in the houſe, who may not chooſe to undergo the operation; an advantage ſo ſingular, and of ſuch value, as to give it a decided ſuperiority over inoculation with ſmall-pox matter, even although the two diſeaſes had been equally dangerous.

Although theſe circumſtances have been frequently noticed before, yet a repetition of them cannot be thought ſuperfluous, in a matter of ſo much importance to the community; the zeal and philanthropy of the ingenious writers, in thus ſtepping forward in the cauſe of humanity, are therefore highly commendable.

ART. 34. *Practical Obſervations on the Nature and Treatment of ſome exaſperated Symptoms attending the Venereal Diſeaſe. By Edward Geoghegan, Member of the Royal College of Surgeons, &c.* 12mo. 75 pp. 3s.

The author, who appears to be well experienced on the ſubject he treats of, confines his view to a few of the more troubleſome and dangerous ſymptoms of the venereal diſeaſe, the nature and treatment of which have not, he thinks, been ſo clearly defined, as to enable the young practitioner to know what is the beſt courſe that in ſuch caſes ſhould be followed. He firſt treats of phymaſis and periphymaſis. Theſe were more than ordinarily frequent and diſtreſſing, in the courſe of the year 1799, than he had ever known them at any other time. This he conſidered as ariſing rather from ſome peculiar diſpoſition of the atmoſphere, than from any alteration or increaſed malignity of the venereal virus. Typhus fever, he ſays, was unuſually frequent and fatal in London, in that ſeaſon; and in Ireland, diſeaſe, he does not ſay what, "raged very generally among horſes," and adds, "it is a fact, that at the time epidemics are prevalent among the human ſpecies, a great mortality has almoſt always been obſerved among thoſe and other animals."

In the inflammatory ſtate of phymaſis, bleeding and the antiphlogiſtic proceſs ſhould be purſued, previous to the exhibition of mercury. By uſing mercury too early, that is, before the inflammatory diathesis is ſubdued, ſloughing of the chancres and mortification of the parts are induced, or the chancres ſpread, and become phagedenic. This had led ſome able practitioners, he ſays, to ſuſpect the exiſtence of ſome new ſpecies of poiſon, to which they have attributed the miſchief. But the poiſon was the mercury, adminiſtered when the conſtitution was not in a ſtate to bear its action. He ſupports this doctrine by the authority of Wiſeman, Aſtruc, and Van Swietan, and by the practice of the moſt experienced French ſurgeons. In the phagedenic chancre no mercury ſhould be given, and the applications to the part ſhould be of the moſt mild and ſoothing kind. Where ſlough-

ing takes place, we should have immediate recourse to bark, opium, or cicuta. The two latter he seems to condemn in those cases in toto, and bark should not be given, he says, until the tendency to inflammation is entirely subdued. On the whole, the practical rules contained in this little publication, seem well deserving the attention of Tyros in surgery.

ART. 35. *An Introduction to a Course of Lectures on the Operations of Surgery. By Thomas Chevalier, A. M. Fellow of the Linnæan Society.* 8vo. 58 pp. 1s. 6d. Callow, Crown-Court, Soho, London. 1801.

The preliminary studies necessary for persons about to commence practitioners in surgery, particularly the qualities requisite to form successful operators, are here laid down in an ingenious and judicious manner, to such therefore it may prove a useful manual.

ART. 36. *The Institutions of the Practice of Medicine, delivered in a Course of Lectures, by Jo. Baptist Bueserius de Kanifeld. Translated from the Latin, by William Cullen Brown. In Five Volumes. Vol. I. and II.* 8vo. 8s. each Vol. Cadell and Davies. 1800.

Bueserius has with great diligence collected the opinions of all the most accredited authors, ancient and modern, on the subjects he treats of, and occasionally given commentaries on them, often with sufficient acuteness and ingenuity; but the work can be considered as little more than a text-book, and seems hardly wanted, in this country at least, where the subjects have been so amply and judiciously treated by Cullen and other of our own writers.

The volumes before us are confined to the investigation of the nature and treatment of fever; the remainder of the work will be comprised, the editor tells us, in three more volumes, which will appear as early as it can be conceived the reader will have digested what is here produced. Not having the original before us, which the editor says is become extremely scarce, and which he alledges as his reason for translating it, we can say nothing as to the fidelity or accuracy with which he has performed his task; but as his language is generally plain, and the account of the different species of fever intelligible, and such as corresponds with the theories of the authors to whom they are referred, the student, we dare say, may have a sufficiently clear idea of the principles of the author, from reading what is here furnished him.

LAW.

ART. 37. *The Modern Practice of levying Fines and suffering Recoveries, in the Court of Common Pleas at Westminster. With an Appendix of select Precedents. By W. Hands, Gent. One of the Attornies of the Court.* 155 pp. 4s. 6d. Butterworth. 1800.

We recommend this as a plain and useful treatise, upon the subject which it professes to embrace. It is confined to a statement of the mere

mere practical form in which these modes of common assurances are carried into effect, and very properly refers, for the legal doctrines upon the subject of fines and recoveries, to those authors who have already treated of them in an ample manner. The Appendix contains tables of the various fees and charges that are made at the several offices, which must be of use to attornies, in advising their clients, and in making out their own bills. We were sorry to note that the term *præcipe*, which signifies imperatively "*command*," is frequently spelled with an *a* final, instead of an *e*. The circumstance does not speak much in favour of Mr. H.'s skill in the Latin tongue.

ART. 38. *A View of the principal Parts of the most important Statutes relating to Game; with explanatory Cases and Observations. By an Attorney.* 8vo. 132 pp. 3s. Ellis, Ashburton; Lackington, Allen, and Co. London. 1801.

The author states, by a prefixed Advertisement, that he "writes not for professional men, but merely for the sportsman, who is neither led by business nor inclination to study the *yellow* leaves of *musty* statutes." It is so common for people to despise what they cannot understand, that an attack made upon the statute-law by this attorney might be passed over without observation. But wherefore should he, in a fit of metaphoric rage, fall foul of his Majesty's law-printers? Why abuse the sheets which come from their press as yellow, and reprobate the volumes as musty? If he has never seen the statute-books, we can assure him, as a fact, that the leaves are more fair, and we fear the volumes less likely to become musty, at least through want of using, than those of his own tract.

We are compelled to augur thus unfavourably, inasmuch as he pronounces a pretty decisive judgment against his work, when he solicits exclusively for readers, those who must be unqualified to estimate its merits. To professional men, it is declared forbidden ground. He has posted up this placard on the confines of his literary manor, to warn us among others from trespassing on the premises. We are too much of sportsmen to be guilty of poaching, and even disdain to enter without leave, although we might justify it by law when in full cry after vermin. We have indeed taken a peep over the hedge, and feel little inclination to slip our critical dogs from their couples, to draw such unpromising covers. We perceived Burn's Justice, title, "Game," snugly bagged for a chace, and a note or two of Mr. Christian's, prepared for a drag. When such is the game, we leave him, without regret, to the companions he has bespoken; for, to adopt an image from another sport, if we are to "shoot folly as it flies," we will beat for it at least in

"Fresh woods and pastures new."

POLITICS.

ART. 39. *Financial Facts of the Eighteenth Century; or, a cursory View, with comparative Statements, of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. Second Edition.* 8vo. 88 pp. 2s. 6d. Wright. 1801.

This author purſues nearly the ſame train of reaſoning as Dr. Clarke (whoſe work we have ſo lately and ſo fully exhibited) and refers to the ſame authentic documents. His object is to ſhow, that "the national reſources have not even yet been intirely called forth, and that ſhould any future exigency unhappily render it neceſſary to draw them more fully into action, they may, like the cords of a bow, be ſtrained to a greater tenſion than it is poſſible at preſent to imagine, without the riſk of breaking the one or the other."

To prove this point he preſents us, firſt, with an abſtract of the receipts of the revenue for one year, from Michaelmas, 1700, to Michaelmas, 1701, by which it appears, that the total revenue for the firſt year of the eighteenth century was 3,769,375l. To this he oppoſes the eſtimated, permanent, and temporary revenue for the laſt year, ending on July, 1800, which amounted to 36,728,000l. and makes the total additional revenue in 100 years to be 32,958,625l.

He then gives a ſhort account of the public revenue for the preceding hundred years, and ſhows its increaſe from the year 1600 to 1700, obſerving that, "although during the laſt hundred years, our burdens have increaſed in a twelvefold degree, yet it will appear that our exports and imports, trade and manufactures, and conſequently public and private wealth, have alſo increaſed, and kept pace with the taxes impoſed on the nation." This aſſertion is ſupported by ſtatements of "the annual value of exports and imports at the cloſe of King William's reign, of the value of exports and imports for the year ending January 5, 1800, of the value of exports and imports on an average of ſix years of peace, ending January 5, 1793, and, laſtly, of the amount of the public revenue on an average of ſix years, ending at the ſame period."

From all the foregoing reſults, he infers, that "the wealth and reſources of the nation have been progreſſively increaſing, during the laſt century, in a greater ratio than our taxes, and from the above-mentioned cauſes, as well as the effects reſulting from the comparative value of labour, proviſions, improvements in agriculture and manufactures, alſo the increaſed circulation of gold and ſilver in the kingdom." he is of opinion, that "the ſubjects of the Britiſh empire, with a few exceptions, feels at this moment leſs the various burdens impoſed upon them, than our predeceſſors in the beginning of the eighteenth century."

Mr. Roſe's able pamphlet on the Revenue is alſo referred to, in order to ſhow, that the increaſed revenue will exceed the peace eſtabliſhment; and the lowneſs of intereſt, with the improved value of land, are adduced as proofs of our wealth and proſperity. Theſe proofs having appeared in our accounts of the works of other writers, need not be detailed

detailed here. To the tax upon income (which in a general view he highly commends) he thinks some amendments might be made, particularly by apportioning the sums charged to the nature of each person's income; and he recommends a repeal of some taxes on necessaries; but he shows that "our taxes, so far as laid on articles of general consumption and luxury, contribute to the public welfare, by promoting an active and regular circulation, exciting industry, encouraging talents, and repressing idleness." He observes also, that many oppressive sources of taxes, peculiar to other countries, have not been introduced into this.

The late scarcity, this writer shows by authentic documents, cannot justly be attributed to the war, nor to the increase of Bank paper. The remedy proposed is, an extension of cultivation. Other important remarks occur; and the beneficial consequences of the Sinking Fund, established by the late Minister, are placed in a striking point of view. The author deserves praise, both for the object of his work, and the manner in which it is executed.

ART. 40. *The Political Interests of Great Britain: in which are included the necessary Measures for procuring an advantageous and permanent Peace with France and her Allies; for terminating our Differences with the Northern Confederate Powers concerning the Freedom of Neutral Maritime Commerce, and restoring Plenty to the United Kingdoms. By George Edwards, Esq.* 8vo. 356 pp. 7s. Johnson. 1801.

We profess not to be politicians, but (to the best of our abilities) critics; and it cannot therefore be expected that we should discuss every opinion thrown out by the political writers of the day, or examine the grounds of all their speculations. But as every reasonable and reflecting man has his opinions on questions of public policy, so there are occasions which call upon him to avow them; and one of those occasions is, we conceive, the review of a political work like the present, comprehending almost every topic which the critical situation of Europe has brought into discussion, launching into speculations contrary, for the most part, to the sentiments of all enlightened statesmen, and dogmatizing in opposition to facts notorious, or indisputably proved.

From such a chaos of heterogeneous matter as is contained in this treatise, it is difficult, or rather impossible, to select all the facts and arguments on which the author relies, and comprize the remarks suggested by them within the space to which we are limited. We must therefore confine ourselves to a few statements and observations.

To the author's proposal for the improvement of cultivation by the establishment of agricultural societies in different parts of the kingdom, with a central society in London, co-operating with the Board of Agriculture, we see no reason to object. This, however, occupies but a small portion of the work; the chief of which consists of speculations on politics, foreign and domestic. In these, the author has put a string of cases (as he calls them) of European policy, which contain his opinions respecting the conduct to be observed by Europe in general, and Great Britain in particular, as to certain states, and with regard

gard to a variety of events, in his contemplation. The chief object at which he labours is to perſuade his country to lay aſide all jealouſy of the power, and all apprehenſion of the deſigns of France (who it ſeems is our *natural ally*) to lend itſelf to almoſt all her views of aggrandizement, and promote all her ſchemes of ſpoliation. "France," we are told, "is the great and only effectual ſupport of the balance of continental power; of that balance, which ſhe has been labouring for ages to deſtroy, and which has at laſt yielded to the gigantic efforts of her ambition. To all the territories, and all the influence, which ſhe has by force and fraud acquired, this author would add "*the advantages ſhe propoſes to derive from the maritime countries in the eaſtern part of the Mediterranean ſea, and the countries which lie between theſe and the Eaſt Indies, comprehending Greece, Ægypt, the Ottoman empire in Aſia, and various others.*" All the above countries are either to be poſſeſſed or influenced by a ſtate, which has already overrun the faireſt portion of Europe, and yet the balance of power is to be preſerved, our poſſeſſions in India are to be ſecure, and Great Britain ought to aſſiſt in procuring this enormous increaſe to the power of her rival, and in almoſt every age her determined enemy!!! We know not what other readers of this author (if he has any readers who are not reviewers) will think of this and many ſimilar paradoxes; but to us it does not appear neceſſary to beſtow a ſingle remark upon them, much leſs to detail all the wild and unfounded arguments by which they are ſupported. What would the wretched ſurvivors of the maſſacres of Alexandria, Cairo; what would the oppreſſed inhabitants of Swiſſerland, &c. &c. &c. ſay to the writer, who would perſuade them that civilization and improvement, nay, that *freedom and happineſs* would reſult from their ſubjection to the iron yoke of France?

The whole conduct of Great Britain in her late diſpute with the northern powers is decidedly condemned, and ſome pains are taken to perſuade us that an admiſſion of the maxim, that "free ſhips make free goods," would be highly beneficial to this country. The arguments however on this topic are, in our opinion, extremely vague and inconcluſive; and the writer does not once meet the plain, and to us deciſive reaſon, produced by Dr. Croke and others, againſt this claim of neutrals; namely, that by becoming carriers for the leſs powerful belligerent ſtate, they enable that ſtate not only to carry on its trade, with a ſecurity which it would not otherwiſe enjoy, but to employ all its ſeamen in ſhips of war alone, and to carry on a naval conteſt, to which, but for this aid, it would be wholly unequal. We, however, congratulate Mr. E. on the relief which the late treaty with Ruſſia muſt afford to his apprehenſions of her future hoſtility to Britain, and intimate union with its rival.

After all the able diſcuſſions on the origin of the preſent war; after the full, and we deem irreſiſtible, proofs given of the aggreſſion of France againſt this and almoſt every other power againſt which ſhe has directed her arms; after the confeſſions of many of her own revolutionary leaders, it is not without aſtoniſhment we read, in a work ſeemingly written with good intention, that the allies took up arms againſt France *without any provocation*; and yet we find perpetual cenſures on

our

our own government for a similar conduct. Every thing indeed is concluded against us; every thing, on the merits of the question, is conceded to our enemy. But what shall we say to a writer, who declares the terms of peace granted by France to Austria were *fair and honourable?* Who proposes to restore almost every possession taken from Holland and Spain, and give Gibraltar to the latter, in order to detach them from the interests of France, while that power holds them both, and especially the former, in abject subjection? What shall we think of the writer who gravely tells us that "*no period of the revolution can be instanced wherein they* (the French) *did not act consistently with the principle of peace?*"—*Aut insanit homo, aut versus facit.* Indeed his whole representation of the French Consular Government, of the enthusiastic zeal for freedom which (according to him) animates that people, of their *natural partiality* to the English, of the resemblance between their present constitution and ours, &c. &c. &c. is as much a creature of the imagination, as Tasso's enchanted grove, or Ariosto's *Paradise of Fools.*

The writer's schemes of internal improvement seem to be well intended, but (with the exception of those agricultural societies already mentioned) are not sufficiently plain to be of practical use. We must do him the justice to add, he is a warm panegyrist of the British Constitution. How he can reconcile his attachment to it, with his avowed predilection for all the measures and all the interests of revolutionary France, must be left for him, in some of his future works, to explain. Upon the whole, though there are many sentiments in this work of a general nature worthy of praise, almost all the writer's opinions on questions of national policy, especially wherever France is concerned, are too eccentric for wisdom to adopt, and too revolting to every *British* feeling for patriotism to endure.

MISCELLANIES.

ART. 41. *Lives of Scotish Authors, viz. Fergusson, Falconer, and Russel. By David Irving.* 12mo. 3s. 6d. Constable. 1801.

Of the writers, whose lives are now for the first time given in detail by the friendship of their countryman, the two last only have acquired much celebrity in England. Fergusson was a poet, but hardly appears to have merited the distinction which is here conferred upon him. The "Shipwreck" of Mr. Falconer, and the "History of Modern Europe," by Mr. Russel, are works of standing and acknowledged merit, and entitle their authors to the distinction they here receive. Many agreeable and entertaining anecdotes are interspersed; and Mr. Irving appears to have discharged an honourable office with great impartiality and candour.

ART. 42. *A Letter to the Honourable Colonel George Hanger. From an Attorney at Law.* 8vo. 53 pp. 1s. 6d. Debrett, 1801.

When the Life of this Hon. Colonel came before us, we felt so much of honest disgust at a large part of its contents, that we thought the

the fewer words we could bestow upon it, the less curiosity we should excite in any mind to see, what none could see with any chance of advantage. We were therefore very brief in our notice of it; but the hon. author has not, on that account, escaped a more detailed castigation; which is here given, in a very masterly style of writing, by a member of a profession, the whole of which he has libelled.

The tract contains a manly and sensible vindication of the practice of attornies, against some of the most groundless and absurd accusations that ever were hazarded by prejudice and presumption. We wish, however, that in vindicating one profession, the author had not libelled another; for the military are no less unjustly and injuriously treated here, than the legal corps by Col. Hanger. We wish also, that, when the author cordially joined with his antagonist, in execrating the "system of imprisonment for debt," he had condescended to hint by what other method he would contrive to *refresh* the memories of such forgetful gentlemen as Col. H.

The author speaks with an indignation, just in its kind, though exaggerated in its expressions, when he exclaims against the offence of "committing a single licentious or immoral sentence to the press." It is undoubtedly an offence of a most pernicious kind; its effects cannot easily be calculated. "It may traverse continents, debasing and corrupting the ingenuous mind of youth, disseminating vicious principles, and scattering its baneful effects on the fairest portions of the globe; may corrupt generations yet unborn, and be doing progressive mischief in society, till time shall be no more." All this is true, and ought to be well considered by the author of the Monk, and many similar offenders; but its mischief is indirect, to which the party corrupted is accessary; and, therefore, to stigmatize it beyond murder, rapine, and many excesses of personal depravity, is to confound all just distinction.

ART. 43. *Louisa; a Narrative of Facts supposed to throw Light on the mysterious History of "the Lady of the Hay-Stack." Translated from a French Work published in the Imperial Dominions, A. D. 1785. By the Rev. G. H. Glasse, A. M. Rector of Hanwell, Middlesex.* 12mo. 159 pp. 3s. 6d. Rivingtons, Wingrave, &c. 1801.

This Narrative is introduced by the account which, under the title of "A Tale of real Woe," appeared in the St. James's Chronicle in 1785, and was thence copied into most of the periodical prints. The account from the French work mentioned in the title is compared with it, to support the notion, that the Maid of the Haystack, found near Bristol, might possibly be Mademoiselle la Freulen, whose mysterious history involved the suspicion of a very near relationship to the Emperor Francis I. The probability wants however many circumstances to make it complete. The strongest intimation is that in the Postscript, where, on Bohemia being mentioned, poor Louisa is said to have answered, "*that is papa's own country.*" The book is properly dedicated to Mrs. H. More, who was the principal benefactress of the unfortunate lunatic.

ART. 44. *Communications concerning the Agriculture and Commerce of America; containing Observations on the Commerce of Spain with her American Colonies in Time of War. Written by a Spanish Gentleman in Philadelphia, this present Year* 1800. *With sundry other Papers concerning the Spanish Interests. Edited in London, by William Tatham.* 8vo. 120 pp. 4s. Ridgway. 1800.

The editor's professed design is, to show us what the people of other countries are doing, that we may the better regulate our own concerns. The object of the Spanish author's "observations is, the prosperity of the Spanish Colonies in America, the advantages arising therefrom to Old Spain, the increase of the royal revenue, and of our commerce in general." P. 6. Some "curfory observations" show the importance of agriculture to be superior to that of manufactures, and that of manufactures to that of commerce. Much more useful, we think, would have been an endeavour to show, how intimately these interests are connected with, and depend upon, each other. Monopolies are then strongly condemned; and doubtless those established in Spain appear to have been extremely pernicious. But there is so little in this tract which is applicable to the concerns of Englishmen, and so little apparent reason for our relying upon the flatements of an anonymous Spanish writer, that we can perceive no valid reason for its being "edited in London."

ART. 45. *A New Essay on Punctuation, being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for, after the Manner of pausing. By Thomas Stackhouse.* 12mo. 92 pp. 2s. bound. West and Hughes, 40, Paternoster-Row. 1800.

A small tract, entitled an Essay on Punctuation, is well-known to the reading world. It was published only a few years back, was the production of an ingenious and learned man*, and was drawn up in a clear and useful manner. The present author, though he does not mention his predecessor or his publication, seems to allude to it, by calling his own "a *new* Essay," as if to distinguish it from the former. The authors of the Encyclopædia Britannica (*Suppl.*) though they repeat the praise of the former Essay from another writer, confess that they have not seen it, but say, "they do not think that the art of punctuation can be taught by rules." In our opinion, from its facility, it can scarcely require rules, and will always be practised with sufficient accuracy, by those who write sensibly, under the guidance of one or two very general principles; and, as common sense will usually point well, so will it easily discover the real meaning of sentences, even under the disguise of false or inaccurate pointing. For a long time, written books had not even the advantage of divisions between the words; and, though dividing and pointing are certainly great improvements, this fact will sufficiently show how much may be

* It was anonymous, but is attributed generally to a Mr. Steele.

done

done without them. The attempt of Mr. Stackhouse is to reduce punctuation to rules so exact, as to remove all doubt in every instance; and the attempt is laudable. In his synoptical table, and other parts of the book, he evinces great clearness of mind and method; but the best recommendation of his art is, in our opinion, "that it will prove a general praxis, which will set the whole grammatical machine in motion;" and this we believe to be true. The author we suppose to be the same who published, some time ago, a very useful set of comparative maps, of ancient and modern geography. His motto is a lame one:

"Divide, *distinque*, et impera."

A better might easily have been found. As,

—— distinctio sensum
Anget, et ignavis dant intervalla vigorem.

From Ausonius. Idyll. iv.

ART. 46. *Prose on various Occasions, literary and political. Collected from the Newspapers.* 8vo. 112 pp. 3s. 6d. Hurst. 1801.

A set of ironical Letters, from various Newspapers, in which several *great names* in the critical and political world are treated very ludicrously. They are a good deal in the style of *Chalmeriana*, and often touch upon the same topics. The political allusions are generally intended to be hostile to the administration under which they appeared; but they have, in their style, more of literary sport, than of political severity. It may not unfairly be objected, that too great a sameness of humour pervades the collection; but there are many things in it, at which the gravest reader must smile.

ART. 47. *The Statistical Observer's Pocket Companion: or a systematical Set of Queries, calculated to assist Travellers, and all inquisitive Men at large, in their Researches about the State of Nations. Translated from the French of Julia Dutchess of Giovane, Baroness of Undersbach, Lady of the Starry Cross, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London.* 12mo. 143 pp. Booker, Wright, &c. 1801.

Who the lady is, who here appears so abundant in her questions, and so magnificent in her titles, we are unfortunate enough not to know; nor which of all the countries in which she is *associated* can claim her as a native. Her queries, however, seem to be judicious, and the book of some utility. The translator informs us this scheme of enquiry "was originally printed upon an *immense* sheet of paper, and annexed to a large volume." It is now compressed into the form of a portable almanack, and fitted up in a case into which it slides, for the pocket of the traveller. In this shape it certainly is more convenient for use than in the former stage of its transmigration, and in these days of enquiry it will probably obtain a sufficient sale.

ART.

ART. 48. *An hiſtorical Account of the Tranſactions of Napoleone Buonaparte, Firſt Conſul of the French Republic, from the Period he became Commander in Chief of the French Army in Italy, in April,* 1796, *until the preſent, of his having compell'd the Emperor of Germany, a ſecond Time, to make Peace with the French Republic, and acknowledge its Independence, in February,* 1801. *In this Work* is *comprized the Campaigns of Italy in* 1796–7, *the Command of the French Army on the Coaſt of France, Flanders, &c. The Expedition to Malta and Egypt in* 1798, *the Chief Conſulatſhip of France, with the Campaigns of Italy and Germany in* 1799, 1800, *and* 1801. *By G. Mackereth.* 8vo. 88 pp. 2s. 6d. Printed by Jones, Soho. No Publiſher.

This hiſtorian of Bonaparte, who is alſo his panegyriſt, wiſely ſuppreſſes his campaign in Paris, againſt the then exiſting conſtitution of the country. It will be ſeen, even by his title page, that he cannot write Engliſh; and more will not eaſily be ſeen, as the publiſher does not chooſe to be named.

ART. 49. *The Sound and Baltic conſidered in a political, military, and commercial View, intended to illuſtrate the relative Connections and maritime Strength of the Northern Powers; to which are added, Obſervations upon Egypt, and the Trade of India, as connected with the Baltic or Eaſt Sea. Tranſlated from a German Pamphlet, publiſhed at Berlin in April laſt.* 8vo. 3s. Debrett. 1801.

This pamphlet obtained a conſiderable popularity in the north of Europe, which it might well be expected to do, as it was obviouſly written in defence of the Northern Confederacy againſt this country, and with the intention of keeping up the prejudices which exiſted againſt us. It was underſtood to have been written under the ſanction of the Pruſſian government, and its great tendency is to prove the practicability of excluding England from a commercial intercourſe with the powers on the continent. It does not appear to merit any other refutation than it has already received from the argumentative powers of Lord Nelſon in the North, and of Sir Ralph Abercromby and our gallant brethren in the Eaſt. It is however very plauſibly written, and contains ſome facts very well worth the conſideration, not only of government, but of thoſe of our merchants whoſe intereſt is involved in our trade with India, as well as with Denmark, Pruſſia, Sweden, and Ruſſia.

ART. 50. *The Elements of Reading, being ſelect and eaſy Leſſons, in Proſe and Verſe, for young Readers of both Sexes. By the Rev. T. Adams, A. M. Author of Lectiones Selectæ, the Elements of uſeful Knowledge, &c. &c.* 12mo. 4s. Law. 1800.

Theſe introductions to reading have lately multiplied upon us ſo faſt, that every month we have one or more to notice. That this is at leaſt as good as many others ſufficiently appears, from its having paſſed through three editions. That it will paſs through as many more is very

very probable, for the ſelection ſeems remarkably well calculated to intereſt the curioſity, and improve the minds, of very young readers.

ART. 51. *Viridarium Latinum; or, Recueil des Penſées et Bons Mots, les plus remarquables tirés des plus illuſtres Orateurs, Poetes, et autres Ecrivains tant Grecs que Latins, Traduits en Italien, et en François, Article par Article, a Cotés des Originaux. Auquel on a ajouté une collection Angloiſe de maximes inſtructives et amuſantes Extraits des Auteurs les plus célebres, le tout deſtiné à l'avancement des jeunes Perſonnes, qui étudient ces differentes langues, ainſi qu'a l'amuſement des Perſonnes d'un age mûr. Par Gaetano Ravizzotti, Auteur d'un Grammaire, en Anglois et en Italien; d'une Introduction a la même, en Italien et en Anglois, et d'une Collection de Poeſie Eſpagnole, &c. Dedié a l'Honorable Guillaume Temple.* 8vo. 5s. Dulau. 1801.

We have before ſpoken favourably of ſome of M. Ravizzotti's productions. The preſent ſelection is made with taſte and judgment, and the tranſlations are ſufficiently accurate. We are much, however, inclined to doubt whether it will anſwer the author's purpoſe, as its uſe for the object propoſed does not ſeem ſufficiently obvious. There are few, if any, extracts from Greek authors.

FOREIGN CATALOGUE.

GERMANY.

ART. 52. *Herodis Attici quæ ſuperſunt adnotationibus illuſtravit Raphael Fiorillo Bibliothecæ regiæ Academ. Georg. Auguſt. à Secret. Præfixa et Epiſtola Chr. G. Heynii ad Auctorem. Lipſiæ, Sumt. Caſpari Fritſchi.* 8vo. 1801.

Mr. *Fiorillo*, a diſciple of the celebrated Mr. *Heyne*, preſents here to the public the firſt ſpecimen of his talents and proficiency in claſſical literature. After the peruſal of his book, notwithſtanding the many conſpicuous proofs of application it preſents to the reader, we cannot help thinking that the author has not yet made a proper uſe of the precepts of his excellent maſter, whoſe taſte, wiſe moderation, and accuracy, we are ſorry to miſs in a great deal of Mr. *Fiorillo's* production. As for the two well-known inſcriptions, attributed to the famous rhetorician *Herodes Atticus* (though they ſeem rather to be the work of one *Marcellus*) Mr. *F.* confeſſes himſelf, that he had almoſt nothing to add to the commentaries of *Salmaſius*, *Viſconti*, and others, but that he has made them a vehicle for accidental obſervations and conjectures. By this

this method, widely differing from that of *Heyne*, he has compiled an abundance of notes, rather deterring than inſtructing; and as he parts from his author at every opportunity, in order to ramble over the fragments of ancient poets, it frequently happens that, notwithſtanding the great number of notes, the reader finds himſelf diſappointed in conſulting the commentary at difficult paſſages. Would it not have been much more to the advantage of the reader, if Mr. *Fiorillo* had given an entire tranſlation of *Viſconti's* excellent commentary, which has never been publicly ſold, and if he had joined to it his own notes and digreſſions? Now he has given ſhort extracts of ſome notes of *Viſconti*, others he has paſſed over entirely; and to the excellent and inſtructing diſſertations of that learned antiquarian, he has ſubſtituted the thorns and thiſtles of grammatical obſervations (not very new for the greater part) and of critical conjectures. Among the latter, there are ſome which give a favourable opinion of the author's talents for criticiſm; others are too raſh, and many of them evidently falſe. P. 127, Mr. *F.* propoſes a fragment of *Chaeremon*, Athen. XIII. p. 609, where he corrects, in the firſt verſe, *καὶ σώματος μὲν ὄψις κατειργάσετο*, which cannot be true, the Senarius being too ſhort (unâ ſyllabâ brevior). The true lecture is *ὄψανα κατωργάσετο*, as Mr. *Herman* has proved, in his *Notis ad Hecubam*, v. 556, p. 130. In a ſeries of fragments, p. 162, &c. which have relation to the famous cotlabos of the ancients, the author has ſtumbled ſeveral times. In a fragment of *Dionyſius* (Athen. XV. 668, F.) he propoſes *καὶ πρὶν ἐμεῖν οὐ εἶν*, inſtead of *ἰδεῖν*; a conjecture which we highly approve: but, in the ſame paſſage, the words *εἰς ὅσον αἱ λάταγες χωρίον ἐκτέτανται*, ought not to be diſturbed. In the verſes of *Achaeus* (Ibid. p. 668. A.) *ῥιπτοῦντες, ἐκβάλλοντες, ἀγόντες, τίμου λέγοντες*, where Mr. Toup (Emend. in Suid. T. II. p. 470) reads, with great probability, *τὶν' οὐ λέγοντες*, our author propoſes the much inferior conjecture, *Σ'ὁμοῦ λ.* adding theſe words, *Memorabilis eſt uſus verbi ἐκβάλλειν, quod de poculis dicitur poſt coenam fractis et abjectis.* In this obſervation, we dare ſay, Mr. *F.* is quite miſtaken; the word *ἐκβάλλειν* deſigning here the action of the perſon that flings the cotlabos or the wine, from the cup, towards a certain ſcope. He augments this error, when he pretends that, in the paſſage of *Euripides*, Athen. XV. p. 666, *πυκνοῖς δ' ἐβάλλον Βακχίου τοξεύματος κάρα γέροντος*—the *jacula-tiones Bacchi*, *Βακχίου τοξεύματα*, are *fragmenta calicis*. On comparing this paſſage with another of *Æſchylus*, p. 667, D. C. it will appear that here too the poet underſtands the cotlabos, the ſcope of which was the head of ſome old man. We are perſuaded that the author would have made this obſervation himſelf, if he had taken the trouble to peruſe the whole chapter of *Athenaeus*, inſtead of picking up only ſome fragments from it. P. 89, we find the conjecture, *ἡδὺ ἄρι μίλων ποσφυρείων*, where the author pretends that *ἀρι-ποσφυρείων* muſt be joined; a tmeſis, the poſſibility of which it would be difficult to prove by any inſtance of a ſimilar kind. Some other errors, of too great precipitation, we paſs over. Conſidering, however, the many inſtances of learning, ingenuity, and diffuſe reading, Mr. *F.* gives in this book, we cannot but expreſs our concern, that he has not been a little more cautious in ſelecting the mature fruits from thoſe that are crude. Beſides the text

of

of the Inſcriptions and Commentary, this volume contains the Life of *Herodes Atticus*, chiefly drawn out of the new edition of the Biblioth. Gr. of *Fabricius*, where this article is enriched with Mr. *Eichſtadt's* learned notes and additions; the fragments of *Herodes Sambographus* (which are a *hors-d'œuvre*, this *Herodes* being not the Athenian orator) a ſpeech of the rhetor *Atticus* on the Republic, with *Reiſke's* notes; and an Epiſtle of Mr. *Heyne*, *de finibus ſtudii critici regundis*, worthy to be recommended to the peruſal of all young men who, having conſecrated their talents to this part of literature, aim at perfection in it.

ART. 53. *Bibliothecæ Arabicæ Specimen D. J. præſide* Chr. Fr. Schnurrer *lit. gr. et orient. prof. &c.* In 4to. 52 pp.

ART. 54. *Bibliothecæ Arabicæ Specimen. P.* 2. In 4to. 40 pp. Tübingen. 1800.

Of the *two parts* of the *Bibliotheca Arabica* which we here announce, the former gives an account of works in *Hiſtory* and *Geography*; the ſecond of thoſe in *Eloquence* and *Poetry*.

The firſt part contains,

1. The *Hiſtoria Saracenica* of *Elmacin*;
2. The *Annals*; and,
3. The *Geography* of *Abulfeda*;
4. The *Hiſtory of Tamerlane* by *Ahmed ben Arabſchah*;
5. The *Hiſtory of the Dynaſties* by *Abulfarajus*;
6. The *Annals* of *Eutychius*;
7. The *Life of Saladin* by *Bohaëddin*;
8. The *Compendium* of the *Hiſtory of Egypt* by *Abdollatiph*;
9. The *Hiſtory of the Muſulman Sovereigns of Abyſſinia*, or rather of the country of Adel by *Macrizi*;
10. The *Hiſtory of Arabian Coins* by the ſame;
11. The collection of extracts from different Arabian writers, publiſhed by *Schultens*, under the title of *Hiſtoria imperii vetuſtiſſimi regum Jemanenſium jen Tobbanidarum*;
12. The genealogical and hiſtorical pieces publiſhed by *Eichhorn*, under the title of *Monumenta antiquiſſimæ hiſtoriæ Arabum*;
13. *Rerum arabicarum quæ ad hiſtoriam Siculam ſpectant ampla collectio*;
14. *Documentos arabigos para a hiſtoria portugueza copiados dos originales . . . e vertidos em portuguez*, &c.
15. Part of the abridged hiſtory of *Abulmahaſſen*, entituled *Manel allatafat*;
16. The Geography known under the name of *Geographia Nubienſis*;
17. The *Elements of Aſtronomy* of *Alfergani*;
18. The Fragments publiſhed from the *Geography* of *Ebnalwardi*;
19. and 20. Two works publiſhed at Rome in 1584 and 1585, of which we have very imperfect accounts only;
21. The pretended *book of the divan of Egypt*, or the *Norman Code of Sicily*, publiſhed by *Vella*.

The *ſecond part* is conſecrated to pieces of *Poetry* and *Eloquence*, and to collections of *Fables* and *Proverbs*; and contains a conſidera-

ble

ble number of articles, of which many are become very ſcarce, as they form ſmall pamphlets only.

In both parts every article preſents hiſtoric details concerning the Arabic author and his editors, the different editions either of the whole, or of parts of the works; as well as of the tranſlations which have been publiſhed together with the text, or ſeparately, both in Latin, and in other languages; to which are likewiſe frequently added, the opinions given of the works themſelves, and of the tranſlations by the moſt eminent Oriental ſcholars; and with reſpect to thoſe whoſe publication is of a more recent date, the judgments of the literary journals in which they have been deſcribed.

Among the omiſſions obſerved by us in this work, as far, at leaſt, as we underſtand its plan, we may point out,

1. *Teſtamentum et pactiones initæ inter Mohammedem apoſtolum dei et Chriſtianos fidei cultores*, firſt publiſhed at Paris in 1634, by Antoine Vitray, and afterwards reprinted at Leiden, by *J. G. Niſſelius*, in the year 1661, or, according to the Arabic title in p. 1, in 1655.

2. The *Abridgment of the Annals of* Baronius, compoſed in Arabic by le P. *Brice*, of Rennes, miſſionary of the order of Capuchins, and printed at Rome in three volumes, quarto, 1653—1669. The firſt volume contains 890 pages; the ſecond, 976; and the third, 1087.

3. On the *Annals of* Eutychius, and of the work publiſhed by *Selden*, under the title Eutychii *Ægyptii—Eccleſiæ ſuæ Annales*, ſhould have mentioned the anſwer made to this work of *Selden* by *Abraham Echellenſis*, under the title *Eutychius vindicatus contra Seldenium*; a work, which compriſes many uſeful things, though often foreign from the ſubject.

In the *part* which contains the works of *Poetry*, we have ſought in vain for a book known to us only from the Catalogue of Crevenna, Zaphi *Diarbecrenſis theatrum, Arabice et Latine. Patavii*, 1690, 2 voll. in 8vo.

It appears that Mr. *Schn.* has excluded from his plan all works tranſlated from the Arabic, the text of which has not been publiſhed, and all thoſe portions of text to be met with in different Oriental collections; ſuch as the *Repertorium* of *Eichhorn*, the *Neues Repertorium*, and the *Memorabilien* of *Paulus*. We think, however, that if in a work of this kind ſhould not be found the *Chronicon Orientale*, the *Egypt* of *Murtadhi*, the *Oneirocriticon* of *Ebn Strin*, the works of *Méſué*, the *Arabian Nights*, &c. the literati who might conſult him, would not derive all the advantage from it which they would be led to expect; and thoſe who live out of Germany might poſſibly remain ignorant that Mr. *Schn.* himſelf had publiſhed ſome conſiderable portions of a *Chronicle of the Samaritans*, and on a *Samaritan Commentary on the Pentateuch*; that the learned *Adler* had furniſhed important materials, drawn from different Arabic hiſtorians, for the *life of Hakem*, and for the *Hiſtory of the Druſes*; that Mr. *Paulus* had diſcovered an *inedited part* of the *Hiſtory of Elmacin*, &c.

ART.

ART. 55. *Auctarium alterum animadverſionum et correctionum in* Theophraſtum *præcipue ex editione Pariſienſi*, 1799; *auctore* D. Coray, *doctore medicinæ*. In 8vo. 34 pp.

Mr. *Schneider* had publiſhed his edition of *the Characters of* Theophraſtus, nearly at the ſame time that Dr. *Coray* gave his. In this ſupplement to his edition, Mr. *Schneider* gives, in Latin, the corrections which Dr. *Coray* had propoſed in his edition, in which he agrees with him, or on which he had any obſervations to make.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Groſe's Sermons have been received, and ſhall have early attention.

Our Correſpondents on the ſubject of the Blagdon controverſy are almoſt innumerable. Our beſt and final anſwer to all muſt be, that we underſtand it is at an end. With reſpect to ourſelves we have nothing to ſay, but that we acted conſcientiouſly from the evidence before us.

One "Particular Friend" has written us a long didactic letter on the ſubject of Peace, as if we were of the Cabinet. "Peace is our dear delight, not our friend's more." But really we have not been conſulted on the ſubject, and can only join in the general wiſh, for a "good, ſubſtantial, and honourable Peace."

A Correſpondent from Leipzic informs us, that the Jacobins of that place ſtrongly oppoſe the circulation of the Britiſh Critic. We knew it before, and are proud of their hoſtility.

LITERARY INTELLIGENCE.

An elegant Memoir on the Life and Writings of *Froiſſart*, may ſoon be expected from *Colonel Johnes*, preparatory to a complete tranſlation of that admirable hiſtorian, which is in great forwardneſs.

The late *Rev. Dr. Samuel Pegge's Hiſtory of Beauchief Abbey*, the laſt literary labour of that venerable antiquary, completed only a few days before his death, will in a few weeks be preſented to the public, under the ſuperintendance of *Mr. Nichols*.

THE

BRITISH CRITIC,

For OCTOBER, 1801.

Induxi te ad legendum; ſincerum mihi
Candore noto reddas judicium, peto. PHÆDRUS.

Whate'er you read, if read by our deſire,
Candour and ſteady judgment we require.

ART. I. *Chriſtianity vindicated, in a Series of Letters, addreſſed to Mr. Volney, in Anſwer to his Book called "Ruins", or a Survey of the Revolutions of Empires. By the Rev. Peter Roberts, A. M.* 8vo. 269 pp. 5s. Weſt and Hughes. 1800.

WE readily agree in opinion with the writer of this volume, that the work which he has endeavoured, and that ſucceſsfully, to refute, has been ſuffered too long to diffuſe its venom unoppoſed through the circles of ſociety. The contempt of the learned, and the deteſtation of the virtuous, it has every where met with; but the ignorant and unlettered have been deluded by its confident aſſertions, and the impious have been hardened by its blaſphemies. The great celebrity of the writer, and the pompous language aſſumed throughout the compoſition, have contributed ſtill wider to ſpread the error, and promote the infamous purpoſes of its publication; and Mr. Roberts merits the ſincere thanks of every friend to religion and morals, for his laudable efforts to expoſe the fallacy of its arguments, and for thus providing an antidote againſt the poiſon.

The refutation is compriſed in twelve letters to Mr. Volney, in which the principal heads diſcuſſed in his production are conſidered in regular ſucceſſion. Amidſt the ruins of fallen empires, from the tomb of varied grandeur, a warning voice is ſuppoſed to echo through the page of that ſceptic, deſcribing the cauſes of their deſolation, which are aſcribed to the bigotry of prieſts, and the deſpotiſm of princes. The prieſt, he ſays, has fabricated a vaſt ſcheme of eccleſiaſtical tyranny, by which the faculties of mankind are enchained; and the tyrant wields an iron ſcourge, by which his body is bowed down in the moſt abject ſubmiſſion. The reſult of Mr. Volney's arguments is, that both bonds are to be burſt aſunder, and man reſtored to his *free* and *equal* ſtate. He begins, therefore, by taking a view of ſociety in its original ſtate, before the banner of either deſpotiſm was erected on the ſuppoſed ruins of mental and corporeal freedom. On this ſubject, Mr. Roberts judiciouſly obſerves as follows:

"It is ſomewhat extraordinary that writers on the theory of government ſhould be ſo fond of recurring to a ſtate of which there are few or no records, of which all that hiſtory or experience can teach us is, that it is ſo miſerable, that the firſt opportunity of abandoning it has generally been thought a happy one. You allow, Sir, *equality could not ſubſiſt between families* (p. 55). Of what uſe is a principle which is *inapplicable to any ſociety of families?* The only uſe of ſuch a principle is a theoretic one; and, if ſo, is the conſtitution of man, abſtractedly conſidered, ſo changed as to oblige us to have recourſe to a principle which *cannot* ſubſiſt in civil ſociety? Whatever the nature of man has been for the laſt four thouſand years, it is ſtill the ſame. It is not only more juſt, but more eaſy, to conſider man in the abſtract from immediate contemplation; for, however external circumſtances may vary, his natural powers and relations are ſtill the ſame; and all his natural duties and rights may more properly, and much more clearly, be derived from them than from any other conſideration. Society, being artificial, is neceſſarily *a ſeries of experiments* on human nature, in order to inveſtigate thoſe regulations and laws by which the greateſt general good may be attained; that is, *the greateſt number of advantages combined with the feweſt diſadvantages to the greateſt number of individuals*: for any other general good is a mere imaginary phantom, nothing but a name.

"Now, Sir, upon the principles of equality and reſiſtance which you have adopted, ſociety muſt be impoſſible. There may be an aſſemblage of men, forced together by external circumſtances, but this cannot be ſociety; it will be only as a heap of ſand, wherein every particle repels its neighbour with equal force, and the common effect is a common depreſſion. Indeed, it is idle to argue on impoſſible caſes. You allow, Sir, there *muſt* ſomewhere be *a power*, even in your own ſyſtem, to temper the ſelfiſh principle; even then on your own ſtatement the queſtion muſt ſtill be, *what* is that power, and *where* muſt it reſide?

reſide? From the variable nature of man it is evident, that the beſt form of particular governments can be determined by experience only. That to all theory on any other principle it may be objected, that the dangers or remedies can no other way be aſcertained, and it may with the greateſt juſtice be added, that the form of government under which a nation has been the moſt happy for the greateſt length of time is the beſt.

"The objects of government have generally been held to be ſecurity of perſon and property from injury. This expreſſion is indeed comprehenſive, but how much is there in it which does not appear at once to the eye? Two thirds of human life, and one half of the human race, the objects of protection and ſupport alone, their property involved, and their ſafety aſſured in that of the remainder. Is it only for the hardihood of a robuſt age of men that policy is to provide? What then is the proſpect of accumulation itſelf, when the feebleneſs of age ſhall yield an eaſy victim to the rapacity of youthful vigour! Alas! how poor muſt that principle be which thus ultimately fabricates its own ſubverſion. How pernicious it has ever been to the welfare of ſociety, you have, Sir, fully ſhewn, nor is it my wiſh to leſſen the force of a ſingle inſtance where it is duly applied. It is the ſtrongeſt argument of the neceſſity of the ſubſiſtence of other and very oppoſite principles to the very well being of ſociety. Civil ſociety, however it may have originated in compact, cannot long continue, without ſome more ſtable form than that of actual aſſent. There muſt enter into its compoſition changes of circumſtances and relations, in which a general and acknowledged adherence to particular fundamental principles muſt hold the place of actual aſſent, or the public mind will be for ever varying. You yourſelf, Sir, allow that a monarchy is the form of government to which all others tend, that it ſeems to you to *be the moſt natural as well as the beſt calculated for peace*; and I am perſuaded it is ſo true, that I ſhould decidedly conſider this as one of the fundamental principles to which I allude. The principle of ſuch adherence will, properly ſpeaking, be an accurate judgment; but it is not an accurate judgment conſidering ſelf only, but conſidering ſelf as a conſtituent part, willing rather to *cede* ſomewhat to the advantage of others, and deſirous with its own to ſecure their happineſs. I will not call this an enlightened ſelf-love, becauſe it is more than that, it does contain it; but it is as a conſequence of a principle very diſtinct from *ſelf*, and that is a principle of benevolence to others; by which the judgment is decided, to enter into ſociety for the *common good*. It is then in the principle of benevolence only, that ſociety can be firm and permanent, and this principle to be ſteady, muſt be founded on the belief of a ſuperintendant ſupreme being, the common father of all his creatures." P. 26.

On the growth of the *regal* out of the original *paternal* authority, that neceſſarily exiſted in its fulleſt vigour, and to an unlimited extent, in the firſt ages of the world, Mr. Roberts makes the following ſenſible remarks.

" In the chapter on *the general cauſes of the revolution and ruin of ancient ſtates* (page 61) the ruin of ſuch ſtates is aſcribed to depraved laws, ariſing from depraved manners. That depraved manners may, and do in many caſes produce bad laws, is very true; but it is alſo to be conſidered that laws in themſelves originally good may, without any depravity of manners, become occaſionally bad ones, from the mere change of circumſtance. A law which during a famine ſhould forbid exportation of grain, would be a good one at the time, but on the return of plenty would be bad. A law which in the infant ſtate of ſociety ſhould command the actual ſervices of each individual, would in a more advanced ſtate be very inconvenient; it is therefore extremely unjuſt to lay it down as a rule, that when a law becomes prejudicial it is neceſſarily, or always, in conſequence of a depravation of manners.

" The intent of a law in general is to remedy or prevent an acknowledged evil. It may fall ſhort of the intent in either caſe, but the intent is not therefore a bad one; the intent can be judged of only by circumſtances at the time of its being enacted, and a fair conſideration of them, ſurely would not attach any farther evil to them, than what ſuch circumſtances may clearly ſhew to have been intended.

" That power, ambition, avarice, and other paſſions have interfered, and do interfere, in ſome degree, in all ſyſtems of legiſlation, need not be denied. It is acknowledged as a conſequence of the imperfection of the nature of man; but to lay theſe down as the very principle of a ſyſtem of laws, is an imputation that has been reſerved for theſe latter times. I own, Sir, I am rather at a loſs to conceive how you could ſeriouſly attribute ſuch doctrines of civil rights (as you have done) to the founders of ſtates. Of theſe the firſt is, that *power* conſtitutes *a right*, a poſition which conveys to the mind only a confuſion of ideas and things. " Becauſe one man was ſtronger than another, this inequality, the reſult of accident, was taken for the law of nature; and becauſe the life of the weak was in his power, and he did not take it from him, he arrogated over his perſon the abſurd right of property," (p. 62.) The inequality, Sir, is a law of nature, but that it has not by legiſlators been held, that power alone conſtitutes right, every law that has ever ſecured perſon or property is a proof. The inequalities, here unjuſtly charged with a conſequence, which follows only from a ſtate of war, are in fact the very graplings of ſociety, becauſe that from theſe very inequalities there ariſes, not by any means a right of ſlavery, but a neceſſity that ſome ſhould inveſtigate, explain and direct, and others attend to and purſue what is for the common good.—You cannot be ignorant, Sir, that ſlavery aroſe from no other right than that of ſelf-defence; that as a primary act it is allowed to be indefenſible, and even as a ſecondary one, defenſible merely on the principle of ſelf-preſervation. I am ſorry to be obliged to enter into ſuch diſtinctions even here; in the next paragraph there is one which it is ſtill more unpleaſant to find neceſſary.

" That parental authority ſhould have been conſidered as a baſis of public authority in an early ſtate of ſociety, when the tranſition was ſo eaſy, and a model ſo obvious, is not to be thought ſingular, where the name of father was a name of endearment, of care, and protection, of reverence and affection. When a general concluſion is inferred, the

the premiſes muſt be intended as general; and if ſo, if fathers are to be held, according to your deſcription of them, what man can behold his child without a ſigh? To me, Sir, it ſeems ſtrange how you could prevail on yourſelf to draw ſo cruel a repreſentation, one as unjuſt as it is cruel, as a general one. You ſay, Sir, (page 62) "Becauſe the chief of a family could exerciſe an abſolute authority in his own houſe, he made his inclinations and affections the ſole rule of his conduct." If, Sir, his inclinations and affections are thoſe which a father ought to feel, he is right in ſo doing; but this, which is the queſtion, you decide in the negative. It is a common debt of every friend to domeſtic happineſs, and the firſt of earthly duties, to controvert, to the utmoſt, the deciſion; and I truſt it is the common debt of thouſands. But the political concluſion is of importance? Be it ſo, Sir, but does it become an advocate of political to infringe upon natural juſtice? You proceed, Sir, thus: "He conferred and withheld the conveniences and enjoyments of life *without reſpect to the law of equality, or juſtice; and paternal tyranny,*"—paternal tyranny!—"*laid the foundation of political deſpotiſm.*" (p. 62.)

"I do not know, Sir, whether you are a father. Certainly, it is to be lamented, whatever unhappily may have been the motive, that you have been carried ſo far as to make the abuſe of paternal power the paternal character. The character itſelf, when its duties are fulfilled, has always and with great juſtice, been held a model for governors, as uniting in itſelf all the beſt qualifications for the ſtation. Whatever may have been the errors into which the abuſe of it has led, there are none more dreadful than that, which the ſubverſion of its juſt influence muſt neceſſarily lead into. Where the ties of nature are broken, what others are there which can be depended upon? Surely none. He who is not grateful for the firſt of bleſſings and the tendereſt of cares, of which he has himſelf been the principal object, cannot be ſo for partial advantages in which he is leſs perſonally intereſted; he who places little confidence in a tried ſincerity, muſt be ſuſpicious and faithleſs elſewhere.

"When in the ſequel you admit that the ſpirit of rapacity is the great evil which has diſturbed all ſtates, in this we are agreed; but when you deſcribed its activity as under the maſk of union and peace, and under the name of ſupreme power, it would have been well to have added, that its primary object, as a means of gratifying itſelf, is *ſupreme power.* It has not, I believe, been ſufficiently attended to or obſerved in this light, as the eſpecial and ruling principle which particularly in a democratic form of government inceſſantly brings on a ſucceſſion of revolutions, which as you obſerve, end finally in a deſpotic and abſolute monarchy.

"I am willing to admit and allow, that where this ſpirit of rapacity has been exceſſive in any government or ſtate, it has been attended with the evils you mention; the truth will feel no injury from the cenſure of, and ſorrow for an error. But, Sir, allowing this, it would be weak and ſilly to be deterred by the bug-bear term *deſpot*, from calling into queſtion the application, and examining how far it is applicable. It would be weakneſs in the extreme to be induced to condemn every, or any form of government becauſe there may be evils in each, whilſt there are wicked men." P. 43.

The

The French writer's infamous ſneers at religion, in general, are next conſidered by this author, and his invectives repelled with temperate and dignified firmneſs.

" There is, Sir, a certain chain of duties, which, extending from the throne of the deity, binds earth to heaven; reverence for the deity induces reſpect to moral obligation, and regard for the co-habitants of earth as children of the Lord of all. To looſen every ſocial tie, the firſt means is then to break that golden chain (by which we are not held, but) by which we muſt hold to be happy. To make us looſe that hold you aſk, " of what importance to the deity are the worms that crawl in the duſt?" This, Sir, is not *reverence* for the deity, it is *affectation*, a miſerable affectation of reſpect, the trueſt expreſſion of a real diſregard, or a real terror. Why, Sir, ſhould any being that he has made be ſuppoſed to be unobſerved by him who has manifeſted deſign and wiſdom, in the formation of the very meaneſt beyond the utmoſt art of man to equal? If he has diſplayed his power and his wiſdom in all, there is none which may not juſtly be deemed objects of his attention. " What are the worms that crawl in the duſt to him?" They are the creatures of his hand, and the teſtimonies of his exiſtence, his wiſdom, and his power. One ſpecies amidſt the wonderful variety, bleſt with ſuperior intelligence, has approached nearer than the reſt to the divinity, and ſenſible of the advantage has converted it ſometimes to the nobleſt purpoſes, in the endeavour to reſemble that being, whoſe image it bears. It is thus that man tracing the earth in its progreſs, and the ſtars in their courſes, has fought the path to immortality. While he admired he adored, and was grateful for every bleſſing; and trembling leſt he ſhould offend, his anxiety to atone where he had offended, was proportioned to his previous fear. When you aſk then, " where was the efficacy of his practices, (p. 88) *did* the preſcriptions of penance work a change in the laws of nature?" I anſwer not in the variation of external objects, neither in the courſe of nature or the ſeaſons, but in the life and conduct of the perſon.

" When a bad habit is to be corrected, it muſt be left to the judgment of the perſon concerned, to uſe thoſe means which may be moſt effectual, and it is an inconteſtible truth, that as a nation reforms itſelf, it becomes more juſt, more honeſt, and in a word, becoming more religious, it becomes more happy. Do not, Sir, confound religion and ſuperſtition. The church of Rome has abſurdly declared penance a meritorious act in itſelf, and you have taken advantage of it. Nothing however can be more contrary to the true ſpirit of chriſtianity. It may be a means ſometimes of reformation, but it can be no more, and no merit in itſelf, and when it does not anſwer, this end is ſuperſtition, but when it does, as you aſk, if God be good, how can he be pleaſed with your penance; I anſwer, becauſe it is intended to ſubdue every propenſity to offend him.

" Your next queſtion, Sir, is " If God be infinite, what can your homage add to his glory?" and with theſe you exclaim, " inconſiſtent men anſwer theſe queſtions." The moſt magnificent ſcenery that heaven or earth exhibits, the thouſand tints reflected from the moſt glowing atmoſphere or the richeſt landſcape, all that is nouriſhed by his

his heat, or irradiated by his beams, add nothing to the brightneſs of the ſun.—This, Sir, muſt be the anſwer. Still, Sir, it is pity this play upon words ſhould occur; as if the *giving glory* or *glorifying*, that is, the acknowledgment and admiration of the glory of God, conveyed the impious idea of *increaſing* it by an addition. I will not, indeed I cannot, call this arguing *inconſiſtent*, but I will ſay that ſuch a conſiſtency is a misfortune. Has the Almighty given us our beſt feelings without an intent of their being exerciſed on the objects [to which] they are beſt adapted? What could be more inconſiſtent with ſound reaſon than ſuch a ſuppoſition? Through *the entire* of what I have oppoſed in this chapter, you have argued from the abuſes of knowledge and character to the ſubverſion of both. Would you reject aſtronomy, becauſe there have been and ſtill may be aſtrologers, or arithmetic, becauſe there are many ſilly enough to believe that there is a particular charm in particular numbers? as well might you reject religion becauſe a Chineſe or a Roman Catholic flogs his idol in a ſtorm, and becauſe a Thibetian believes in the immortality of the Delia [*Dalai*] Lama, or a Roman Catholic in tranſubſtantiation. As to monaſteries they were an aſylum originally to the wretched, and long continued ſo; they were the conſervatories of learning, and if by long peace they were verging towards corruption, it was the ſpirit and zeal of a monk that cauſed their ſuppreſſion. As to their ſloth it was at leaſt as good as the miſchievous induſtry that works with pertinacity, to deſtroy the peace of thouſands. If they have erred grievouſly, grievouſly have they ſuffered alſo. In a word, Sir, with all the errors and abſurdities that have loaded it, religion, in every nation, has been of eſſential ſervice; it has been and muſt be the only ſteady foundation of juſtice. That religion ſhould be purified from every ſpecies of error and ſuperſtition, is the moſt important object to all men, and this can only be effected by a fair and juſt examination, and a careful and accurate diſcrimination. The Moſaic and Chriſtian diſpenſations are the only ones which have been able to bear this teſt." P. 67.

The particular abuſe levelled by Mr. Volney againſt the Moſaic account of the creation, draws from his antagoniſt the following reply.

"In your ſtatement of the doctrines of Chriſtianity, you have ſkilfully brought the Roman Catholic forward to the attack. But, Sir, even in his hand you have put a ſword of lath; you have not given him even his own weapons, ſuch as they are. You make him ſay, that, "the very circumſtance of ſome of its dogmas being beyond the reach of human underſtanding confirms them the more fully," (p. 186.) That ſuch an abſurdity may have been advanced, I will not deny, though few Roman Catholics would, I believe, aſſent to it; it is ſufficient for me to ſay no Proteſtant would aſſent to it. Let us obſerve your ſtatement of the doctrine of creation, ſuppoſed to be from the Bible. Moſes has ſaid, "In the beginning God created the Heaven and the earth," and "that he reſted on the ſeventh day." Now for the paraphraſe: "God (after having paſſed an eternity in doing nothing) conceived at length the deſign (without apparent motive) of forming the world out of nothing." Moſes has ſaid nothing

of

of the works of God before the creation of this world.—*Ergo*, God paſſed an eternity in doing nothing. What an inference! The motive of the deſign is not expreſſed. Was it neceſſary it ſhould be? We wiſh to know it, perhaps; but our wiſhes are not the juſt meaſure of what is right with God.

"He was *tired* on the ſeventh. This abſurdity is again your own, Sir. The words of Moſes convey no ſuch idea: they ſimply ſtate that he *ceaſed*; th work of creation being accompliſhed. Your repreſentation of the fall is ſtrange indeed. The words, *he was refreſhed*, are, indeed, added in our tranſlation, in Exod. ch. XXXI. v. 17. The original is נפש which no way neceſſarily includes the idea of fatigue; literally it is, *took breath*, and metaphorically applied, ſignifies merely ceaſing from action; and anſwers as nearly as human language can expreſs, what man may preſume to conceive of the divine mind, when contemplating his great work, he ſaw that *all was very good*. You argue, Sir, from your own theory to the fact; that there was once a happy age, and that man by his own faults has deſtroyed that felicity, is teſtified by the traditions of every quarter of the globe; that the Deity might have permitted the fall, was a neceſſary preliminary to free agency in man; without a power of erring, he muſt have been a mere machine; that the effect of mortality produced by it ſhould paſs to the deſcendants of our firſt parents, is no more extraordinary than that any diſeaſe ſhould be hereditary, which we know to be the caſe; that the Deity permitted mankind to be *damned* for five thouſand years is an aſſertion ſo full of horror, ſo contrary to the doctrines of Scripture, that nothing but a moſt ſtudied negligence of them could have prompted it. St. Paul expreſsly ſays, after a long enumeration from Abel to David, Samuel, and the prophets; that "thete all died in the faith," Heb. ch. XI. and St. Peter, that, "in every nation, he that feareth God and worketh righteouſneſs is accepted of him." Acts, ch. X. v. 35. Is this any thing like an entailment of damnation? How, Sir, could you write thus if you did examine, and if not, how can you take upon you to talk of the truth?" P. 90.

Mr. Roberts then follows the daring blaſphemer through all his ſuperficial comments on the Hebrew writings, conſiſting of, for the moſt part, objections long ago anſwered, but here expoſed and refuted by new arguments. His audacious aſſertion, that Chriſtianity is made up of the crude, undigeſted fragments of all prior religions, and has, like them, a great intermixture in its compoſition of the vagaries of aſtronomers; that the name and office of Chriſt is only a copy of the blended name and characters of *Chriſhna* the Indian preſerver, and *Mithra* the mediatorial God of Perſia; and that the Apoſtles, twelve in number, have a reference to the twelve ſigns of the zodiac, &c. &c. are alſo fully anſwered, and his own ignorance, in the aſtronomical deductions that follow, fully demonſtrated. On this ſubject, however, no extract will give the reader an adequate

quate idea of the author's learned and laborious diſquiſition, as it conſiſts of a ſeries of arguments connected with remote aſtronomical enquiries only, calculated for thoſe to whom the ſcience in queſtion is familiar, and, therefore, for further ſatisfaction, we muſt refer him to the work itſelf, to which we heartily wiſh ſucceſs; at the ſame time, we muſt expreſs our regret that the preſſure of numerous articles of importance for admiſſion, has prevented our noticing before ſo praiſeworthy an effort to repel the inſidious attacks of one of the moſt hardened, though ingenious, infidels of the age.

ART. II. *The Rural Philoſopher; or, French Georgics. A Didactic Poem. Tranſlated from the Original of the Abbé Delille; entitled L'Homme des Champs. By John Maunde.* 12mo. 208 pp. 6s. Kearſley. 1801.

TO the original of this Poem, as publiſhed among us, though produced by the pen of a foreigner, we paid ſo particular an attention*, that our readers cannot now require us to expatiate on its merits. That it deſerves to be tranſlated is certain; the preſent queſtion only is, how far it has been rendered with ſucceſs. One difficulty, peculiar to this undertaking, the tranſlator has mentioned in a ſhort Preface; and it will be granted, on the ſmalleſt conſideration, that it is a real difficulty. The French author, an admirer of Engliſh poetry, and deeply verſed in the ſtudy of it, has drawn copiouſly, on many occaſions, from our moſt familiar poets; to reſtore theſe paſſages to the Engliſh language, without falling into the very ſtrains of the original authors, was certainly a taſk that required both ſkill and judgment. For theſe parts the tranſlator ſolicits an indulgence, which cannot juſtly be withheld; but at the intimation that "didactic poems are of all others the dulleſt," we can only ſmile, and aſk our claſſical readers, in what part of the admirable Georgics of Virgil they can trace the finger of dulneſs? The expreſſion has been written haſtily, and we will not dwell upon it. The concluding words of the ſmall Preface, already quoted, would diſarm Ariſtarchus himſelf. "It is not without fear and trembling, that the tranſlator throws his work upon the public eye; he has only to plead, in extenuation of its faults, that it is his firſt undertaking."

* Vol. xvii, p. 9, &c.

It is always pleasing to be able to say to modest merit, that it has not failed; and this gratification in the present instance we may certainly enjoy. Mr. Maunde has rendered his author in an easy, and yet correct strain of versification; which will give to those who cannot read the original, no inadequate taste of its style and merits. We shall cite in the first instance a passage which gives a picture of French society in a country house; such at least as it was before their social system was subverted; what it is at present we are not so distinctly informed.

" But should the tempest lour; in yonder room,
Where sparkling faggots chase the dreary gloom,
With *flambeaux** lighted, and adorn'd with taste
I'll sit secure, and mock the northern blast;
While various pastimes happily deceive
The lingering moments of the stormy eve.
Here, with the dice-box trembling in his hands,
The practis'd gamester calculating stands;
Or o'er *the gammon* fix'd†, with studious face,
Marks every chance, the full and vacant space.
From side to side the shifting-counter goes
One pile decreasing as the other grows.
As fears or hope the panting bosom try
Through varied fortune runs the harass'd die:
Now from its prison thrown, with furious bound,
It leaps along the board that echoes round,
Still rolling on; till one decisive stroke
Proclaims the contest and the party broke.
Yon serious pair, immers'd in thought profound
Their peaceful squadrons range on chequer'd ground;
Madly-enamour'd of the mimic war,
With warmth they combat, though from peril far;
Through skilful rounds, and intricate *defiles*,
They lead their ivory troops, or ebon *files*‡:
With equal force engage the rival bands,
And conquest long in doubtful balance stands:
One fatal check assures the victor's claim,
Who loudly tells his adversary's shame:
He o'er the chess-men bent, with sadden'd view,
With pain believes that what he sees is true.

* A more appropriate word might easily have been found, or a better phrase. *Rev.*

† We conceive *tric trac* to be the game described by the original author; but it is allowable to change it for a similar game more known to English readers. *Rev.*

‡ It is usual in French, but not in English, to rhyme the same letters together; which we call *identical rhymes*.

Lotte,

Lotto, piquet, or whiſt's more ſolemn game,
Amuſe the hoary ſire, and dower'd dame.
On yonder ſide, a young and giddy train,
Chaſe the white balls along the verdant plain.
But now the table, ſcene of ſocial charms,
Commands each player to lay aſide his arms;
Scarce from the teeming flaſk the nectar's pour'd,
Ere ſparkling wit allumes the feſtive board.
The ſupper done, *to lecture** we repair,
Peruſe Racine, or dip into Voltaire.
Or elſe, alas! ſome witling of the place
Draws from his pocket, with important face,
A treacherous ſcroll, which, as its author reads,
Fatigue and vapour through the circle ſpreads:
One with a yawn the killing work admits,
Another fairly ſleeps and ſnores by fits;
'Till, rous'd from ſlumber by th' applauding crowd,
Sudden he ſtarts, and claps his hands aloud.
Thus does a laugh the tedious lecturer [reader] balk
And to a tale or ſonnet ſhifts the talk.
To-morrow comes, and to th' appointment true,
Laughter and ſport the ſelf-ſame ſcenes renew,
Winter no more the god of ſtern command,
Bids blithſome Pleaſure on his brow expand;
A laughing fire, that 'neath the load of years,
Loves to be pleas'd, and charms in hoary hairs."

As the tranſlation is formed for thoſe to whom the original ſpeaks in an unknown language, we ſhall not here, as in the former inſtance, place them ſide by ſide. But we ſearch the original for ſtriking paſſages, and then enquire how far the tranſlator has ſucceeded in transfuſing their force and ſpirit into Engliſh. The enquiry has ſeldom failed to be favourable to his efforts. As we cannot allow ourſelves to give many ſpecimens of this ſucceſs, we ſhall now turn at once to the opening of the Fourth Canto, in which the author indulges, very happily, in a vein of lively ſatire on inſipid rhymers.

"Yes! the rich aſpect of the flood and fields
An endleſs ſource of brighteſt landſcape yields;
I joy to ſee the ſkies, in azure pride,
Reflected gaily in the azure tide;
The cryſtal waves in lucid ſheets expand,
Or wind in ſtreamlets through the graſſy land;

* This is very incorrect. The original is

—— on reprend ſa lecture ordinaire,

which means, we go to reading as uſual; and has no kind of reference to *attending a lecture*. *Rev.*

The darkſome foliage of the wood profound;
The corn, that ſheds a yellow gleam around;
The valley green, with ſmiling produce gay,
The deepen'd concave of its form diſplay;
Thoſe hills, that lift their ſummit to the ſkies,
While at their feet a boundleſs champaign lies;
As round the world the ſun majeſtic goes,
And o'er each ſcene a golden colouring throws.
Bleſs'd is the man, whoſe ſoul enjoys the ſight;
But he more bleſs'd who ſings the proſpect bright.
The ſcatter'd charm of foreſt and of mead
Attend the ſummons of his tuneful reed,
And gather in his ſong; whoſe rival art
With Nature's ſelf ſhall equal joy impart.
Begone, ye puny bards, whoſe irkſome lay
What oft was better ſaid again muſt ſay!
Inſipid rhymers! has your hacknied ſtrain
Not yet cull'd all the ſweets of Flora's reign?
Still muſt we hear the bounding of your ſheep?
Still to the murmurs of your ſtreamlet ſleep?
Still muſt the wanton zephyr kiſs the roſe,
Whoſe opening buds their bluſhing tints diſcloſe?
When ſhall the echo of your numbers ceaſe,
And let the ſylvan echo ſleep in peace?
So poor the ſtrains, that Nature's charms rehearſe!
Oh! how does Horace, in appropriate verſe,
And varied numbers teeming with delight,
Deſcribe the poplar and the pine-tree's height,
Beneath whoſe pale and darkſome boughs entwin'd,
A hoſpitable ſhade the ſwain ſhall find,
And quaffing fit; while bubbling at his ſide
The rolling ſtreamlet winds its rapid tide!
Nature with him in endleſs bloom behold!
Thy ſong, ſcarce born, as Nature's ſelf is old!
To paint the country, it muſt firſt be lov'd;
Our city poets, by its charms unmov'd,
Whoſe courtly Muſe has rarely left the town,
Paint what they've never lov'd, nor ever known:
Oh! ne'er did they, 'midſt ſoft retreats, inhale
Eve's gelid air, or morning's dewy gale!
Read but their ſong, and every line betrays
The city-bard diſguis'd in ſylvan lays.
With laviſh hand, in richeſt words, they ſpread
The cryſtal ſtreamlet and th' enamell'd mead!
Unleſs Aurora ſhine on opal throne,
No morning-beam upon the Eaſt is ſhewn!
Sapphire and purple muſt her dreſs compoſe,
And every flower ſhe ſheds a diamond grows!
They call on Tyre, Potoſi, to ſupply
The jonquil's colour, or the roſe's dye;
And Nature, beſt in ſimple garb array'd,
Muſt groan in loads of ſilver and brocade;

While pearls and rubies o'er her dreſs are plac'd,
Their hand diſfigures what it ſhould have grac'd!
Painters and bards, by kindred ties allied,
Let Zeuxis' word your ſeveral efforts guide:
An upſtart painter, emulous of fame,
Would once pourtray the laughter-loving dame,
With fruitleſs zeal; no happy lines expreſs'd
The fleſhy roundneſs of the well-form'd breaſt;
The buſt harmonious and voluptuous arms,
Her lovely features and her graceful charms;
But gold and jewels ſhone with laviſh coſt,
And Venus lay in loads of drapery loſt.
"Raſh fool! forbear," th' impatient Zeuxis ſaid;
Inſtead of beauty, thou haſt wealth pourtray'd."

Ye taſteleſs bards! to you the words belong:
That which you love alone ſhould grace your ſong:
Yet ſtill deſcend not, in your mean purſuit,
Thoſe bards to imitate, whoſe care minute
Prefers Linnæus to the Mantuan ſwain,
And gives to trifling beauties laviſh pain;
That to the microſcope their objects bring,
And waſte their pencils on an inſect's wing.
So novice artiſts, that with labour'd care,
In female charms, deſcribe the nails and hair,
Leave brighter beauties by their art untrac'd,
To paint a mole, beneath the boſom plac'd.

Enlarge thy ſtyle: if e'er by morning's light,
With glance extended from the mountain's height,
Thine eye has wander'd o'er the ſcene below,
Where woods and ſtream a varied landſcape ſhew;
Where uplands ſlope, or gleams the yellow grain,
Or flocks unnumber'd whiten all the plain;
Or trac'd the limits of th' horizon blue,
Or circling hills, that fly before the view;
Such be your model: let your talents give
Theſe mingled beauties through your ſong to live." P. 95.

It muſt undoubtedly be ſeen, from theſe ſpecimens, that this tranſlation is a ſpirited and meritorious work*, and ſuch as the Engliſh reader will peruſe with pleaſure and advantage. We doubt not, therefore, that Mr. Maunde will receive the advantage he deſerves from his labour, and will be encouraged to proceed to other efforts of tranſlated or original poetry. The Poem is dedicated, with an appropriate compliment, to Sir J. B. Burges.

* For the reaſons ſtated in the beginning, we ſeek not to mark blemiſhes; but we cannot fail to expreſs a wiſh, that the tranſlator had made ſome enquiries about the quantity of the middle ſyllable in *Lycŏris*, before he hitched it into ſeveral of his verſes as *Lycōris*. Virgil was at hand, to direct him.

ART.

ART. III. *Posthumous Works of Madame Roland.* Johnson. 1801.

THE French editor of the above work, M. de Champagneux, begins his preliminary discourse with the following words:

"The most unpardonable crime, that was committed during the reign of terror, is, most certainly, the murder of Madame Roland; I consider it less in the light of its extreme iniquity, than in that of the loss which France has sustained."

Surely this is saying too much; we are very ready to bear testimony to the barbarous treatment which Madame Roland experienced, as well as to the firm and dignified manner in which she supported her persecutions and death; but in considering the long list of victims, that were at the same period so unjustly slaughtered, and the very distinguished names that appear upon it, we can by no means subscribe to the above passage. Still less are we disposed to concur in opinion with M. Champagneux, on the score of Madame Roland's merits or modesty as a writer; both of which qualities, according to his assertion, she possessed in an eminent degree. The French writers have been always blamed for their egotism and self-importance; but, we may venture to say, that none ever carried either one or the other so far, as Madame Roland did in her first publication. Mr. C. tells us, that a few days before her execution, she thus expressed herself:

"If Fate had allowed me to live, I believe I should have been ambitious of only one thing; and that would have been, to write the annals of the present age, and to become the Macaulay of my country; I have, in my confinement, conceived a real fondness for Tacitus, and cannot go to sleep till I have read a passage of his work. It seems to me that we see things in the same light; and that in time, and with a subject equally rich, it would not have been impossible for me to imitate his style."

Does Mr. C. call this modesty? But to proceed. Mr. C. in quoting this passage, observes:

"Let any person read attentively the works which we now give to the public, and he will be convinced that no one could so justly aspire to be the Tacitus of her age as Madame Roland," &c.

In compliance with Mr. C.'s injunction, we *have* attentively examined the above-mentioned work, without being convinced of the truth of his observation. The degree of affinity, which Mr. C. bears to the surviving daughter of Madame

dame Roland, and his admiration of her conduct, and pity for her misfortunes as a woman, have made him blind to her faults as a writer. The work before us is compoſed of philoſophical and literary eſſays, and her travels; if ſo, they may be called to London and Switzerland. Mr. C. tells us, that the former were written at the early age of eighteen, and not meant for publication. Why then did he publiſh them? He certainly would have ſhown more reſpect to the memory and reputation of their author, in ſuppreſſing ſuch giriiſh effuſions, than in ſending them to be laughed at in the world. The more we examine them, the more are we convinced, that when perſons of lively talents, without much learning, enter upon metaphyſical diſcuſſions, they are apt, like Madame Roland, to loſe the clue which ſhould guide them, and plunge themſelves into contradictions, incoherence of ideas, and falſe applications.

In the firſt page of this work, Madame Roland, after ſome reflections on the paſſion of melancholy, and obſerving that few perſons are really acquainted with it, expreſſes herſelf thus:

"The ſweet melancholy that I defend is never ſad; it is only a modification of pleaſure, from which it borrows all its charms. Like thoſe gilded clouds embelliſhed by a ſetting ſun, the light vapours of melancholy intercept the rays of pleaſure, and preſent it under a new and agreeable aſpect. It is a delicious balm for the wounds of the heart; it is a ſalutary allay to the vivacity of joy; attempered by it, that paſſion is rendered more impreſſive and more laſting."

That there is a certain kind of pleaſing penſiveneſs, that modifies our pleaſure, and ſoftens the vivacity of joy, every perſon knows, becauſe every perſon has felt it. But we are at a loſs to diſcover what Madame R. means by her obſervation, that melancholy is never ſad, or that its vapours intercept the rays of pleaſure, and then preſent it under a new and agreeable aſpect. Is there not, in the above paſſage, a contradiction of terms? Or does ſhe mean to ſay, that it is impoſſible to be long happy without being melancholy, or joyful without being ſad? A few pages onwards, however, we find that Madame R. deſcribes the effect of this paſſion in a very different manner.

"I ſat down on the thick graſs; the perfume of the flowers imparted to my ſenſes a ſweet ebriety, and opened my ſoul to voluptuouſneſs; my imagination, tenderly moved, wandered agreeably over the delicate beauties, which theſe charming productions of ſpring offered to my view. Led by degrees from theſe ſenſations, with which I had employed myſelf in the morning, I repaſſed them in my mind; *a touch of melancholy gave them a new tint, and I perceived that I was on the point of becoming a miſanthrope.*"

How

How are we to reconcile theſe contradictions? In the firſt inſtance ſhe aſſures us, that melancholy renders the heart more feelingly open, and gives a more temperate caſt to our ſenſations. Here, however, in the midſt of agreeable and voluptuous impreſſions, it ſuddenly becomes diſcontented, moroſe, and miſanthropic. We may here then coincide with Madame R.'s obſervations, that few perſons are acquainted with this ſpecies of melancholy.

In a ſubſequent chapter, compoſed of ſome rambling reflections on the gloomy appearance of winter, we find the following remarkable paſſage:

"To theſe ſweet and *profound* reflections am I led by a rigorous ſeaſon, the impreſſions of which, favourable to the ſerioufneſs of reaſon, remain void with reſpect to the imagination. Time, whoſe heavy pace ſeems to quicken at preſent only to introduce ſhadows, in regard to me, glides away without care; I place myſelf on his wings, to paſs the melancholy moments; and, in a fortunate route, I do no more than follow his ſteps."

Either we do not underſtand this paſſage, or we may gather from it, that with Madame R. melancholy hours paſſed more rapidly, than thoſe which were happy or fortunate. We are ſorry that ſhe does not live to receive our congratulations upon an advantage, which, we believe, was never granted to any other human being. But to proceed.

"Now his icy ſceptre holds under his laws the enchained rivulets; the hoary froſts, treaſured on his knit brows, put to flight the nymphs of the groves;" (Quere, who are the nymphs of the groves?) "and pleaſures, terrified, run to their friends to implore an aſylum. Some," (ſome what? pleaſures? be it ſo) having hopes in Philoſophy, have choſen her for a refuge, and even for a miſtreſs; then taking her mantle, they came to my houſe to join in ſtudy, liſten to reaſon, and play with her; but when Nature, more beautiful and more adorned in her flowery plains ſhall recal their troop, it will be Reaſon that will go to ſeek them."

Is this poetry or proſe run mad? Theſe pleaſures, frightened away by the coldneſs of the weather, take Philoſophy for their miſtreſs, and, after borrowing her clothes, come to Madame Roland's ſtudy to play with Reaſon; but as ſoon as the ſeaſon becomes warmer, they return again to the fields, and Reaſon in her turn comes to play with them. Do you really think, Mr. Champagneux, that Tacitus would have written ſo, or that a woman, writing like Madame R. ought to aſpire to the honour of imitating him?

As we advance in the peruſal of this curious publication, we find increaſing inconſiſtence and abſurdity. Nor is this to be wondered at, after what Madame Roland herſelf ſays at the commencement of other *melancholy* reflections.

"I take

"I take up my pen without knowing why; I have no projects, no ideas, except a few trifling gleams, which affect me not sufficiently for me to muster courage to commit them to paper; but I am tired of sitting methodically to my needle; I cannot walk, neither can I sing; necessity, with her iron chain, confines me to my cage; the feeling of constraint, which she makes me experience, repels at this moment the fondness that naturally inclines me to music; and then to sing when alone, and without any object in view, what a foolish thing!"

Very foolish indeed! almost as much so as to sit down to *write* without any object in view. Madame R. tells truth at least.

As profound reflections cannot well be made amidst the noise and tumult of society, we are not surprised at finding Madame Roland in a wood, and again giving way to melancholy sensations. No place could be fitter for this than the wood of Vincennes. Here then we discover her, at the early age of twenty-three, inveighing against the ingratitude of mankind, and the miseries attached to life. She already begins to be weary of existence, and affirms, that she would give it up not only with indifference, but without pain. One would imagine that here was sorrow enough for any reasonable being. Alas! no; Madame R. was unconscionable in her demands, as the following invocation will testify.

"Thou, whom all animated beings avoid and abhor, O Grief! I invoke thee with loud cries; return to stimulate my powers, and exalt my courage; I prefer thy torments to the death of apathy; I feel thy penetrating poison kindle in my bosom and ferment in my veins; it overflows, surrounds, and presses my heart. Inquietude and gloomy care, error and injustice, have anew prepared the shaft with which thou piercest me!"

The confusion of ideas in the above passage is somewhat remarkable. In the first place, Grief is to be a stimulus; in the next line it is converted into a poison, and soon after into a number of shafts, pointed by injustice, inquietude, &c.

The above extracts will probably be sufficient to give the reader some idea of the work in question. It would be almost an endless task to cite the absurdities we have met with. The specimens we have given are, we trust, no bad sample. The best chapter is certainly that which treats of the opinions and behaviour of Socrates; and for this we have to thank Plato and Xenophon, and not Madame Roland. She does not suffer her own reflections to interfere with them, and there she does right. So much for Madame R.'s philosophical essays.

We shall now proceed to take a cursory view of her travels. They begin with an excursion from a village in France, called

Soucis, to the town of Estampes. Her account of this journey is ushered in by six pages of reflections; and for what, good reader? Merely to inform us, that in company with her cousin, Madame Trude, she disguised herself as a country girl, in order that she might be able to run about the town by herself, instead of being moped up for three hours with persons that she had never before seen; and thus she commences her history of the journey.

"The still and serene sky as yet shewed, towards the east, only an orange colour shade; the wakeful lark soared straining her tuneful throat; the humid plants exhaled an enchanting perfume; presently the horizon seemed to be in flames; the shining luminary burst forth like a blazing fire, his brilliant face rose, and his growing rays coloured the pearly drops of dew, spread on the opening calyx of the flowers."

The above *stilted* description, one would conclude could only serve to precede the appearance of some triumphant hero, or pair'd princess, instead of Madame Roland, mounted on an ass, and dress'd like a peasant. Risum teneatis, amici! The result of this doughty expedition is equally interesting. Madame R. walked about the streets of Estampes, with one arm a-kimbo, and the other swinging by her side, till she worked herself into a violent perspiration. She was then admitted into the kitchen, and had the honour of dining with Dame Julie, who, in the course of five minutes, by dint of gossiping, laid her asleep.

M. de Champagneux, in his note on this production, speaks of the graceful details that it contains! We cannot do otherwise than applaud him for his penetration. Madame R. concludes her account with the sensations that she experienced on her return to Paris.

"The air of Paris suffocates me; yesterday I experienced the uneasy sensations that I had left behind me on setting off; friendship restores me to the full enjoyment of health; friendship is my saviour, my support, my delight, my joy, my all, since it is one, with virtue itself!"

Friendship has certainly been all these to many; but we never before knew that friendship had the property of purifying the atmosphere. If Madame R.'s words do not signify this, she ought to have written more distinctly.

Her excursion to England, and tour through Switzerland, form the most unexceptionable part of this volume. If there is not much to praise, there is at the same time not much to blame. Nothing seems to have been aimed at, but a mere journal-like statement of what she saw or remarked; consequently it is but superficial. Her observations on the country

and

and people of England and Switzerland are by no means new; though sometimes just and well-founded, and generally favourable. We shall therefore wave any remarks on this score, for where there is no pretension, it would be in some degree unfair to criticize. The anecdotes, however, which she gives of Lavater, do not seem altogether original; at least one of them is certainly not totally confined to him. The Abbé de Lille, in his notes to L'homme des Champs, tells a similar one of Jussieu, the celebrated naturalist, who, when some of his scholars intended to deceive him with the fragments of many heterogeneous plants, which they had joined together in a very specious manner, at the first glance detected the imposition, and pointed out the particular parts, of which the whole had been composed.

We have now to notice the style of the translation; where the original was bad, what could be expected from the translated copy? There are, however, here and there some Gallicisms, which might have been avoided. But in our admiration of the translator's patience and pity for the task which he imposed upon himself, we shall drop the subject. Had his faults been more numerous, he would still have been excusable.

ART. IV. *A Treatise of the relative Rights and Duties of Belligerant and Neutral Powers in Maritime Affairs: in which the Principles of armed Neutralities, and the Opinions of Hubner and Schlegel, are fully discussed. By Robert Ward, Esq. Barrister at Law, Author of the Inquiry into the History and Foundation of the Law of Nations in Europe to the Age of Grotius.* 8vo. 172 pp. 5s. Butterworth. 1801.

HAVING so recently and so fully stated the arguments of Professor Schlegel on this subject*, with the able answers of Dr. Croke, and the dispute between the principal powers concerned having since been brought to a conclusion, a particular examination of the Treatise before us is rendered the less necessary; since the writer unavoidably enforces nearly the same reasonings, and exposes the same misrepresentations which have already been discussed.

In a perspicuous and sensible Introduction, Mr. W. sets forth the claims of the northern powers, as brought forward

* See Brit. Crit. for July, 1801, pp. 67 and 71.

in the year 1780, on the occasion of the well-known treaty called "the armed neutrality." These pretensions he divides into four principal articles. The first, which is an assertion of the right which neutral ships ought to enjoy, "of navigating from port to port, and on the coasts of nations at war," cannot, as a general principle, be denied. In the second article, which declares, "that the effects of the said warring powers shall be free in all neutral vessels," except contraband merchandize, lies the chief point of the controversy. This question Mr. Ward undertakes to examine, reserving the other propositions, which have been adduced on this occasion, for a separate discussion. In this proposition, he includes the corollary from it, "that neutrals have a right to coast from port to port, and to trade from colony to colony, and from the colonies to the mother country, of belligerents, without being liable to search or detention, except for contraband of war." He considers the subject, first, "as to the reasoning drawn from mere common sense, and the principles of general equity;" secondly, "as to the reasoning drawn from authority and custom;" thirdly, "as it may be collected from treaties." Each of these considerations is discussed in a separate section of the work.

In the first of these, the writer begins by clearing the question from the mystery in which it has been (we have no doubt designedly) involved; he states it to be,

"not whether the belligerent has a right to interfere with the neutral, but merely whether he cannot prevent the neutral from interfering with him? In other words, whether when the former extends his trade, not *with* but *far* a belligerent, not only purchases what is wanting for his own consumption, or sells his usual peace-supply of articles, but sells to him articles which may be easily converted into the means of annoyance, or even turns *carrier* for his friend, who uses the surplus strength which is thus afforded him against his opponent; whether in such case the other belligerent has no reason to be offended, and to reclaim those rights which the pretended neutral is disposed to deny him?"

Upon this state of the case, Mr. Ward pursues the argument with ingenuity and success, though perhaps more at length than was necessary, to clear away the misrepresentations of his adversaries.

"It is not true," he observes, "because the rights of commerce are founded in Nature, because the sea is free to all, and because men have a right to profit of their industry, that these rights are to extend to such an unqualified height, as never to be modified on any occasion, and even so as to encounter and defeat the rights of others. Let us rather listen to the rational and liberal Vattel, who, speaking of the illegality of contraband,

traband, and at the same time of the rights of trade, says, "the nations who renounce it in war suffer, it is true, but suffer from necessity: the Belligerent does not oppose their rights, but simply asserts his own; and if the two rights are incompatible, it is the effect alone of *inevitable necessity*." After all, then, this is a common case, met with under every order of society, beyond the control of man, as he is, and founded in the nature of things. It cannot be illustrated better than by directing our attention to a celebrated maxim of our municipal law: "*Cujus est solum ejus est usque ad cœlum*" is, for example, founded in very true principles of justice; but as it is palpable how easily, if carried to its utmost extent, it might work the greatest injustice, it is modified and rendered perfect by the addition of that other part of it, "*ita ut alienum non lædat.*" P. 7.

"In granting, therefore, the fair and reasonable enjoyment of their privileges to Neutral Nations, there must always be added the fair and reasonable caution, that they use them so as not to hurt the Belligerent; and that I may not seem to entrench myself in generals 'ubi sæpe versatur error,' I would add, that they have certainly no right to use them in any one, the smallest degree of proportion, *more* than they did in times of peace, nor even in so great a degree, if such augmented, or ordinary use of them bears immediate mischief to either Belligerent.

"For example, they may increase their purchases to any amount in the Belligerent countries, provided their own consumption require it, and provided they remain domiciled in their own country. But if they persist in carrying, much more, if they extend their faculty of carrying for the Belligerent, where the latter was in the habit of carrying before; and if, in consequence, he is enabled to come to the battle, and to stand the shock of war with augmented strength, which he never would, nor could have possessed without it, I see little or no difference between this and an actual loan of military assistance. All the distinction is, that he substitutes his own people in the place of taking foreigners; for every man, which the Neutral lends to his trade, enables him to furnish a man to his own hostile fleets. In other words, it enables him to meet his enemy with undiminished forces, and yet preserve entire his sources of revenue; when, if it was not for this conduct of the Neutral, either the forces or the revenue of the Belligerent must inevitably be diminished!" P. 8.

The remainder of this section consists of clear and satisfactory answers to the reasonings (or rather the sophisms) of Hubner and Schlegel. The definition of neutrality by the former, and his statement of its duties, are justly applied against the doctrines he has laboured to establish, and shown to be directly adverse to the carrying trade claimed by the northern powers. The specious argument, that the neutral does not depart from that character while he is ready to afford assistance to both parties, is properly answered by the remark, that the complaint of the belligerent "is not so much of a preference shown, as of an injury done; that, at the time of the act complained of, the

the assistance is not wanted by the superior;" and, that "if this were so, it would hold equally good, if the indirect assistance complained of was extended to a more direct interposition; in the case, for instance, of actual military aid."

Mr. W. also justly remarks, that "if this right of navigation is really so sacred and so extensive, that we are quietly to see our enemy's trade (the fund and sinews of maritime war) carried on under our eyes, pass, as it were, through our hands, and be lodged perhaps for a time in our very ports," no reason can be assigned "why it should not extend to contraband, provided there is no treaty. If," says he, "the claim is so sacred a privilege that no circumstances can modify it, if it is founded upon the absolute freedom of the sea, and the intire want of dominion" in the Belligerent, "if I cannot take a bale of enemy's goods from a neutral ship, merely because she has a right to traverse the sea, where I have no authority, as little authority have I to stop and seize her, because she is loaded with cannon for the use of my enemy. Either then," he contends, "the reason of the principle in question is false, or contraband of war (which Hubner admits is always seizable) must pass free." He pursues the same train of reasoning as to a blockaded port; which, as he observes, is "another instance of conflicting rights, which never can be enjoyed by both claimants together." He adds a case, in which a neutral unavoidably suffers some inconvenience, namely, where his property is taken on board the ship of a Belligerent; and yet the party who seizes the ship is justified. The contemptible sophism of Hubner and Schlegel, that a "neutral ship is *to all* intents and purposes to be considered as neutral territory," is very fully exposed and refuted; and the section concludes with a reply to Schlegel's observation, that "neutral rights are more respected in a continental than a maritime war." Mr. W. in answer, shows that "the observation is false in point of fact, but that, if true, it would not bear the conclusion built upon it."

In the next division of this Treatise, the author reasons from authority and custom, and of course begins with the celebrated code of maritime law called *Consolato Del Mare*, the terms of which he cites; and they are express, that the property of enemies may be seized on board a neutral vessel. This authority he supports by those of Grotius, Bynkershoch, and Heineccius; and he goes into ample historical details, which prove that this rule of the Consolato has never been altered by any general agreement of maritime nations; that it has been generally enforced and admitted; and that the only direct opposition to it by any power previously to the armed neutrality

neutrality in 1780 (namely, that by the King of Pruſſia) was abandoned, and the right claimed by Great Britain tacitly allowed. A variety of obſervations on the arguments of Hubner and Schlegel are here introduced. They are too prolix, and not always neceſſary, but for the moſt part juſt; eſpecially where the author reprehends them for conſidering particular treaties as forming the law of nations, and uniformly ſtyling it the *conventional* law; whereas, treaties can only bind thoſe ſtates who are the contracting parties.

The third, and laſt ſection, examines the queſtion "as it depends upon treaties;" and here it cannot be expected that we ſhould follow the learned author through the detail into which his ſubject naturally leads him. Suffice it to ſtate the reſult; which is, "that the treaties which introduce the new maxim, from 1642 to 1715, amount to twelve; that thoſe which ſtipulate either different or contrary conditions, are ſeven; and there are thirty-one which make no mention of the rule one way or the other." Theſe laſt, the author contends, "bottom themſelves upon the old law, which the countries making them had never relaxed, except by expreſs convention;" but he properly inſiſts that the private treaties, had they been more numerous on the ſide of the neutral claims, could not have operated to repeal the general law, or furniſhed a criterion to decide this important queſtion. The concluding part of the Treatiſe contains ſevere, but juſt, reflections on the ſhameleſs inconſiſtency and bad faith of the Northern Powers, who have alternately enforced and abandoned the rule in queſtion, nay ſometimes enforced the oppoſite doctrine, juſt as it ſuited their temporary views of intereſt or ambition.

A diſcuſſion of the other propoſitions inſiſted upon by the Northern States, is promiſed in a future publication. In that caſe we would recommend to the learned author more brevity in his expoſitions, more ſelection in his arguments, and more poliſh in his language. Yet we can with truth applaud his diligence, extenſive information, and ſoundneſs of argument, as well as the patriotic ſpirit which pervades his work.

ART. V. *Mrs. Weſt's Letters to a young Man.*

(Continued from p. 259.)

THE ſecond volume of this uſeful work opens with the ſeventh Letter; which contains very judicious ſtrictures on the Socinian ſcheme of ſubjugating divine Revelation to human

human reaſon. It alſo gives an excellent defence of the genuineneſs of our preſent copies of the Scriptures. Many of the arguments are borrowed from the champions of our faith; but among ſeveral original remarks, we noticed the following illuſtrations.

"Let me produce two inſtances, as explanatory of the difficulty (I ſhould ſay the impoſſibility) of altering whatever has obtained great publicity. If it were eaſy to eradicate what we diſlike in Scripture, and to ſubſtitute what ſupports our own opinions, why did not the prohibitions of image-worſhip, the command to adminiſter the ſacrament in both kinds to *all* the diſciples, and above all, the prophecies relating to the uſurpations of the Papacy, diſappear from the ſacred canon, while the Church of Rome had it, at leaſt in the weſtern empire, *excluſively* in her cuſtody? And why did not the Proteſtants, on their recovering poſſeſſion of it, find ſome interpolated texts, which enjoined the ſale of indulgences, the doctrine of pilgrimages, penances, and all her other fopperies? The principles of this church juſtified, or rather inculcated, the practice of pious frauds, which tended to ſupport her own authority; and ſhe had an opportunity, which the primitive church could not poſſeſs, of falſifying the ſcriptures; for holy writ, inſtead of being read, ſtudied, and appealed to, remained in the envelope of a learned language, which was underſtood but by few even of the clergy, and was wholly unintelligible to the common people. Here was every chance that the corruption would have remained undiſcovered; and nothing can be more diſſimilar than the ſtate of Chriſtian knowledge in this period, and in that preceding the converſion of Conſtantine. Yet the ſacred volume eſcaped uncontaminated by its corrupt guardians; and the reformers had only to appeal to it, and to reſtore it to general uſe, to overthrow all that maſs of abſurdity which had been founded on oral tradition, or on apocryphal writings. Peter, as Dean Swift terms the church of Rome, did not alter his father's will, he only locked it up in a ſtrong box, and forged a codicil.

"Let us conſider, whether it would be poſſible in theſe days to make ſeveral hundred alterations in any popular work, a play of Shakeſpeare for inſtance; (I do not mean mere verbal changes, but ſuch as would affect the plot and character) and to perſuade the public, not that theſe changes were made on the authority of ſome unpubliſhed manuſcript which had received the author's laſt corrections, but that all copies actually were, and always had been, ſimilar to the new edition. At whatever period theſe ſuppoſed alterations of the New Teſtament took place, ſuch impudent nonſenſical aſſertions muſt have impoſed on the *bodily organs* as well as the *rational faculties* of Chriſtians. I hope this compariſon is not indecorous; I am aware that it is very inadequate. Our national veneration for our admired bard, and the care with which critics guard his page from ſpurious inſertions, cannot be compared with the zeal, attachment, and vigilance, which the Chriſtians *anciently* felt for their ſacred charter of immortality. Nor can the number of our copies of our favourite author, bear any reſemblance to the infinite multitude of tranſcripts of holy

writ,

writ, which were diffuſed among all nations. In the ſecond century "the goſpel was preached from Gades to the Ganges," and from a circumſtance, which attended the perſecutions of Chriſtians, there is reaſon to conclude that almoſt *every* family poſſeſſed *one* copy of the New Teſtament." Vol. ii, p. 73.

The eighth and ninth Letters are devoted to a review of the Thirty-nine Articles of the Church of England. The author evidently aims at *condenſing* the explanations which have been given of them, and ſhe treads this hallowed ground with viſible apprehenſion. The Ninth and Seventeenth Articles appear to us to contain the moſt of *original* remark, and in that view we recommend them to our readers, as favourable ſpecimens of Mrs. Weſt's theological knowledge. They are too long for inſertion; but we will ſelect a ſhort paſſage from her remarks on the Thirteenth Article, "*Of Works before Juſtification*," being deſirous of commending the manner in which a knowledge of the abſtruſe doctrines of our religion is ſhown to influence moral conduct.

"I need not tell you, that juſtification in this Article, has not the *leaſt* affinity to the call or converſion, to which many pretend. All baptized perſons are in that *firſt* ſtate of ſalvation which conſiſts in being called to Chriſtianity. Who will be in the *ſecond* ſtate, or partakers of heavenly happineſs, none on earth can determine. Be not, therefore, perplexed at being queſtioned reſpecting the time of your being converted, regenerated, or called. Such terms, though highly proper for the early times of our religion, when Jews and Pagans were flocking into the church, cannot properly be applied to the children of Chriſtian parents, who early received regular inſtruction. Nor is there any reaſon for ſuppoſing, that a life of ſin muſt *precede* a life of grace. "Remember your Creator in the days of your youth," before vicious habits are formed; for, believe me, innocence is eaſier, more comfortable, and more acceptable to God, than contrition for *enormous* ſins. When you hear people ſpeak of their crimes, as a ſort of preparation for a new life; when they talk of their experiences, and rank themſelves among the elect; pity their weakneſs, if you think them ſincere; if you know them to be hypocrites, deſpiſe them." P. 155.

The opening of the ninth Letter inforces the neceſſity of general attention to this bond of common communion, the Thirty-nine Articles, and ſhows the nature of the oppoſition, which is carried on againſt this valuable barrier to infidelity and error; but we chooſe to ſelect the eulogium with which this Letter concludes; as it is a more energetic repetition of the ſame truth.

"We have now examined the doctrines of our national church. My veneration for her opinions may, perhaps, be increaſed by the ſerious attention that I have beſtowed upon theſe ſubjects; but I do not fear

fear incurring the cenſure of blind partiality when I affirm, that ſhe is always moderate, rational, and ſcriptural; without uncharitableneſs and without inconſiſtency. Perceiving in her the eſſentials of a true church, I might addreſs her as the diſciples did our Lord, "Where elſe ſhall I go? thou haſt the words of eternal life."

"Her articles of communion are not dry abſtruſe diſcuſſions, only attractive to theological diſputants. Whoever is in danger of being aſſaulted by "the evil principle of unbelief," will find in them a well-arranged perſpicuous ſummary of Chriſtian doctrines. The ſtudy of them might improve the ſuavity of a gentleman, and give a nobler impulſe to the polite erudition of a ſcholar. A little candour, a little patience, and a little humility, are the only qualifications that are neceſſary to render every perſon, who is not extremely *ignorant* indeed, acquainted with the diſtinguiſhing tenets of our church. Such knowledge was formerly eſteemed an eſſential part of education; and it is to the prevalence of that peſtilential tenet which, while it affects great regard to religion, preſumes to oppoſe the word of God, by maintaining that forms of faith are unimportant;—it is to *this moſt* alarming doctrine, I ſay, and to the criminal, though faſhionable, negligence of parents and inſtructors, that infidelity and indifference *are* indebted for their rapid progreſs. Scarcely has one poiſon iſſued from the ſchool of falſe philoſophy, for which the articles and doctrines of our church have not provided an antidote.

"As the moſt important moral concluſions may be derived from thoſe tenets, which firſt apply to the underſtanding, ſhall we pretend to value virtuous conduct, and yet deſpiſe thoſe ſalutary principles, which would found that virtue on a firm ſteady baſis? The enthuſiaſt may talk of ſaving faith, and the deiſt of ſaving morality. We know that the former, without the latter, is dead; and that the moſt ſplendid moral goodneſs, without religion, is at beſt like the apples of Sodom, fair to the eye, and rotten at the core." P. 242.

In the two following Letters, religion is conſidered as a rule of life, which influences the heart and conduct of her ſincere votaries. The errors of thoſe, who attribute much efficacy to running from ſermon to ſermon, while they neglect the edification of their houſehold, by leaving their family to violate the ſabbath, are enlarged upon, and the duty attending the *pariſh* church ſtrongly enforced. Religion is then ſhown to be truly great, and truly lovely: genuine patriotiſm, generous courage, and ardent faithful friendſhip, are proved to be compatible with the doctrines and the example of our bleſſed Lord and his holy Apoſtles. We muſt give the paragraph, which concludes this diſcuſſion.

"So far is our religion from being inconſiſtent with the feelings of true heroiſm, genuine patriotiſm, and ſincere friendſhip, that, if we wiſh to deſcribe thoſe qualities in full perfection, we muſt found them on thoſe ſuper-human motives which Chriſtianity ſupplies, to make what was amiable and pleaſing, eſtimable and ſolid. The mere moral man, who is called to a painful exerciſe of any of the above proper-

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ties, ſoon becomes diſguſted with the caprice and ingratitude of the world, and he pleads them as excuſes for retreating from his arduous poſt. The Chriſtian well knows the weakneſs and folly of the common nature in which he ſhares. He is neither ſurprized nor diſcouraged that his deſigns are miſtaken, and his good, evil ſpoken of. He knows that revenge is ſtrictly forbidden, and that miſanthropy is hoſtile to the genius of his religion. He has received a command not "to be weary in well-doing," and he looks to a recompence which man cannot beſtow.

"Let us ſuppoſe that ſucceſs crowns "the hero's or the patriot's toils." The moral man receives it as the natural conſequence of his own addreſs, talents, and exertion; the Chriſtian welcomes it as the gift of God. May not the effect of theſe different diſpoſitions be thus briefly characterized? "Knowledge puffeth up, but charity edifieth." No wonder that all enlightened ſtateſmen ſhould agree in allowing the utility of religion conſidered merely in a political light, ſince it operates as a curb in proſperity, a ſupport in adverſity, and a ſure ſteady rule to preſerve conſiſtency and general regularity of conduct.

"In extolling the virtues of patience, meekneſs, placability, and humility, which our Lord ſo powerfully inculcated both by precept and example, ſome have gone ſo far as to inſinuate, that he meant to enforce them at the expence of vigour, firmneſs, reſolution, and activity. But he was no ordinary inſtructor, who doubted where to draw the line between vice and virtue. He was no raſh enthuſiaſt, who ſought to build up his own ſyſtem of morals at the expence of thoſe preceding deductions which were really eſtimable. He knew that man, though born to ſuffer, was alſo born to act; and he never deſigned that thoſe paſſive qualities which promote peace and good-will, ſhould ſuperſede the active energies, when the intereſts of mankind required that the latter ſhould take the lead to ſupport the feeble, or to defend the oppreſſed. Are not power, juſtice, activity, and invariableneſs, faculties, which the ſcriptures attribute not only to the moſt eſtimable of men, but to the all-perfect ſource of our exiſtence? Were they not all exemplified in the life of Jeſus? And did not his apoſtles, martyrs, and confeſſors, give the moſt aſtoniſhing and unparalleled proofs of them, when they engaged in the nobleſt deſign that ever exerciſed the powers of man, that of reforming an idolatrous corrupted world, and bringing it back to the knowledge of the true God? And whenever we embark on any virtuous and laudable deſign, with a ſincere intention of doing our duty, are not perſeverance, fortitude, and activity neceſſary to our ſucceſs? Or rather, let me aſk, could any public or private enterprize be brought to a happy termination without them?" P. 315.

With two ſhort paſſages, which poſſeſs conſiderable brilliancy, we ſhall cloſe our review of this ſecond volume. The firſt is this.

"If there be a vice which the law of Chriſt *eſpecially* condemns, that vice is ſelfiſhneſs. It purſues us through all our ſtrong-holds; and

and in whatever ſhape the Proteus appears, it reſtrains its baneful efforts. Be it indolence, a poſitive command enjoins us to get our own living; and the apoſtolical example ſeconds the precept of "he that will not work neither let him eat." Be it covetouſneſs; we are not only told of the periſhable nature of worldly poſſeſſions, but are aſſured that a ſordid attachment to them will exclude us from the poſſeſſion of the kingdom of God. Be it ſenſual indulgence; the vail is removed from the world to come; and Dives (who allowed himſelf every gratification, while he neglected to relieve the extreme neceſſities of his fellow-creatures) appears, requeſting that the beggar Lazarus might bring a drop of water to cool his parched tongue. Extend your enquiries to revenge, oppreſſion, cruelty, and every other expreſſion of this contaminating principle; and you will find it every where condemned, and every where counteracted, by inculcating the ſpirit of univerſal good-will to all mankind." P. 381.

The other paſſage is as follows:

"Of what do you hear men moſt commonly complain? Is it of accidental loſſes, of the preſſure of bodily diſeaſe; or is it of the ingratitude, perfidy, folly, extravagance, unkindneſs, malevolence, or prejudices of their fellow-creatures? I am convinced that, if your recollection is accurate, you will find that the ills which man is ſubject to, either from the wrongs and miſtakes of his "fellow man," or from his own folly, raſhneſs, or guilt, infinitely outweigh, not only that part of "the penalty of Adam which relates to the ſeaſon's difference," but even the introduction of the king of terrors, and all his ghaſtly train of diſeaſes and miſery, into this world.

"The calculation will be infinitely in favour of my opinion, if we look a little deeper, and conſider that "the wages of ſin is death." Not only eternal death, in the ſenſe of ſcripture, but temporal death, prematurely haſtened by the inroads which ſeveral vices make in the human frame. Examples are not wanting of the violent indulgence of hatred, anger, or revenge, bringing on epilepſy, palſy, or apoplexy; and if, ſtimulated by *ſuch* paſſions, two men meet in a private quarrel, the perſonal hurt which either of them receives cannot be aſcribed to any defect or unavoidable injury of the organs of nature, but to ſin, which is in every ſenſe the "*mother* of death." You cannot walk the ſtreets without ſeeing ſome pale ſpectre creeping ſlowly along, whoſe warrant of *early* diſſolution has been ſigned by Inebriety. The bloated cripple, nailed to his chair, raves at his hereditary diſeaſe and plethoric conſtitution; but he has generally more reaſon to aſcribe his pangs to gluttony. Indolent Indulgence lolls upon her couch, regardleſs of the impending lethargy which will ſoon totally deprive her of thoſe faculties, which ſhe voluntarily ſuſpends. Diſſipation protracts the long-exhauſting vigils of inceſſant feſtivity, at the certain hazard of "pinching atrophy," and all the long train of hectic diſeaſes. I will not ſuggeſt to your imagination the more loathſome vices, whoſe victims endure ſeverer torments than thoſe which procured the martyrs their crowns of eternal glory. And why endure? Alas! for a momentary gratification, they purchaſe ſhame, remorſe, diſgrace, and miſery,

misery in this world; perhaps also the loss of fortune and of friends; but in the world to come, most *assuredly* that "wrath of God," which is *expressly* and *repeatedly* denounced against every species of uncleanness." P. 386.

(To be concluded in our next.)

ART. VI. *The Letters of Fabius to the Right Hon. William Pitt, on his proposed Abolition of the Test, in Favour of the Roman Catholics in Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of* 1790. 8vo. 71 pp. 2s. Cobbet and Morgan. 1801.

WE have read these excellent Letters with the more satisfaction, because they are addressed to a man, who, in our opinion, and evidently in that of Fabius also, is of all others the most likely to give a due consideration to sound arguments, and to regulate his conduct upon his conviction. To our apprehension, nothing can be more completely just, and indeed invincibly strong, than the arguments contained in this tract; which have also the advantage of being presented to the reader with great skill in arrangement, and in language at once clear and elegant. The writer professes, and manifestly feels, for the Right Hon. person whom he addresses, the highest esteem and respect; and he argues with him as having, from some accidental cause, imperfectly examined the great question here agitated; but as willing, and even desirous, to have the truth exhibited to him in its proper light. Partaking these sentiments, and holding the same opinion, with respect to the personage to whom these arguments are urged, we are happy to be thus enabled to give the whole force of the writer's proofs and reasonings, without any suspicion of disrespect towards one to whom this empire owes perhaps, on the whole, more obligation than to any single person, to whose hands the administration of the government has ever been confided by a sovereign.

We sometimes regret the delay, unavoidable or casual, which postpones our notice of a work. In the present instance, we rejoice much that the Letters of Fabius are to be called into new observation, in our pages, at a moment when the return of peace, amidst the blessings which it promises, may reasonably renew the fear of those state experiments at home, which the more urgent business of war was likely to forbid. If we can judge of the force of argument (of which, from various causes,

cauſes, we cannot but feel ſome confidence) no conſcientious miniſter, meaning to promote the welfare of the Britiſh empire, can proceed in the buſineſs of admitting Roman Catholics and Diſſenters to an equality of political power, in the face of the demonſtration here oppoſed to the meaſure. Since the ſudden alarm, occaſioned by ſome unexpected changes in adminiſtration, this dangerous queſtion has been untouched by thoſe in power, and to prevent any attempt towards moving it again, nothing can be better calculated than the arguments in this tract.

The publication conſiſts of Six Letters, with an Introduction and Appendix. Four of the Letters appeared in the Newſpaper, entitled the Porcupine, the other contents are now added. The author, whom we believe to be the ſame who produced, in 1797, an excellent pamphlet, entitled *Vindiciæ Regiæ**, opens his Introduction by a clear account of the origin of the tract.

"When the late unexpected change in his Majeſty's Councils began to be known, and the ſtill more unexpected cauſe of it filled the breaſt of every well-wiſher to his country with apprehenſion and alarm, a private meeting took place between a few perſons, already in the eſtimation† of the public for the ſoundneſs of their principles, and their ſincere attachment to the conſtitution both in church and ſtate." P. iii.

At their requeſt FABIUS took up the pen, which he has wielded with ſuch conſummate ſkill. After a little further narrative, he adds, what is moſt truly glorious to the country, and proper to be known and well remembered by every perſon in power, or likely to be advanced to it.

"Let it not be ſuppoſed, that this detail can poſſibly proceed from any ill-judging vanity, with reſpect to ſo ſlender‡ a publication. No: there is a graver reaſon for it. It is inſerted with the view of conveying to perſons in great and powerful ſituations, that the public welfare is always watched over by individuals who have no private intereſt to ſerve by their vigilance: and that, undazzled by ſplendour, and unterrified by authority, there are thoſe who will ever be ready to enter into ſalutary combinations for the maintenance of the conſtitution, not only againſt the open aſſaults of its declared enemies, but (ſometimes an equally neceſſary duty) againſt the lax or unthinking abandonment of it by many who imagine themſelves its friends." P. iv.

This Introduction fully refutes, by way of preliminary, the notions of thoſe who inſidiouſly extol the ancient heathens,

* Brit. Crit. vol. x, p. 687.
† Qu. Should it not be *eſteem*?
‡ That epithet it certainly does not deſerve. *Rev.*

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for their ſuppoſed liberality of toleration in religious matters; and ſhows deciſively that the principal heathen ſtates had always a regular eſtabliſhment, under which no new worſhip was introduced without a regular authority, from the prieſts of the eſtabliſhed faith. Reſpecting the point of human policy, in ſuch matters, this demonſtration eſtabliſhes important truths. The following remarks carry the argument to a ſtill further extent.

"But an important particular is to be noticed, before this part of the ſubject is cloſed." The national eſtabliſhment of religion has been proved in the general practice of antiquity. But what was the conduct of Paganiſm to the religions not acknowledged by law?—Here is the great triumph of Chriſtianity; and here, inſtead of the clamour, we might well expect to find the gratitude, of all Nonconformiſts to the religion eſtabliſhed by law among ourſelves.—Paganiſm, let it be duly remembered, was uniformly intolerant to every religion but that of the State.—In that ſuppoſed converſation which Dio Caſſius has given us between Auguſtus, Agrippa, and Mæcenas, on the ſubject of the future model of the Roman empire, the latter is made to give this advice to his Sovereign concerning the religion of it. "Perform in your own perſon the duties of religion according to the national rites, and compel all others to do the ſame. If any ſhould attempt to make innovations in the received ſyſtem, let them feel your deep diſpleaſure in the puniſhments you inflict upon them."—We know, indeed, that perſecution, even unto death, was the lot of thoſe who would not conform to the national worſhip. And for this we have only to recur to the hiſtory of infant Chriſtianity, and the many other examples to be found among the ancients. The latitude of Paganiſm (eſpecially when public virtue was declining) conſiſted, as we have ſeen, in the occaſional addition of ſome new Deity to its ritual. But towards every worſhip not publicly adopted, one uniform rigour was maintained; and to pray even in private to any unacknowledged Deity, was criminal in the ſubjects of Rome.—The proceſs of Chriſtianity is different. Not allowing any to ſhare the homage of the "one, true, and only God," its ſeveral eſtabliſhments have perpetually the ſame ſupreme object of adoration. But among ourſelves, thoſe who worſhip God with other than the eſtabliſhed forms,—nay, thoſe who encumber the Chriſtian doctrine with their own added ſuperſtitions, as well as thoſe who derogate from its demands, by heretical denial,—are all at liberty to do ſo; and, what is more, their perſons, and their unacknowleſged worſhip, are yet protected by the laws of the very country, with whoſe eſtabliſhment they refuſe to conform. And this affords an opportunity of remarking, that in no well-governed State has religious indulgence gone farther than in our own; indeed, in none ſo far. Our toleration already touches the very boundary of danger, I do not now ſpeak of antiquity. We have had doctrines ſecurely ſpread among us, for which their authors, on Greek or Roman principles, would have drunk the hemlock, or been flung from the Tarpeian rock.—But the Chriſtian nations of Europe, whether Proteſtant or Catholic, will not riſk their domeſtic ſafety by ſo dangerous a liberality as we indulge,—

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a liberality neceſſarily productive of religious ſchiſm, and therefore nearly allied to political diſunion. The Lutheran States of the North, it is confeſſed, are far more reſtrictive than ourſelves. And the Catholic ones, it is ſtill more notorious, are full of zeal for proſelytiſm, and are therefore rigorouſly penal, in their demands of conformity. At the leaſt, it may be ſafely averred, that in no one Catholic State, of any influence in Europe, has the Government held out, upon any ſecure principle of law, that ſtanding protection and encouragement to Nonconformiſts which are enjoyed by them here.—And what more ought to be aſked in their behalf? Shall we, for their ſakes, wave the common maxim of Government which the Pagan and Chriſtian world have equally acknowledged? No. And let it be remembered that ſo much indulgence already granted, neceſſarily calls for a counterbalance in thoſe guards which remain; and becauſe an ample Toleration is afforded, on that very account ought a ſaving Teſt to be ſtill maintained." P. x.

The author then tells us of thoſe who have formerly deſired to aboliſh teſts and eſtabliſhments, and adverts to their natural and obvious motives. Thoſe he mentions are Alg. Sidney*, Bolingbroke, and Rouſſeau. No wonder, he ſays, that men like theſe, and ſtill leſs that *the mad* and ignorant revolutioniſts of the preſent day, ſhould wiſh to deprive the Goſpel of its rights, and to degrade the church through which they are maintained.

"But,"—he adds, "that men, whoſe minds might well be ſuppoſed to favour the joint proſperity of our civil and religious intereſts, and whoſe adminiſtration of the public concerns muſt have tended to fix in their thoughts the ſtrong and legal connection ſubſiſting between them, and the neceſſity of maintaining its obligation, on account of the practical benefits reſulting from it;—that men like theſe ſhould lightly wiſh to tear theſe intereſts aſunder, and riſk the moſt ſolemn pledges of the Conſtitution in the attempt to accompliſh their deſires; —*this* is wonderful indeed! P. xv.

The firſt of the Letters in this tract is chiefly preparatory to the reſt; and the manner in which it addreſſes Mr. Pitt, at the very opening, is well worthy of notice.

"SIR,

"Impreſſed with the ſincereſt reſpect towards your perſon, and thankful, in common with millions of my fellow-ſubjects, for the ſignal ſervices you have rendered to the ſtate during a period of unuſual difficulty and alarm, I muſt yet animadvert (and with all the ſerioufneſs which the ſubject demands) on the nature of that extraordinary and unexpected conduct which has diſplaced you from the chief direction of his Majeſty's Councils. It is not ſo much the moment which you

* Sidney held Chriſtianity to be "a certain divine philoſophy in the mind, without public worſhip, or any thing like a church."

have

ave chofen for the meaſure in queſtion, full of danger as the moment nay be; it is the principle of the meaſure itſelf on which I feel myſelf mpelled to fix my reprehenſion. This, ſir, is not one of the ordinary niſtakes which will frequently occur in the management of the public concerns. It is not an improvident bargain concluded in a moment of hurry or negligence. It is not an uſeleſs or impracticable project, haſtily undertaken, then abandoned and forgotten by all.—No. It is a fundamental error; an error committed with deliberation againſt the fixed and unalienable principles of our Conſtitution: and while it compromiſes your judgment as a Stateſman, it reveals to us ſomewhat too much indifference in you, as a member of the Proteſtant Reformed Church, eſtabliſhed by law in theſe dominions." P. 17.

The author then reminds the Right Hon. Gentleman of his conduct on the Diſſenters' Bill in 1790, and ſtrongly inſiſts, that what he then argued is equally applicable to the matter now in queſtion.

The ſecond Letter adverts to the period when the Corporation and Teſt Acts were originally paſſed, and ſtates the motives for their enactment, as alledged in the preambles to thoſe Acts: obſerving carefully that they were made, not againſt Diſſenters of any one claſs alone; but "againſt *Nonconformiſts* of all ſorts and deſcriptions." He then argues thus upon the ſubject.

"And what was the reaſon of this vigilance of the Legiſlature againſt the Roman Catholics on one hand, and the Proteſtant Diſſenters on the other? When we ſeparated from the Church of Rome, it was ſtill kept in mind by the Reformers, that the viſible church of Chriſt was to be maintained, and in the ſame purity to which they had brought it from the errors of Popery. While, therefore, the true faith was preſerved by the Reformation, the outward conſtitution of the Church, which taught that faith, was alſo to be guarded; the one being the indiſpenſable attendant on the other. This was done, on the one hand, by veſting the ſupremacy of it in the throne, which undertook to defend it on the principles then recognized; and, on the other hand, by enacting reſtrictive laws againſt thoſe who were likely to make any attempts, eccleſiaſtical or civil, to throw the eſtabliſhment back again into that corrupt form and diſcipline from which it had been happily reſcued. And let God and man judge of the right we had thus to reform the national church, and to protect it, when reformed, by that alliance with the ſtate which was alone competent to its preſervation.

"What again was the motive of the Legiſlature in its vigilance againſt the Proteſtant Diſſenters? They had recently ſhewn "what ſpirit they were of." They had broken through all public order; overturned the throne; plundered the Church; and eſtabliſhed a rigorous Preſbytery upon its ruins. At the happy return of the Monarchy, they were not dealt with according to the meaſure of their own enormities. A clemency almoſt reprehenſible (if clemency can deſerve our reprehenſion) covered their paſt tranſgreſſions; and it was only

provided by the Corporation Act, &c. that the Church and State should be shielded from future mischiefs at their hands. Without receiving the sacrament according to the established rites, which seemed the most convenient and effectual Test for proving their attachment to the Church and State, they could not hereafter possess those situations which might facilitate their attempts to destroy once more both the one and the other. And here again God and man may be called upon to judge between the moderation of the Church, and the provocations of its enemies. One remarkable thing may be observed in this part of the subject. The Test Acts, followed as they have been with so much calumny, have yet proved themselves acts of mercy. They became, as it were, the representatives of the former penal laws; and it is an historical fact, that, from the time of passing these Acts, the penal laws began to fall into disuse. They became mere words in the statute-book; and there was no longer an occasion to put them in force, guarded as the Church and State now were, by the tranquil and effectual operation of the Test. I need not add more on this head; as the right and propriety of establishing this safeguard must be felt by all. If there is still a doubt, recourse must be had again to Sherlock, who demonstrates with perfect method and clearness the two points essential to this argument, viz.—"That it is lawful to confine offices of power and trust in the Government, to such as are obedient and well-affected to the Ecclesiastical State and Constitution of the Realm." And again, "That it is farther lawful to require of any man who is willing to accept any office civil or military, that he should communicate with the Established Church, and particularly, that he should receive the sacrament, according to the usage of it, in order to prove such his obedience and affection to the Ecclesiastical Constitution."

"We have now seen in what manner the restoration of the Throne came to the aid of the Reformation of the Church, and by what means the safeguards thrown around the one became, upon the same common principle, the security of the other also. I will now pass on to the illustration afforded to this fundamental maxim in the conduct of the Revolution." P. 22.

The conclusion of this passage marks sufficiently the progress of the author's reasonings, from which, though all important, we must content ourselves with citing the following very forcible and just apostrophe.

"Allow me to point out another thing. The restraints so grievously complained of, are restraints in an equal measure on the Sovereign and the subject. By the 12, 13 Wm. III. cap. 2. it is provided, that "whosoever shall hereafter come to the possession of the crown, *shall join in communion with the Church of England, as by laws established.*"—But what! Shall the Sovereign be bound, and his subjects left loose? Shall the throne be necessarily Protestant, and shall the offices intended for its lustre and support be Catholic at will? Shall the spirit of the Test be partial? And shall a Romish Administration be at liberty to give incongruous advice to the Supreme Head of the Reformed Church?—No, Sir. And I call upon all that is truly Protestant in the nation to resist the attempt. At all events, you must be pre-

prepared to go through with your principle. If you wiſh to take off that reſtraint which affects his Majeſty's promotion of any but his Proteſtant ſervants—for, as I ſaid, the reſtraint is equally on the King and the Nonconformiſt—you muſt add to it the exemption from that other reſtraint, by which his Majeſty is bound, in his own perſon, to hold communion with the church, as by law eſtabliſhed. Are you prepared to do both? Even if you ſhould be ready with your double licence, his Majeſty will not violate his conſcience with the acceptance of either. His excellent heart will teach him to anſwer, "No, I have ſworn to maintain, in my own perſon, the principles of the Church eſtabliſhed by law. I have undertaken to maintain the ſame in the perſons of others, whom I appoint to places of truſt and confidence under me—and, by God's help, I will be faithful to both theſe pledges." P. 26.

The third Letter moſt judiciouſly compares the conduct of the legiſlature in the Union with Scotland, with that of the managers of the late Union with Ireland, as to the particular point of *ſecuring the eſtabliſhment*; a compariſon very much to the diſadvantage of the latter. The whole of this Letter is very maſterly, but too cloſely connected in its argument to admit of a proper extract.

The fourth Letter treats of that *connection of the Church with the State*, which renders a teſt of conformity with the one a neceſſary pledge of fidelity to the other. Here all that has been ſaid of the greateſt importance, on the ſubject, is moſt ably ſtated and abridged. From this view of the queſtion, the following concluſion is juſtly drawn.

"From this ſhort ſketch of the opinions which have been entertained on this ſubject, we are enabled to draw one certain and uſeful concluſion. To whatever mode of explanation we attach ourſelves,—whether with Hooker we maintain the ſameneſs of the perſon, comprehending both the ſubject of the State and the believer in Jeſus Chriſt; whether with Sherlock we bind up the guardianſhip of the Church in the ſovereign and inalienable duty of the Magiſtracy; or whether again with Warburton we compound an artificial with a natural perſonality; and view the Church and State originally independent of each other, but coming together for the promotion of their mutual benefit; I ſay, in whatever manner we interpret the connection, this one undoubted and practical truth will be the reſult. The alliance which the State has with the Church (however the alliance was produced) is, by the laws and the practice of ages, contracted with *one particular Church*, of *one denomination*, and of *one determined doctrine and diſcipline*. I beg, Sir, you will give your particular attention to this. If you violate that principle of excluſive ſecurity for which the State ſtands practically pledged to the Church, you diſſolve that connection between them which has been acted upon from the time of the Reformation. On the faith of this ſpecial guardianſhip, the Church offers her ſubmiſſion to the Throne, and looks not to any other Head upon earth. If you give the propoſed encouragement to the enemies of the Re-

formation—if you throw open the Proteſtant Eſtabliſhment to the recurrence of the ancient Popery, you at once let the Church looſe from its ſubjection, and, by authoriſing the ſubject to look to a paramount Head of the Church elſewhere, you deſtroy his Majeſty's ſole and rightful claim to that ſupremacy, which the Reformation ſettled on the Sovereigns of this country for ever." P. 42.

The fifth Letter takes up the ſubject of the moſt current objections to theſe laws, which it deciſively refutes; and the ſixth adverts to the important point of the Coronation Oath, on which it throws new and vivid lights. Fabius explains the oath as particularly directed to exclude the evils which had recently been felt, when it was framed, and contends that *it* gives the Sovereign liberty to add new ſecurities and privileges to the Eſtabliſhed Church, but by no means to leſſen thoſe that exiſt. This is powerfully urged.

"The preſent laws he is bound to maintain, though no new ones ſhould be made: but if additional ones are neceſſary, the "rights and privileges of the Clergy and their Churches" muſt be the excluſive and invariable objects of their favour. And it is of infinite conſequence to fix the obligation of the oath upon this ground; for, in the looſe acceptation of it, which generally prevails, that is made a mere ſentiment, which ought to have a fixed meaning and an abſolute cogency. It is ſuppoſed that his Majeſty will not aſſent to the demand made upon him for the Catholics, becauſe he *thinks* that his compliance will violate his oath. This is not enough. Some future King may *think* that a compliance will not violate it. But the obligation is of a more poſitive nature: and his Majeſty *knows*, from the very terms of the oath, that he cannot aſſent. He *knows* that the "rights and principles" of the eſtabliſhed Church muſt be the favoured objects of the new laws. And, until it can be proved, that to put Nonconformiſts upon the ſame footing with the Church, which has hitherto been maintained upon the expreſs terms of their excluſion, is to preſerve the rights and privileges of the Clergy;—until this is done,—which never can be done,—to aſſent to their admiſſion is to violate, in the moſt certain and unavoidable manner, the expreſs conditions of the Coronation Oath. And, doubtleſs, it is his Majeſty's good ſenſe, and his lively feeling of religious impreſſions, which have conveyed to him this poſitive meaning of the ſolemn pledge which he has given to the Church, and inſpired him with the firm reſolution to maintain it." P. 57.

It is of great conſequence that in this Letter an anſwer is given to an extraordinary aſſertion of Mr. Butler; who ſays, "the whole claim of the governments of the earth begins and ends with temporal power; *that* no Catholic denies them, and more than that no government can claim." Behold the reply of Fabius.

"Yes, Mr. Butler, a temporal Government *can* claim more than that. The Engliſh Government *does* claim it, both in right and in fact. At this moment it poſſeſſes this ſpiritual effect of its claim, and has

has poſſeſſed it from the time of the Reformation. The Conſtitution of the Church and the State too (for they are eſſentially conjoined) depends on the preſervation of this claim. This you muſt know: I hope it is not on that account you wiſh to ſet the claim aſide. What was the law of England which declared to the world that a temporal Government *could* claim ſomewhat more than temporal power? By 26 Hen. VIII. c. 1. it is expreſsly declared, that "the King, his heirs, and ſucceſſors, ſhall be taken and reputed the only Supreme Head in Earth of the Church of England, &c."

"I need not enter into the farther aſſertion of this claim by the 1 Ed. VI. c. 12, by the 1 Eliz. c. 1, or the ſettlement at the Revolution. The language of our ſtatutes, in this reſpect, accords with the language of the Articles of our Church, which declare (Art. 37) that "the chief government of all eſtates of this realm, whether they be eccleſiaſtical or civil, appertains in all caſes to the crown."—But what is the language of Mr. Butler? That "the whole claim of the Governments of the earth begins and ends with temporal power;—and more than that no Government can claim." This is the genuine ſubſtance of the old declarations of the Popedom to the nations of the earth, in the plenitude of its ſpiritual aſſumption: and I beg to turn the attention of thoſe perſons to it, who have ſo eaſily talked to us of the mitigated ſpirit of the Romiſh doctrines, and the conſequent ſafety of the admiſſion of Catholics to any ſituations of truſt or power. No. The ſpirit of Popery (whatever may be its outward circumſtances) is eternal; and what Hildebrand might well be ſuppoſed to ſay, is at this time aſſerted, with equal poſitiveneſs, by Mr. Butler. This too is his offenſive declaration, in the very moment of ſoliciting a boon at the hands of the Government, which he wiſhes to degrade. He accuſes the Conſtitution, and denies the power of that country, from whoſe fatal grant alone he can obtain the gratification of his own deſires, and the accompliſhment of our ruin both in Church and State." P. 59.

The author, having ſo powerfully urged his arguments, is brief and reſpectful in his concluſion. The Appendix contains a large extract from Mr. Pitt's own Speech, as reported in 1790; and a ſhorter, from the Speech of Mr. Burke in the ſame debate.

We have been unavoidably copious in our account of this important tract, which our readers will perceive is, in general, as well written as it is argued. Should the queſtion again be agitated, which with the moſt anxious zeal for the public welfare we heartily deprecate, this tract, and the famous treatiſe of Biſhop Sherlock*, "againſt a Repeal of Corporation and Teſt Acts," will be the leading text-books on the ſubject.

* We here inſert a note of the author, being fully of his opinion. "It would be a great benefit to the community if this Treatiſe were immediately reprinted. In the year 1790, there was an edition of it from the Clarendon preſs; but I believe it is now ſcarce." P. 20.

ART.

ART. VII. *Memoirs of the different Rebellions in Ireland. By Sir Richard Muſgrave, Bart.*

(Concluded from our laſt, p. 393.)

WE now arrive at the unfortunate year 1798, the miſeries of which we moſt ardently hope will never be renewed. May the ſpirit of conciliation, in whatever ſhape it can be introduced, calm the agitated ſpirits of the miſguided multitude, and introduce a permanent union of hearts, as well as of intereſts! To this hope the preſent proſpect of Peace gives the moſt flattering and reaſonable encouragement, and affords us one principal cauſe among many for rejoicing in that event. The expectation of foreign aid buoyed up the ſpirits of the diſaffected, and increaſed their influence. The tranquil intercourſe of peace, on the contrary, co-operating with the newly-formed Union, and aſſiſted, we truſt, by ſuch methods as, from the author before us, we ſhall recommend in the courſe of this article, will gradually or perhaps even rapidly, but without violence, aſſimilate the inhabitants of the two countries, and produce a junction as complete as has long ſubſiſted with our northern neighbours. To this object every patriotic eye will be directed with anxious regard, and to this we doubt not will tend the efforts of thoſe, whom government ſhall entruſt to conduct the internal concerns of Ireland.

With views diametrically oppoſite to any unity of this kind, was the name of *United Iriſhmen* aſſumed; a name, which will be remembered with horror, by the Proteſtant inhabitants of Ireland, for many generations. Some of the leaders of that conſpiracy, who were men of no religion, ſuch as Mr. T. W. Tone and others, endeavoured to deceive both Preſbyterians and Catholics, and thus to unite them againſt the eſtabliſhed government and religion. "Both were to be ſecured," ſays a ſenſible writer, whom we lately noticed, "by a reſpective appeal to their religious perſuaſions; and under religious perſuaſions ſo different, it required all the care and management" which Mr. Tone alledged to his own friends, "to conduct ſo great a machine on one common principle." But theſe plans of the United Iriſhmen, and conſequently the rebellion, originated, according to the opinion of the Secret Committee of the Iriſh Houſe of Commons, "in a ſyſtem framed not with a view of obtaining either Catholic emancipation (as it was called) or any reform compatible with the exiſtence of the conſtitution; but for the purpoſe of ſubverting the

the Government, ſeparating Ireland from Great Britain, and forming a democratic Republic, founded on the deſtruction of all church eſtabliſhment, the abolition of ranks, and the confiſcation of property." But theſe incendiaries were, in fact, as commonly happens in ſuch caſes, too weak to guide the machine which they had put in motion, and would have been the firſt victims to its operations. The prevalence of the Roman Catholic perſuaſion, particularly among the lower claſſes of the Iriſh, in whoſe numbers the phyſical ſtrength of the party reſided, ſoon converted it into a perſecution for religion. The Preſbyterians of Ulſter, and elſewhere, when they found that they were only to exchange one excluſive eſtabliſhment for another much more odious to them, were deſirous to withdraw; and, as the writer above-cited ſays, "after the defection of the Preſbyterians, there being no longer occaſion for diſguiſe, the Catholics threw off the maſk, and the war then aſſumed not only the general complexion, but the intrinſic character of a religious war. Proteſtants, the moſt quiet and neutral, were plundered and maſſacred; and to be a Catholic was a ſure protection," except, as ſhould have been added, that Catholic bore a royal commiſſion, and had *not* become a traitor.

One of the firſt acts of that diſmal year to Ireland, 1798, was the murder of Col. Manſergh St. George, a man of genius, courage, and general worth, ſuch as cannot often be paralleled in any country. Poſſeſſed of a large eſtate, indefatigable as a magiſtrate, and with a ſpirit far above any intimidation, he had watched the progreſs of diſaffection for ſeveral years; and had not his intimations been too much diſregarded, from ſuſpicions which genius often incurs*, but which were in theſe points inapplicable, he might have occaſioned the developement of the rebellious plans at an earlier period. We inſert here an account of his death, and that of Mr. Uniacke, who was murdered with him, as it appeared in a Dublin paper at the time; correcting, in our notes, ſome errors which it contains.

"*Murder of Colonel St. George and Jaſper Uniacke, Eſq.*

"Sunday at noon (Feb. 11) an expreſs arrived from Kilworth (Co. Cork) with the diſtreſſing intelligence of Colonel Richard St. George Manſergh St. George, and Jaſper Uniacke, Eſq. having been murdered on Friday night in the houſe of the latter, at the Glyn of Ariglyn, by a party of United Iriſhmen. The particulars of this aſſaſſination are as follow:—Colonel St. George had an eſtate in, and was a magiſtrate of, the Co. Cork, Mr. Uniacke was his tenant and agent; the Colonel, on the firſt rumour of his tenantry having been miſled by

* Namely, of haſtineſs, or too great activity of imagination.

traitors

traitors, went to reſide among them—unlike other great officers—he endeavoured to ſupport the laws, and to quiet the neighbourhood by exertion and expoſtulation. He ſlept at the houſe of Mr. Uniacke; on Friday laſt he dined at the ſeat of Lord Mountcaſhel—returned to Mr. Uniacke's houſe at an early hour—went to bed, and was ſhortly after butchered by a gang of United Iriſhmen, who had been lying in wait, but were too cowardly to attack him on the road. Mr. Uniacke ſhared the fate of his patron and gueſt. The bodies were ſo mangled, that the relation would excite horror in the breaſt of any man who had not ſhut out every feeling of humanity by becoming an United Iriſhman.

" Col. St. George ſerved in the American war with the higheſt degree of honour; had been ſcalped by a party of Indians, into whoſe hands the fortune of war, and his contempt of danger, had thrown him*.—He outlived the barbarous treatment of the Indian ſavage, to fall a victim to the more brutal ferocity of his own countrymen.—Gracious Heaven! when will the loyal people of Ireland be roufed to a ſenſe of their danger? How long will they ſuffer themſelves to be butchered individually in their beds, by cowardly ruffians who dare not ſtand before them in the field?

" Mr. Uniacke has left a diſconſolate widow and a large family of children to lament his untimely death.—He was not, we underſtand, allied to the gentleman of the ſame name who had, and we believe has, a ſeat in Parliament."

Thus fell a man†, for whom the few who really knew him will agree, that ſcarcely any encomium could be too high. He had ſerved originally in the army, from the ſtrongeſt love of military glory, though poſſeſſed of an independent fortune, which he injured only by unbounded generoſity and munificence. In thus recording his merits, we feel a melancholy pleaſure, which alleviates, in ſome ſmall degree, the pain of relating his tragical death.

* This is a miſtake. Col. St. George was wounded in the head by a muſket-ball, at the battle of German Town; and for many years after wore a black ſilk cap, to protect the wounded part. This appearance probably gave riſe to the report of his having been ſcalped. The wound had been given by a ſide ſhot, and went acroſs the upper part of his neck at the point of junction with the head. It in no degree affected his intellects after the firſt violent effects had ceaſed. Col. St. George, though ſmall in perſon, had ſeized with his own hand a captain of the *Right-boys*, at the head of hundreds of his followers, ſome years before his death.

†. His death is but briefly noticed in Sir R. Muſgrave's work, which has increaſed our deſire to expatiate on it. The paſſage is this: " On the 9th of February, Col. St. George and a Mr. Uniacke were murdered by a popiſh banditti at Arraglynn, in the County of Cork, in the houſe of the latter." P. 196.

His

His ſaltem accumulem donis, et fungar inani
Munere.———

We proceed to an account of other enormities, and other miſeries. The Rebellion did not openly break out till the 23d of May, 1798, when an attempt was made to cut off a corps of yeomen cavalry at Rathfarnham, a village about three miles from Dublin. This corps was commanded by the Earl of Ely. Here we muſt not omit to celebrate the merit and intrepidity of Samuel Bennet, a private in that corps, and ſon to a coachmaker in Dublin. He had been once to Lord Camden with a letter from his commander, from which volunteered ſervice,

" he returned to Rathfarnham in the abſence of his troop, and having heard a great ſhouting at a place called the Ponds, he repaired thither, and ſaw a great concourſe of rebels armed with muſkets, pikes, and piſtols, and was on the point of being ſurrounded by them. They had two carts laden with pikes and ammunition, which they were to have diſtributed among ſuch rebels as ſhould join them in their progreſs. He, therefore, with great fortitude, and with that zealous loyalty *which would have procured wealth and fame for a perſon in a leſs humble ſituation**, undertook the perilous ſervice of communicating to the Viceroy what he had ſeen; and it was really perilous, for the rebels in great numbers were riſen, and were in the road and in the adjacent fields as he went to Dublin. In the city, particularly in the ſuburbs, he ſaw a great number of rebels with pikes, in the gate-ways, alleys, and ſtable-lanes, waiting the beat of their drums, and the approach of rebel columns from the country, which they expected; and as he paſſed, they frequently cried out, animating each other, " come on boys, who's afraid?" P. 212.

If this meritorous emiſſary ſhould have been hitherto overlooked, we ſhould be happy to lead him to better fortune by our notice. It is alarming to think how very narrowly the Royaliſts in Dublin and other places eſcaped deſtruction, if the following account be accurate, which we have every reaſon to believe.

" It has been ſince diſcovered and proved, that the rebel drums were to have beaten to arms, an hour after ours; and it is well known that if they had preceded us by ever ſo ſmall a ſpace of time, the fate of the city and its loyal inhabitants would have been decided; for the maſs of the people, armed with pikes and other weapons, were lurking in lanes, alleys, and bye-places, ready to ſtart forth on the firſt beat of their drums, and would have occupied all the ſtreets, and aſſaſſinated the yeomen before they could have reached their reſpective ſtations;

* It ought to do ſo ſtill for him, if he ſurvives.

and

and the ſafety of the metropolis depended chiefly on them, as there were but few regular troops in it." P. 213.

The following circumſtance is alſo worthy of remark, as it greatly increaſed the danger of the metropolis.

"It was diſcovered that near nine-tenths of the Roman catholicks in the yeomanry corps were united Iriſhmen, and had taken an oath to be true to the rebels, in direct contradiction to their ſworn allegiance; and that many of them, after having taken the united oath, had, by deliberate and predetermined perjury, joined the yeomanry corps for the purpoſe of getting arms in their hands, learning the uſe of them, and turning them againſt the loyaliſts, perhaps in the very moment of danger.

"The conſequences might have been horrible, had they not been prevented by a timely diſcovery; for if any of the projected nightly inſurrections had taken place, the loyal yeoman, rouſed from his bed, might have treacherouſly fallen by the bayonets of thoſe whom he haſtened to join, as friends and fellow-ſoldiers.

"It is remarkable, that in the city of Dublin, above two thouſand catholicks ſolicited admittance into the ſeveral yeomanry corps during the ſix weeks immediately preceding the inſurrection; and that moſt of them were propoſed by catholick yeomen, who afterwards either proved to be rebels, or were diſarmed on ſtrong ſuſpicions.

"In one company of the Rotunda diviſion infantry, there were, at the breaking-out of the rebellion, twenty-two privates yeomen catholicks; and of theſe fourteen were proved to be ſworn united Iriſhmen, ſome of them deeply concerned in the plans of inſurrection and maſſacre; ſix others were diſarmed on ſuſpicion of the ſtrongeſt kind; ſo that two only remained faithful out of twenty-two. All theſe men had frequently and anxiouſly endeavoured to introduce ſeveral of their friends into the corps, inſomuch as to produce ſtrong diſſenſions in the company.

"The popiſh yeomen of the St. Sepulchre's corps conſpired to aſſaſſinate their proteſtant officers and fellow-ſoldiers, who were the minority of that corps, and they were therefore diſarmed.

"In the Coolock corps, there was ſo much diſſatisfaction from the ſame cauſe, that they were diſarmed; and its loyal members enrolled themſelves in another body of yeomanry." P. 219.

The real object of the rebellion was early diſcovered by the trial of ſeveral convicts, who were found to have taken the following tremendous engagement, called the *bloody*, or, moſt commonly, *the black oath*.

"I *A. B.* do ſolemnly ſwear by our Lord Jeſus Chriſt, who ſuffered for us on the croſs, and by the bleſſed Virgin Mary, that I will burn, deſtroy, and murder all heretics, *up to my knees in blood*. So help me God." App. p. 136.

Another material circumſtance, diſcovered at that critical period, was the conſpiracy of the yeomen infantry at Rathcoole,

coole, an important poſt near Dublin. Clinch, one of the conſpirators, was afterwards tried, and executed on the ſecond of June.

"He acknowledged the juſtice of his ſentence, and died loading with curſes father Harold, his pariſh prieſt; at whoſe inſtigation, he ſaid, the inhabitants of Rathcoole, and all the adjacent country, had ſwerved from their allegiance, and became traitors. He declared alſo, that the organization of rebellion had taken place at his houſe, which was conſtantly the rendezvous of the rebel leaders; yet, that very prieſt frequently exhorted his flock to loyalty from the altar, for three months before the rebellion broke out; and on Sunday preceding that event, he preached two ſermons eminently loyal, at the chapels of Saggard and Newcaſtle, in the preſence of captain Ormſby and lieutenant Clinch* of the Rathcoole cavalry." P. 230.

On the next morning after the breaking out of the rebellion in the county of Dublin, an attack was made by a ſtrong party on the garriſon of Naas, in Kildare, but defeated. In the town of Proſperous†, in the ſame county, the rebels were more ſucceſsful, and their fanaticiſm and cruelty diſplayed itſelf accordingly. Clane was another place attacked at the ſame time, but with leſs effect. Many more efforts were made at the ſame concerted time, namely, the night of the 23d of May, or the morning enſuing, very early. The towns here mentioned are Dunlavin, Ballymore-Euſtace, Kildare, Monaſtereven, Rathangan, and other places, were attacked very ſoon after. At this village of Rathangan was perpetrated the murder of Mr. Spenſer, a moſt valuable man, with circumſtances of cruelty which ſtrongly evince the tendency of the inſurrection.

"The inhabitants remained under arms on Friday night, expecting to be attacked every moment. It was not until Saturday the twenty-ſixth, about three o'clock, that the rebels in great numbers, and variouſly armed, entered the town; of whom the principal part approached and ſurrounded Mr. Spenſer's houſe, which he had barricadoed, and introduced into it ſome of his labourers, in whom he thought he could confide, and three proteſtant farmers, two of them yeomen. They broke in the window-ſhutters with the butends of their muſkets, and thruſt into the rooms large quantities of burning ſtraw, on the end of their pikes. They alſo ſet fire to the back-door, and the windows of the under-ground offices. Mr. Spenſer, perceiving that reſiſtance would be uſeleſs, aſſured them, from a window in the

"* This is a proteſtant gentleman, conſpicuous for his loyalty, and no way connected with Clinch the traitor."

† This town does not appear in the map prefixed to the book, which is miſerably defective. *Clane* alſo is wanting, a neighbouring place attacked at the ſame time.

firſt floor, that he would quietly ſurrender his arms. Having deſired him to deſcend, he complied with their wiſhes, and approached them in a moſt reſpectful conciliating manner; on which a fellow of the name of Doorley, to whoſe family Mr. Spenſer had always been very kind, and whoſe brother was a yeoman in his corps, approached him with a menacing aſpect, and flouriſhed a ſcymitar over his head, uſing at the ſame time ſome inſolent and opprobrious language. Mr. Spenſer aſked him, "What he had ever done to offend him?" Doorley replied, "You would not give me a protection againſt the ſoldiers, when they came into this country upon free quarters." Mr. Spenſer aſſured him, "That he would have done ſo, if he had applied to him for that purpoſe."

"Mr. Spenſer, perceiving that they began to grow turbulent and furious, retired into his houſe, and was purſued by a party of them, who murdered him on his ſtair-caſe, having ſhot him through the head, and mangled his body with pikes in a moſt ſavage manner. They then carried it out and laid it on the ground, in the front of the houſe, as if to ſatisfy the rebel multitude, that their wiſhes had been accompliſhed. Next day the ſervants obtained permiſſion to bury it; but without a coffin.

"Thus this worthy gentleman, who was an active and intelligent magiſtrate, and as remarkable for the amiableneſs and affability of his manners, as the benevolence of his heart, fell a ſacrifice to the fanaticiſm of thoſe ſavages, to whom he had been unremittingly a kind and generous benefactor.

"As his houſe was a ſhort diſtance from the town, Mrs. Spenſer, who was led to it in the midſt of theſe monſters, had the anguiſh to ſee the mangled corpſe of her huſband lying at his door.

"When they killed him, they proceeded to maſſacre George Moore, James his ſon, and John Heaſlip his ſon-in-law, the three proteſtants who were in the houſe: the labourers joined the mob, and were not injured; for their religion preſerved them.

"Mr. Spenſer was captain of a yeoman corps, which made him hateful to the rebels, who were joined by almoſt the whole of the popiſh members of his troop. Of theſe, Martin Hinds, to whom he had been ſingularly kind and generous, and Molloy, an opulent farmer, who was his ſecond lieutenant, became leaders among the inſurgents.

"Mr. Moore, his firſt lieutenant, was an Engliſh gentleman, who had long ſerved with reputation in the king's ſervice, and had retired to Rathangan, a very pretty village, in which a few reſpectable families formed a pleaſant ſociety. On the approach of the rebels, he and about fifteen of the yeoman infantry, together with a few loyal inhabitants, retreated into the houſe of Mr. Neal, a quaker, as it was more defenſible than his own. They aſked him to ſurrender his arms, having aſſured him that his perſon ſhould not be injured.

"For ſome time having refuſed to comply, Mrs. Spenſer, and ſome more reſpectable females, went to the front of the houſe, and on their knees beſought him to accept of the terms offered by the rebels; from a conviction that reſiſtance would be vain, and that it would terminate in the deſtruction of the beſieged. They at laſt acceded to the terms which had been deluſively offered; but theſe amiable females found, alas!

alas! that they had been deceived by theſe blood-hounds, whoſe cruelty could be equalled by nothing but their treachery; for they murdered every proteſtant in the houſe, by leading them into the ſtreet, and butchering them with ſavage exultation: but it is remarkable, that they did not injure a ſingle papiſt whom they found there.

"They led Mr. Moore about the ſtreets, mocking and inſulting him. His wife, who lay-in three days before, had been removed to the houſe of captain Grattan five or ſix hours previous to the maſſacre; and, having conducted him oppoſite to it, they reſolved to aſſaſſinate him there, to encreaſe the bitterneſs of death, and to wound the feelings of his innocent wife, whoſe ſenſibility was heightened by the delicacy of her ſituation; but ſome of the ſavages, more humane than the reſt, objected to that refinement in cruelty. They led him to another part of the town, and ſhot him; and ſoon after they maſſacred ſix proteſtants who had been in Mr. Neal's houſe with him; of whom the youngeſt, of the name of Foſter, was but fourteen years old.

"One of the Foſters eſcaped in the following manner: while they were torturing his brother, he reſcued himſelf by main force, darted from them into an adjoining houſe, cloſed the door, and got into a little cloſet under the ſtairs, where he remained above forty hours, almoſt double; and when the ſavage pikemen purſued him, the maid ſervant humanely ſaid, that he paſſed through the houſe, and made his eſcape; for which inſtance of humanity ſhe merited the greateſt applauſe, as it might have brought on her the vengeance of the rebels, particularly as ſhe was a Roman catholic.

"On the whole, they murdered nineteen proteſtants in that little village, and ſome of them with ſuch circumſtances of cruelty, as nothing but fanaticiſm, operating on the moſt barbarous ignorance, could dictate.

"They cut off the arm of Robinſon, a carpenter of the proteſtant perſuaſion, before they put a period to his exiſtence.

"On firing at one Whelan, a proteſtant, he fell to the ground, and then received many pike wounds; yet he recovered, and is ſtill alive. The ruffian who fired at him exclaimed, "there goes a proteſtant!"

"They killed one Coyle a ſhoemaker, far advanced in years, becauſe he could not croſs himſelf; but on finding him to be a heretick, they compelled him to croſs himſelf as well as he could with his left hand, ſuperſtitiouſly believing, that the doing ſo would inevitably doom him to eternal damnation." P. 252.

We ſhall ſpare our readers, as much as poſſible, the detail of theſe horrors, and content ourſelves with giving a mere abſtract of the tranſactions, with occaſional remarks. We trace the rebellion afterwards at Kilcullen, in Kildare, at Carlow, Caſtle-Carberry, Kilcock, Meynooth, Athy and Narraghmore, Oviotſtown, Tara, and in the counties of Wicklow and Wexford. The latter place, as is well known, was long the centre of rebellion, and there happened that dreadful maſſacre of the Proteſtant priſoners, on the bridge, ſo feelingly related by Charles Jackſon, who moſt narrowly eſcaped from the ſlaughter.

ter*. But the following anecdote, collateral to that event, is too extraordinary to be omitted. It is related with great caution by Sir Richard Muſgrave, conſcious that it is on various accounts improbable, and only to be credited from the direct and invincible force of teſtimony.

"Many perſons of undoubted veracity aſſured me, that the Popiſh Biſhop (at Wexford) Dr. Caulfield, gave his benediction to the ſavage pikemen, as they proceeded to the maſſacre on the bridge; yet I ſhould not think of inſerting it in this hiſtory, if it were not authenticated on *the oath* of a reſpectable gentlewoman *who beheld it*; becauſe, however ſanguine the doctor might have been in the cauſe, I could not have ſuppoſed that he would have been ſo void of diſcretion. Mrs. Crane, ſiſter to judge Chamberlaine, made this affidavit." P. 496.

That the force of this affidavit may be exactly eſtimated, we ſhall inſert the words of it.

"—that—between the hours of two and four of the clock, as ſaid deponent believeth, ſhe ſaw the reverend doctor Caulfield, accompanied by the reverend Mr. Roche, a prieſt of ſaid town, paſs by her houſe towards a lane, which communicates from the back ſtreet of ſaid town to Gibſon's-lane, which gave her great pleaſure, as ſhe ſuppoſed they were going to intercede for the priſoners. That near the entrance of ſaid lane they were met by a number of men, armed with pikes and other weapons, coming, as ſhe believeth, from the gaol, who as they came up to Dr. Caulfield kneeled down, for the purpoſe, as this deponent believeth, of receiving doctor Caulfield's bleſſing, which he gave, ſpreading his hands over their heads, as ſhe had ſeen him do to others whom he bleſſed, and that the men afterwards paſſed on, as ſhe ſuppoſeth, *to the bridge*; and that very ſhortly afterwards two men armed with pikes entered her houſe, who told her, "they were ſlaughtering on the bridge; that they would never draw bridle till they would put them all on a level, and that by that time to-morrow there would be neither buying nor ſelling in Wexford:" and that immediately before, or during the time, Dr. Caulfield was bleſſing, which was of a tedious length, nearly as ſhe thinks an hour, ſaid deponent heard a ſhot, by which ſhe believes Matthewſon was killed at the gaol." App. p. 149.

The reflection of the hiſtorian upon this fact is ſomewhat curious.

"I ſhall not take upon me to ſay; whether the doctor, on this occaſion, acted in obedience to the councils of Lateran, Conſtance, Toledo, or Trent, all which are mandatory upon perſons of his perſuaſion to extirpate heretics; or whether he acted according to his oath of inauguration, which requires that he ſhould, to the utmoſt of his power, perſecute and impugn all heretics, ſchiſmatics, and rebels againſt

* See Brit. Crit. vol. xii. p. 645.

his

his ſovereign lord the Pope; but in writing a hiſtory of the rebellion, I thought I could not leave ſo extraordinary a tranſaction unrecorded." P. 497.

But the moſt tremendous event, which this melancholy period produced, was the maſſacre at Scullabogue, in the county of Wexford, where 184 Proteſtants were burned alive in the barn, and 37 ſhot in the front of it. The detail of theſe miſeries, which we ſhall not repeat, will be found at p. 425 of this work. This happened on the 4th of June, when the rebel army began to give way at Roſs, which was the pretext for this barbarity. It is added that the rebels, who guarded theſe unfortunate priſoners, would not begin the dreadful work of death, till they were informed that the prieſt commanded it; but that then "they became outrageous, and began to pull off their clothes, the better to perform the bloody deed." P. 426.

One of the moſt important places in the county of Wexford was Enniſcorthy, on the river Slaney, a market poſt and borough town, about twelve miles from Wexford. The town was attacked on the 28th of May, and the rebels were completely routed by the garriſon, though with conſiderable loſs on both ſides. It was, however, evacuated afterwards by the loyaliſts, as untenable, for the following reaſons.

"It was in a ſtate of conflagration; and the rebels, who continued to hover round it, would have attacked it in the night, and would have been aſſiſted by the Roman catholick inhabitants, who were very numerous: as there were many avenues leading to the town, and as the loyaliſts, under arms, had loſt near one third of their number, which did not originally exceed three hundred, they muſt have been overpowered and maſſacred in the night. The officers therefore, after mature deliberation, reſolved to abandon the town, and to march to Wexford, on the eaſt ſide of the river by St. John's; but, from the ſuddenneſs of the retreat, only a few of the proteſtant inhabitants could attend them; and they could carry with them no other comforts or neceſſaries but the wearing apparel which they wore. Imagination cannot form a more tragical ſcene than the melancholy train of loyal fugitives, of whom ſome were ſo feeble from their wounds, from ſickneſs, the tenderneſs of old age, or infancy, that they could not have effected their eſcape, had not the yeomen cavalry mounted them on their horſes. Some parents were reduced to the dreadful neceſſity of leaving their infants in cottages, on the road ſide, having, at the ſame time, but a faint hope of ever ſeeing them again." P. 354.

The rebels then formed a ſtrong camp at Vinegar Hill, adjoining to Enniſcorthy, where they remained in great force, till it was attacked and carried, on the 19th of June, by General Lake. This camp was the ſcene of many cruelties againſt the Proteſtants; being, as this writer calls it, "the citadel and grand rendezvous of the rebels." P. 472.

The

The narrative concludes with the account of the rebellion in the counties of Mayo and Sligo, the landing of the French, and the complete reduction of the rebels, by the capture of General Humbert and his little army; which never could have made ſuch an impreſſion as it did, but for the diſtracted ſtate of the country at that period.

The Appendix, which extends to more than 200 pages, is cloſely printed, and contains a great abundance of important documents, confirming and extending the accounts given in the Hiſtory. Near the end (p. 181) is a paper, moſt intereſting and uſeful in its ſubject, but unfortunately not drawn up with the clearneſs and effect, which muſt be wiſhed by every real friend to Ireland, and the empire at large. It is entitled, "Obſervations on the Improvement of Ireland, by extending the Benefits of the Reformation therein," &c. The brief and very material reſult of it, as far as can be gathered from the confuſed manner in which it is drawn up, is this: *that the encouragement and increaſe of the Proteſtant Charter-Schools* ought to be the primary object of attention in the regulation of Ireland. The author laments, with very juſt reaſon, that while the Papiſts are animated with the moſt earneſt zeal of proſelytiſm, the Proteſtants are in general ſupine and inactive. Schools, almoſt of any kind, would, in our opinion, tend to meliorate the ſtate of Ireland; for whoever reads in this work of the wretched impoſitions practiſed by the prieſts upon the lower claſſes of the people, muſt feel convinced that nothing but the very groſſeſt ignorance could poſſibly give currency to ſuch attempts*. Every mild and humane method which can be employed to raiſe the lower claſſes of the Iriſh from this miſerable degradation, will have our warmeſt wiſhes for its ſucceſs. The Union, we truſt, will operate not ſlowly towards an effect of this kind, by increaſing the intercourſe of the two countries, and ſpreading wealth and information throughout Ireland. They who plead for giving power† to the Catholics, under the idea of an amelioration of their principles, cannot but perceive here, that what Popery was at the

* Some of the prieſts pretended that they could catch the bullets of the royaliſts in their hands unhurt, and produced ſome which they ſaid they had caught. See alſo the impoſitions practiſed reſpecting the ſcapulars which were univerſally worn (p. 563, &c.)

† The term *emancipation*, ſays Sir R. Muſgrave, very truly, was "adopted to make the people of England believe that the Iriſh Papiſts were ſlaves, *though they enjoyed more civil liberty than the moſt favoured ſubjects of any European ſtate, except England.*" Note, p. 119.

maſſacre of St. Bartholomew, ſuch exactly it is now, where it is freed from reſtraint. Nor can they conſiſtently be at all tolerant, who regard the Proteſtant religion as a peſtilent hereſy, bringing the curſe of God upon its profeſſors, in this world and the next. That there are many Catholics, both in England and Ireland, of a more liberal ſpirit, we believe and know; but we know alſo that ſuch perſons are conſidered, by the rigid part of their brethren, as themſelves little better than heretics.

Concerning the ſtyle of this work, the leſs is ſaid the better. It abounds with faults; with unneceſſary and oſtentatious digreſſions, beſides defects in arrangement, and in many other points. We can readily believe that it was originally drawn up in haſte, but much of it might have received correction in the ſecond edition. The matter, however, is of ſuch importance, and its authenticity ſo ſingularly guaranteed, that any hiſtorian who ſhall hereafter attempt to arrange the narrative of theſe unhappy ſcenes, will turn to it with confidence, as the moſt exact and copious ſource of information.

ART. VIII. *Jacobiniſm. A Poem.* 4to. 3s. 6d. Nicol, Pall-Mall. 1801.

WE have here a Poem, of no common merit, upon a ſubject which has too long been intimately known to every country in Europe, and which demands no leſs attention from the commencement of Peace, however auſpicious or deſirable. Peace, when compatible with ſecurity and honour, is among the firſt of bleſſings, and we hail it with emotions of gratitude and delight.—May it be permanent! But ſtill, as this writer ſagaciouſly obſerves, as all obſtacles to national intercourſe will now be removed, the torrent of continental infidelity will pour in upon us without interruption. His remark that infidelity has, ſince the commencement of the French revolution, made rapid ſtrides in this country, is entitled to a ſerious attention, though we truſt he is miſtaken as to the extent of the evil; and his attempt to combat and expoſe the French Atheiſt and German Infidel, with ſtrong argument, and in animated verſe, is among the happieſt effuſions that have come before us, in a conteſt honourable to our country. We ſhall accompany the author with much ſatisfaction through a Poem, which we have peruſed with delight; and, accordingly, exhibit his exordium as no unpleaſing example of his poetical ability.

" Eſcaped from London in a favour'd hour,
O Sunning*, fold me in thy verdant bower;
O hide me, wandering through their dewy glades,
Deep in the boſom of thy wildeſt ſhades!
Once more, once more theſe raviſh'd eyes behold
My native ſoil, its well-known ſcenes unfold;
The favourite lime, high-waving o'er the hill,
The park, the farm, the ſteeple, and the mill;
Hills far remote, and gentle ſwells, array'd
In all the green luxuriancy of ſhade;
Enchanting valleys, gay in flowery pride,
Where Thames enamour'd winds his lingering tide;
Or where the Loddon's virgin-waters ſtray,
And unobtruſive win their ſilent way.—
Hail, loved Lodona†! dear romantick ſtream!
The foreſt's glory, and the poet's theme!
On whoſe wild banks, in childhood, oft I ſtray'd,
And, pleaſed, among thy quivering alders play'd;
Or paced with truant foot the ſweet domain‡,
Where poliſh'd Braybroke holds his gentle reign.
Lone, as I muſe, in this auſpicious hour,
Thou, goddeſs, Memory, wake thy magick power!
O lead my willing ſteps to yonder grove,
Where my young heart firſt felt the throb of love,
Felt the ſtrange rapture of an amorous ſigh,
And drank the witching glance of Celia's eye!
O hours of painful bliſs, of hope, of dread,
Of maddening tranſport—whither are ye fled?
As o'er her hand's harmonious ſkill I hung,
And heard the liquid muſick of her tongue;
To whom my earlieſt *ſecret* vows were given,
Whoſe look was rapture, and whoſe ſmile was heaven!
Dear, conſcious foreſt! thy embowering maze
Along, once more, thy fond enthuſiaſt ſtrays——
Oft have I wept, thy noon-tide ſhades among,
My hopeleſs paſſion, my unheeded ſong;
Oft in thy boſom pour'd the frantick ſtrain,
And taught thy midnight echoes to complain.
Awhile 'tis given through many a ſcene to rove,
Improved by friendſhip, or endear'd by love;
And, fondly loitering in my native ſhades,
To hold ſweet *dalliance* with the Aonian maids;
Or penſive wander, in the vacant hour,
Round the wild heath, or Woodley's peaceful bower§;

" * A village on the banks of the Thames, between Reading and Henley.

" † See Pope's Windſor Foreſt.

" ‡ Billingbear, a ſeat belonging to Lord Braybroke.

" § A ſeat of the Right Hon. Henry Addington, contiguous to Bulmarſh Heath, in the neighbourhood of Reading."

Where

Where, ſick of clamour, and the toils of ſtate,
Bleſs'd by the poor, and honour'd by the great,
With all the Chriſtian's love, the patriot's fires,
From Fame's loud clarion Addington retires." P. 1.

The writer proceeds to animadvert on the depraved taſte of the age, in preferring, to the Muſe's ſong, the midnight orgies and diſſipation of the metropolis; till, quite enervated, it

Hails the new dawn on Gaul's polluted ſhore,
And drinks with fatal thirſt its poiſonous lore.

He next deſcants with vigour on the exertions of Shaftſbury, Bolingbroke, and Voltaire, in the cauſe of Deiſm; and the laſt moments of Voltaire, in particular, are depicted with truth and ſingular energy. Rouſſeau follows, in theſe beautiful lines:

" With ſubtler poiſon to inflame the heart,
The Swiſs magician wakes his wonderous art—
How throbs the unpractiſed boſom, warm and frail,
O'er Eloiſa's ſoft, ſeductive tale!
Soft as the muſick of the vocal grove,
He pours the thrilling ſtrains of lawleſs love;
Soft as the enamour'd virgin's melting lay,
Or Zephyr panting on the breaſt of May." P. 7.

The German Weiſhaupt, of infamous celebrity, conſinues the catalogue: the effect of their common machinations is related with extraordinary ſpirit and effect; and this is followed by an apoſtrophe to Britain, in the higheſt degree meritorious, and no leſs juſt than excellent.

" Serenely ſtern, the deſolating ſtorm
Amidſt, Britannia lifts her awful form;
With firm, undaunted ſtep aſcends her car,
Collects her might, and calls forth all her war:
Her ire the lightning of her eye reveals;—
Sedition gaſps beneath her burning wheels;
Infuriate Diſcord grinning ſpurns her chain,
And foil'd Rebellion burſts his curb, in vain." P. 10.

After ſlightly mentioning with what ſucceſs, on former occaſions, this iſland had withſtood the power and ambition of France, the ſubject of the *laſt* war (and happy are we to be able to uſe this expreſſion) is pertinently introduced, in which war Britain was unqueſtionably the bulwark of Europe. Batavia, Auſtria, Italy, Switzerland, their ſeveral exertions, and ultimate depreſſion, more by the operation of Jacobiniſm than by force of arms, call forth the full vigour of the writer's mind. After which, the work is thus ably brought to its concluſion.

" Helvetian vales! where Freedom fix'd her ſway,
And all the ſocial virtues loved to ſtray;
Soft bliſsful ſeats of undiſturb'd repoſe,
Revered, for ages, by contending foes,
What envious demon, ranging to deſtroy,
Has marr'd your ſports, and cloſed your ſongs of joy?
What horrid yells the affrighted ear aſſail!
What ſcreams of terror load the paſſing gale!
See ruffian-hordes with tiger-rage advance,
The ſhame of manhood, and the boaſt of France!
See trampled, cruſh'd, and torn, in luſtful ſtrife,
The loathing virgin, and indignant wife!
While wanton carnage ſweeps each crowded wood,
And all the mountain torrents ſwell with blood!
Lo! where yon cliff projects its length of ſhade
O'er fields of death, ſome wounded chief is laid!
Around the deſolated ſcene he throws
A look, that ſpeaks inſufferable woes;
Then ſtarting from his trance of dumb deſpair,
Thus vents his anguiſh to the fleeting air:—
" Dear native hills, amidſt whoſe woodland maze,
I paſs'd the tranquil morning of my days,
On whoſe green tops malignant planets ſcowl,
Where hell-hounds ravage, and the furies howl;
Though changed, deform'd, ſtill, ſtill ye meet my view,
Ye ſtill are left to hear my laſt adieu!
My friends, my children! gored with many a wound,
Whoſe mangled bodies ſtrew the enſanguined ground,
To parch and ſtiffen in the blaze of day,
Conſign'd to vultures and to wolves a prey,
Your toils are paſt; no more ye wake to feel
Luſt's ſavage gripe, or Rapine's reeking ſteel!
And Thou, to whom my wedded faith was given,
On earth my ſolace, and my hope in heaven,
Approved in manhood, as in youth adored,
Beloved while living, as in death deplored,
O ſtay thy flight! around this dreary ſhore
A moment hover—and we part no more—
O'er thy poor corſe thy bleeding huſband hangs,
Counts all thy wounds, and feels thy lingering pangs—
O righteous Father! Thou, whoſe foſtering care
Suſtains creation, hear my dying prayer!
Look down, look down on this devoted land,
O'er my poor country ſtretch thy ſaving hand!
O let the blood, that, ſteaming to the ſkies,
Still flows in torrents—let that blood ſuffice!
To thee the dreadful recompence belongs—
To thy juſt vengeance I conſign my wrongs;—
O vindicate the rights of Nature's ſway,
And ſweep the monſters from the bluſhing day!" P. 15.

An

An Appendix in proſe is added, principally from the Abbé Barruel's Memoirs of Jacobiniſm, illuſtrative of the writer's argument, and admirably epitomized. We know not who the writer of this Poem is, but we thank him for his honourable exertion in the common cauſe of truth and religion, as well as for the entertainment he has afforded us by his excellent Poem, which we have not often ſeen equalled. The verſification is by no means exceptionable in point of harmony, but is principally remarkable for energy and ſtrength, more reſembling Churchill than Pope. With more correctneſs than the former; and force ſometimes beyond the latter. The author has, beyond doubt, written before, and we expreſs our well-founded expectations that he will write again.

Art. IX. *A Practical Guide to Thorough Baſs. Written by A. F. C. Kollmann, Organiſt of His Majeſty's German Chapel at St. James's.* Folio. 8 pp. Preface; 68 pp. all engraved Plates. 10s. 6d. Printed for, and ſold by, the Author, Friary, St. James's Palace; Hurſt, Paternoſter-Row; and Meſſrs. Clementi and Co. Cheapſide. 1801.

WE are happy to renew our acquaintance with this ingenious author, and to find that he has made conſiderable improvements in his mode of publication, by intermixing precept and example.

After obſerving that his work differs from all others of the kind publiſhed in this country, in reſpect of *ſyſtem* and *utility*, Mr. Kollmann adds:

"that two muſical authors* have revived the moſt confuſed and obſolete ſyſtems†, without even ſo much attention to the public, as to mention whether they are acquainted with the deſcribed ſyſtem, or have a ſingle argument to oppoſe to it."

To this follows the ſevere animadverſion on Mr. King, to which, in the Preface to the new edition of the "General Treatiſe‡," Mr. King has ſtill more ſeverely replied. We ſhall decline entering into the controverſy, unleſs Mr. Kollmann refutes Mr. King's allegations by a public defence of his firſt aſſertion. But although we leave to Mr. King the taſk of ſweeping away "the cobweb ſyſtem of Kirnberger and Kollmann," *if he can*, it is but juſtice to obſerve, that Mr. Shield

* Meſſrs. King and Shield.

† Of Rameau and Marpurg.

‡ April 17, 1801. See our 17th vol. for May, p. 517.

ſhould

ſhould *not* have been included in the cenſure. If, upon a cloſe examination of the "Introduction to Harmony," chapters had appeared expreſsly on the chords of the 11th and 13th, ſuch charge might have been well founded; but, ſince they are barely mentioned, and ſince Mr. Shield has followed one of the firſt *German* practical authors (Emanuel Bach) in many places, and omitted (like that great author) all reference to the doctrine of fundamental baſſes, &c. &c. we cannot but hope that, in a future edition, Mr. K. will change his numeral from *two* to *one*, and turn the whole weight of his arguments towards Mr. King, who is not only *able*, but *willing*, to engage in public controverſy. We are ſorry always to notice any *diſcords unreſolved*, but we conjecture that theſe two gentlemen are ſo fully employed in diſpenſing *harmony* among their ſcholars, that they cannot reſerve any portion for their own particular uſe. Enough then of this diſpute, which we ſhould have paſſed over almoſt unnoticed, but for the ſake of protecting the diffident merits, and well-earned laurels, of Mr. Shield.

PART I.—P. 1. Chap. 1. *Of the Scale.* Mr. Kollmann explains this now *practically;* but there is ſome obſcurity in the manner in which he uſes the term *degree.*

"§ 1. By the word ſcale is underſtood a gradual ſucceſſion of ſounds, either aſcending or deſcending; and the *degrees* of the ſcale are counted according to modern notation; ſo that if a line is counted as 1 or the firſt degree, the ſpace next above it is called 2, the line next over this ſpace 3, the ſpace then following 4, and ſo forth aſcending, or in the ſame manner deſcending.

"§ 2. The ſounds, by which the modern ſcale may gradually aſcend or deſcend, are either *ſemitones* (half tones) or *tones* (whole tones). A ſemitone is the progreſſion from any key to that next above or below it, ſuch as from B to C, from C to C ſharp, from C ſharp to D, or the ſame backwards; and a tone contains two adjoining ſemitones, ſuch as the progreſſion from C to D, from D to E, from E to F ſharp, or the ſame backwards.

"§ 3. A ſemitone which makes a *whole degree* of the ſcale, ſuch as B C, and E F, is called a major ſemitone; and one that contains but *half a degree* of the ſcale, ſuch as C C ſharp, D D ſharp, is called a minor ſemitone.

"§ 4. The modern ſcale may be either *diatonic*, or *chromatic*, or *enharmonic*.

"1. A *diatonic* ſcale is that which, according to modern notation, proceed by *whole* degrees (ſee § 1) or by five tones and two interſperſed major ſemitones in an octave, ſuch as the ſcale of C without any flats, or that of A without any ſharps. The former, or that of C, is called the *major* ſcale, and has its name from the major (or greater) third which it contains; the latter, or that of A, is called the *minor* ſcale, on account of the minor (or leſſer) third which it contains.

"2. A *chromatic*

" 2. A *chromatic* ſcale is that which proceeds by ten *half*, and two interſperſed *whole*, degrees; or by *twelve ſemitones* in an octave.

" 3. An *enharmonic* ſcale, if it was introduced in modern muſic, would be a progreſſion by *quarter tones*. But as this ſcale (which has its name from ſomething ſimilar to it in antient muſic) has not yet been introduced, thoſe progreſſions only are called enharmonic, where one and the ſame key is treated like two adjoining different keys or intervals, ſuch as B flat and A ſharp."

If we conſider the example referred to in § 4, and count 1 2 3 C D E, &c. we ſhall find eight degrees, according to the definition in § 1; and if we conſider the *ſounds* in § 2, they are certainly neither ſemitones nor tones, as we have frequently obſerved*. Whether the term *degree* be ſynonymous with *interval*, we ſhall not decide; but *ſounds* are repreſented on paper by *notes*, and on the inſtrument by *finger-keys*. This latter word (uſed by an author of *ſome* reputation†) would have prevented the confuſion which ariſes from the different meanings of the word *key*, eſpecially at the remark on the enharmonic ſcale. Mr. K.'s theory is perfectly correct, but inaccurately expreſſed. This is evident in the definition of the chromatic ſcale, for the *ten half* degrees contain five major or diatonic ſemitones, which, in the caſe of E F and B C, Mr. K. calls whole degrees.

P. 2. Chap. II. *Of Intervals.* If Mr. K. had maintained his firſt propoſition, that the *lines* and *ſpaces*, or rather that the *notes* on them, were *degrees*, and had not afterwards confounded the notes, and their diſtances, under the ſame term, the following definition of *interval* would have been unexceptionable‡.

* The ſignification of the term degree is by no means accurately determined by our Engliſh authors.

Dr. Holder makes it ſynonymous with interval, Malcolm limits it to the tone and ſemitone, and Dr. Pepuſch leans to the ſame opinion. But, if it ſignifies the ſame as interval, it is an unneceſſary word; and, if it be a general term for *tone and major ſemitone*, both which change their line and ſpace, we cannot think it of much importance. The modern writers of France and Germany, Rodolphe, Pleyel, Türk, &c. ſeem to affix the term degree either to line or ſpace; and this definition, if not its original meaning, is far more uſeful and intelligible to beginners, for whom all didactic works are ſuppoſed to be written, than any other, however correct.

† Mr. Maxwell. Eſſay on Tune, p. 16 and 40. (Edinb. 1781).

‡ In the very ingenious Eſſay of Holden, 1770, the word *ſtep* and *degree* ſignify intervals.

" An

" An *interval* is the diſtance from one ſound to another in reſpect of acuteneſs; and it is named according to the *number of degrees* it takes up in the diatonic ſcale, calling the loweſt term one, and counting *from degree to degree* upwards."

The remainder of this chapter is ſimilar to the two former works of the author, and unexceptionable.

P. 5. Chap. III. *Of Chords in General.* Divided into eſſential and accidental, according to Kirnberger.

P. 7. Chap. IV. *Of the Triad.* Three ſpecies, major, minor, and diminiſhed, or imperfect, &c. Two anomalous, its ſignature, &c.

P. 9. Chap. V. *Of the Inverſions of the Triad.* Chord of ſixth, and fourth and ſixth.

P. 11. Chap. VI. *Of the Chord of the Seventh.* Repetition of the doctrines of Kirnberger.

P. 15. Chap. VII. *Of its Three Inverſions.* The fifth and ſixth, third and fourth, ſecond and fourth.

P. 20. Chap. VIII. *Of Accidental Chords.* Suſpenſion, anticipation, and tranſition.

P. 23. Chap. IX. *Other Particulars.* The ſignatures, number of parts in a chord, number of chords in a bar, and limits of accompaniments, are very ingeniouſly diſcuſſed.

P. 27. Chap. X. *Of Recitative.* References to p. 52. Example from Graun.

P. 29. Chap. XI. *Of figuring a Baſs from the Score.* Several uſeful rules are given.

P. 30. Chap. XII. *Of other Signatures,* &c. An explanation of the modes uſed by other authors (particularly Geminani) deſerves attention, and the diſtinction betwen the ♮ and the imperfect triad is important.

P. 32. Chap. XIII. *Of Rameau's Chords by Suppoſition.* As we may have occaſion hereafter to reconſider the mutual attacks of Meſſrs. King and Kollmann, we think it proper to repeat the explication of the theories of Rameau and Marpurg from the preſent eſſay.

" § 1. The chords in queſtion are nothing elſe but thoſe *ſuſpenſions* of which I have treated in Chap. VIII. § 2, and the reaſon why I explain them here as chords by *ſuppoſition*, according to the doctrine of Rameau, is merely to ſhow the diligent reader the difference between the ſaid two doctrines, but not to deſire him to ſtudy theſe chords according to the latter doctrine.

" § 2. The ſaid celebrated author (Rameau) formed the chords in queſtion as follows.

" *Firſt*, he placed one ſuppoſed or indulged third underneath the baſs of the fundamental diſcord. This created his chord of the *ninth*, as at 1 in the following example.

" But

" But he treated the four upper parts according to their original nature, or as if the ſuppoſed baſs was not under them, and reſolved the chord, as at 2. This explanation ſhews, that the chord in queſtion was nothing elſe but three ſuſpenſions of the chord of the ſixth, like thoſe at p. 42.

" *Secondly*, he placed a ſecond ſuppoſed third (being a fifth) underneath the baſs of the fundamental diſcord. This created his chord of the *eleventh*, as below at 3. But he alſo treated the four higheſt parts of this according to their original nature, or as if the ſuppoſed baſs was not under them, and reſolved it as at 4. This explanation ſhews that the chord in queſtion was nothing elſe but three ſuſpenſions of the fundamental concord or diſcord, like thoſe at p. 42; or only two ſuſpenſions of the former, as below at 5. That the above is the true doctrine of Rameau, will appear from the tranſlation of his Traité de L'Harmonie (Treatiſe of Muſic) Chapter XXIX. et ſeq. and from Rouſſier's Traité des Accords, Part I.

" According to the degrees of the diatonic major or minor ſcale, on which the above chords of the ninth or eleventh took place, they conſiſted of different ſpecies, viz. the chord of the ninth thus:

b	a	b	c
G	G	F	F
E	E	D	D
C	C	B	B
A	A	G	G

and the chord of the eleventh as at

G	F
E	D
C	B
A	G

Both chords were alſo uſed incompleat, in four, three, or two parts. But of their inverſions, Rameau ſays or exemplifies nothing; and more than the ſaid two chords by ſuppoſition, with their different ſpecies, he does not teach.

" § 3. But Marpurg, the greateſt follower of Rameau, has not only taught the inverſions of the above chords by ſuppoſition, but alſo added to them a chord of the *thirteenth*, with its inverſions, by ſuppoſing another third (being a ſeventh) underneath the fundamental diſcord.

" According to the ſaid improvement of chords by ſuppoſition, the octave of the fundamental concord or diſcord may be ſuſpended by the ninth, the third by the fourth (as eleventh) and the fifth by the ſixth (as thirteenth); and of theſe ſuſpenſions any one or two, or all three, may be uſed alone, or together, as circumſtances require.

" In all their compleat or incompleat ſtates, the chords in queſtion may alſo be inverted as often as they contain upper parts."

P. 34. The firſt Part concludes here, and *two errata* are inſerted; the firſt of which, we conceive, ſtill wants rectifying.

Mr. Kollmann, at p. 18, in explaining the chord of the ſeventh, had given no inſtance of it *unprepared;* to remedy this, the following addition is inſerted.

" ERRATA.

" ERRATA.

" 1. (ſee page 13, § 5.) In chap. vi, and vii, I have only ſhewn that preparation of the ſeventh as eſſential diſſonance, where the diſſonance itſelf is taken in the ſame part of the harmony, in which it was contained in the preceding chord; but it can alſo be prepared in the fundamental baſs, or in the octave of the ſame. Both theſe ſorts of preparations, therefore, I will exemplify in the following examples, 1, 2, 3, 4; where at a there appears the preparation in the diſſonance itſelf, and at b that in the fundamental baſs or its octave."

Now in all the examples marked with a, the F, which is to make the 7th to the G chord, is heard in the preceding harmony; but, in thoſe marked with b, the antecedent chord is C (No. 3 excepted, which is G) and conſequently the *ſeventh*, not being heard before, is unprepared.

If Mr. K. means to uſe the term preparation in a new ſenſe, we can have no objection, provided it be properly announced. But hitherto the doctrine of prepared diſcords has always ſuppoſed, that the very note which was to form the diſſonance, muſt have exiſted as a part of the harmony immediately preceding. We are not perfectly warranted in our conjectures; but yet we ſuſpect that this is one of the few errors of Kirnberger. There are certainly three eſſentially diſtinct ways of uſing the diſſonant intervals.

I. By tranſition or paſſing notes.
II. By ſuſpenſion or retained notes.
III. By addition or unprepared notes.

That the modern uſe of the dominant harmony, and the diminiſhed ſeventh, derived from it by an added ninth (unprepared) to the fundamental baſs of the dominant, fully authorizes this claſſification, almoſt every page of muſic fully demonſtrates. We remarked before our objection to the term ſuſpenſion (vol. xvi, p. 393) and we are now confirmed in the opinion, that either the theory of Kirnberger or that of Mr. K. wants reviſion. Allowing the greateſt degree of credit to the acuteneſs and learning of our author, we are compelled to differ widely from him, when he calls the chord of C preceding that of G, with a 7, a preparation*.

PART

* Simpſon, in his Compendium firſt publiſhed in 1667, clearly diſtinguiſhes theſe three kinds of diſcords in the following ſections (edition 1678, p. 62.)

§ 2. *How Diſcords are admitted into Muſic.*

" Diſcords are two, chiefly uſed in compoſition: firſt, in diminution; that is, when two, three, or more notes of one part are ſet againſt one note of a different part; and this is commonly done in making a gra-

PART II.—P. 35. This conſiſts wholly of practical examples, in the following order:

P. 37.

dual tranſition from one concord to another. In this way of paſſage, a diſcord may be allowed in any one of the diminute notes, except the firſt or leading note, which ought always to be a concord."

§ 3. *Of Syncopation.*

"The other way in which diſcords are not allowed or admitted; but of moſt excellent uſe and ornament in compoſition; is, in ſyncopation or binding; that is, when a note of one part ends and breaks off upon the middle of the note of another part."

§ 5. *Of Diſcords, Note againſt Note.*

"Although we have mentioned but two ways in which diſcords are allowed; that is, in diminution, and ſyncopation; yet we find a third way, wherein ſkilful compoſers do often uſe them; which is, by ſetting note for note of the ſame quantity one againſt another: and though it be againſt the common rules of compoſition, yet being done with judgment and deſign, it may be ranked amongſt the elegancies of figurate muſick."

"The prime or chief of which, for their uſe and excellency in muſick, are a tritone and a ſemidiapente; that is, the greater or exceſſive 4th, and the leſſer or defective 5th.

Dr. Pepuſch (ed. 1731, p. 25 and 41) claſſes the diſcords into thoſe which are prepared and reſolved, and thoſe uſed as paſſing or tranſient notes.

"All notes treated as diſcords muſt be prepared in the unaccented part of a barr, by being then *ſtruck as a concord*, in the next accented part of a barr, the ſame note holding on, muſt be made a diſcord by ſtriking with it the note next above it, or its replicate; and in the following unaccented part of the barr, the diſcord muſt be reſolved by deſcending a ſingle degree to a concord; that ſingle degree may be a whole tone, or a ſemitone major."

The ſecond claſs is thus deſcribed:

"In diviſions or diminutions, wherein we make uſe of the ſecond, ſeventh, and fourth diſcord, and alſo of their replicates or octaves, as paſſing or tranſient notes, the notes in the accented parts of the barr muſt be concords, and thoſe in the unaccented parts of the barr may be diſcords, provided we come to them by degrees upwards or downwards; and that afterwards we proceed farther by degrees upwards or downwards to a concord."

Dr. Pepuſch has not made a ſeparate claſs (like Simpſon) in his *Rules*; but the uſe of the ſemidiapente in the reſolution of the $\frac{6}{5}$ (example 106, p. 168) clearly ſhews that the dominant harmony might *then* as *now* be taken unprepared.

"The fifth is alſo made a diſcord by the ſixth's being taken and ſtruck at the ſame time with it. As its chief preparations and reſolutions are in Plate 1, we need not mention them here; but will add to what is in the Plate, that it may alſo be reſolved in the ſemidiapente, the

P. 37. I. *Practice of the Triad*, and its two inverſions, in all the twelve major modes.

P. 38. Ditto, in the twelve minor modes.

P. 39. II. *Practice of the Seventh.* This leſſon contains the ſevenths on C. F. B. E. A. D. G. in the major, and A. D. G. C. F. B. E. in the minor, with their three inverſions, in all the twenty-four keys.

P. 41. III. *Preparation and Reſolution of the eſſential Seventh.*

P. 42. IV. *Suſpenſions of the Triad, and its Two Inverſions.*

the baſs deſcending a ſemitone major; but then this defective fifth muſt afterwards be reſolved. The fifth diſcord may alſo be reſolved in a fourth, the baſs keeping on at the reſolution."

The preceding examples alſo of the diminiſhed ſeventh, clearly prove that the added ninth was admitted without preparations.

" The diminiſhed-flat ſeventh may alſo be uſed without ſyncopation, but then it muſt be preceded by a concord, and ſucceeded by a fifth, or by a third. The natural-flat ſeventh ſyncopated, may occaſionally be reſolved into this falſe relation, but afterwards more muſt follow."

Mr. Holden, on the contrary (Eſſay, 1770, chap. vii, art. 159) makes the diſcords by addition a principal claſs, and thoſe of ſuſpenſion only ſecondary. If Britain may claim any original merit from this claſſification, ſurely Mr. Holden may rank as an amateur very highly; ſince the ſyſtem here advanced, in reſpect of the 9ths and 4ths, is perfectly ſimilar to that of Kirnberger*.

173. " In regard to the ſecond ſpecies of diſſonances, art. 159, *viz.* thoſe which have another ſound ſubſtituted inſtead of one of the proper harmonics, the ſubſtituted ſound for the moſt part only diſappoints, or ſuſpends, the hearer's expectation, for ſome part of the time, and afterwards gives place to the proper ſound; and, therefore, theſe may be juſtly called diſſonances by ſuſpenſion. The moſt common diſſonances of this claſs, derived from the perfect chord, are,

" 1ſt. The chord of the fourth, which is figured with a 4, or with 5 and 4; in which the fourth only ſuſpends the third, the fifth and octave at the ſame time taking place as uſual.

" 2nd. The chord of the ninth, which is figured with a 9, or with 9 and 5, or 9 and 3; in which the ninth only ſuſpends the octave, but the fifth and third takes place as uſual.

" 3d. The chord of the ninth and fourth, figured with 9 and 4, or 9, 5, and 4; in which both theſe ſuſpenſions take place at once, and the fifth only retains its proper place."

* Kirnberger's work was not publiſhed till 1774.

P. 44. V. *Suſpenſions of the Seventh, and its Three Inverſions.*
P. 46. VI. *Anticipations in the Triad.*
P. 48. VII. *Anticipations in the Seventh.*
P. 50. VIII. *Tranſient Chords in Natural Modulation.*
P. 51. IX. *Harpeggios.* (N. B. it ſhould be *Arpeggio.*)
P. 52. X. *Recitative.* (From Graun.)
P. 54 XI. *Six Thorough Baſs Leſſons, with a Solo Part for a Violin.*
P. 66. XII. *Examples from Six celebrated Authors.*

We ſhall here tranſcribe from Mr. Kollmann an account of theſe pieces, from p. 36.

" At p. 66, the examples by Eman. Bach, are from his Eſſay on the Art of playing on Keyed Inſtruments, Part II. (in German) without upper parts.

" At p. 66, examples by Handel, from his Six Concertos for the Harpſichord or Organ, with his certificate that the copy was corrected by himſelf (Walſh) p. 41.

" At p. 67, examples by Corelli, from his Score of Twelve Concertos, carefully corrected by eminent maſters, and reviſed by Dr. Pepuſch (Cooke) p. 1.

" At p. 67, examples by Geminiani, from his Op. X, and XI, without upper parts.

" At p. 68, examples by Rameau, from the Tranſlation of his Traité de l'Harmonie, " Treatiſe of Muſic," p. 155.

" At p. 68, examples by Tartini, from his Six Solos for a Violin, with a Thorough Baſs, Op. II, (Walſh) p. 16."

Thus terminates Mr. Kollmann's third work; which, as a practical compendium of the two former; and compared with the prior works of his countrymen, Lampe, Heck, and Frike, deſerves the greateſt praiſe. As far as the doctrines of Kirnberger are unexceptionable, Mr. K. has the firſt claim to the gratitude of all the riſing muſical generation, for their introduction in this country. Before theſe Eſſays, the name of that great muſician was ſcarcely known. The ſlight mention of him in Dr. Burney's Travels* (previous to Kirnberger's learned work, firſt publiſhed in 1774) and the ſecondary obſervation of Reichardt (Dr. Burney, vol. iv, p. 598) excited no great curioſity *here*, eſpecially as the talents of Marpurg had been ſo highly extolled by Meſſrs. Linley and Baumgarten,

* Dr. Burney's German Tour, vol. ii, p. 211, gives an account of this eminent theoriſt (October, 1772).

and

and his works partly announced by Mr. Jones of Nayland*, from their united pens.

Reviewing our own account of theſe three important Treatiſes, we are inclined to add a few material obſervations. The ſyſtem of Mr. K. as founded on the trumpet ſcale, never can be admitted; our reaſons have been fully, and we truſt ſatisfactorily, detailed†. The fixing upon *any temperament whatever*, as a baſis of theory, is totally inſecure, and liable to every practical objection. The excluſion of all the Italian ideas upon counterpoint, &c. is an apparent (but perhaps inevitable) blemiſh. The great excellence of the firſt Eſſay conſiſts in eſtabliſhing, upon clear and incontrovertible principles, that the two ſuſpenſions of the 4th and 9th are not produced by the confuſed *ſuppoſitions* of Rameau and Marpurg; but by the ſimple retention of one of the parts from the antecedent harmony, and conſequently not *cognizable* (if we may be allowed the expreſſion) in the fundamental baſs. It would give us the greateſt ſatisfaction, to extend this praiſe to every part of the work; but we will leave to Meſſrs. King and Shield the confutation of thoſe paſſages, which we are more inclined to queſtion, particularly the doctrines of preparatory ſuſpenſion of the diminiſhed 7th, &c.

The ſecond Eſſay‡ is a ſuperior production. The doctrines of the German writers, on fugue, canons, &c. are here uſefully abridged, and the more general rules of compoſition are treated with great clearneſs and ſucceſs.

The laſt, we again repeat, has the moſt important advantage of preſenting the rule and example to the eye in the ſame page, and therefore, in this reſpect, is far preferable to the preceding two, in which they are unfortunately ſeparated.

* Mr. Jones in his Treatiſe (1784) Introduction, p. vi.

"There is a voluminous writer in the German language, of whom great things are ſpoken, and I am told he has gone learnedly and methodically through the whole ſcience of compoſition. Two celebrated artiſts of this age, Mr. Linley and Mr. Baumgarten have taken great pains, the one to tranſlate, the other to compile, what is moſt excellent and uſeful in the works of this German; and from that compilation (all the contents of which were lately ſhewn to me with great liberality and candour by the ingenious compiler himſelf) I think all ſtudents in muſic may derive great advantage, if it ſhould be publiſhed, as I hope it will be in due time. The name of this writer is Marpurg, a contemporary with Handel, and I think of the ſame ſchool and education."

† Vol. xvii, p. 524.

‡ See vol. xvii, April, 1801, p. 399.

If

If we ſhould have the leſs agreeable taſk of examining Mr. K.'s talents in the controverſial ſtyle*, we truſt that occaſion will be found to applaud his temper, and to congratulate the lovers of harmony on the advantages of calm diſcuſſion, when opinions may be diametrically oppoſite.

ART. X. *A Journey into Cornwall, through the Counties of Southampton, Wilts, Dorſet, Somerſet, and Devon: interſperſed with Remarks, moral, hiſtorical, literary, and political. By George Lipſcomb.* 8vo. 5s. Rivingtons. 1799.

WE know not how this entertaining volume has been miſlaid, but in ſpite of all our vigilance ſuch accidents will occaſionally happen. The author need not have felt any embarraſſment from the idea of his performance being unworthy of the public eye; we have found it very pleaſing, and to thoſe who make the ſame excurſion it will undoubtedly be very uſeful. The title-page promiſes rather too much, and ſome of the anecdotes detailed do not appear of adequate importance; but throughout we have occaſion to commend the writer's principles and good ſenſe. The following account of the tin mines will entertain many of our readers.

"From hence we proceeded to the great mine at *Polgooth*, not far from that which we have juſt attempted to deſcribe. This vaſt ſubterranean cavern is ſaid to be one hundred and twenty fathoms deep.

"The ſhafts where the miners deſcend, and by which the ore is raiſed to the ſurface, are ſcattered over an extent of ſterile country; whoſe dreary appearance, and the ſallow faces of the miners, concur to awaken the moſt diſmal and gloomy ideas. But, though rugged the ſurface, the interior is fraught with the richeſt treaſures, "hid faſt in the quarries, or ſunk deep in the mines." Though withered the complexion and miſerable the appearance of the human race, by their labours are the fineſt works of art brought to perfection, and their induſtry is a ſtrong pillar of the ſtate.

"The deſcent into the mine is performed by means of ladders placed almoſt perpendicularly, ſo that it is a very dangerous paſſage. You are furniſhed with a ſuit of cloaths, adapted to the ſervice you

* Mr. King's challenge evidently is of that nature, that Mr. Kollmann *muſt* anſwer it. Mr. Shield ſeems at preſent to ſlight the accuſation; but perhaps he may defend his principles in his *Supplement*. We have not eyes ſufficiently acute to diſcover that *he* is the *reviver* of any *confuſed* and *obſolete ſyſtem*; although we diſlike, as much as Mr. K. his ſilence on the ſubject of Kirnberger, and the ſuſpended diſcords.

are

are about to engage in, upon ſignifying your intention to viſit the interior of the mine; and are accompanied by a guide, who carries a light before you.

"The damps of theſe ſubterraneous caverns are ſometimes ſo baneful and offenſive, that the ſtranger, unaccuſtomed to expeditions of this nature, is not unfrequently tempted to recede, rather than ſubject himſelf to their noxious effects.

"We deſcended more than forty ladders, ſlippery with humidity; and ſome of them almoſt worn out by the feet of the labourers, before we reached the deepeſt part of the mine.

"At the foot of each ladder is a narrow pauſe, or landing-place; and, at certain intervals, are openings into different beds of ore. I did not learn, that there was any material difference between the quality of the tin dug in the lower ſtratum, and that which is found nearer the ſurface; but the quantity of clay, ſpar, droſs, mundic, &c. mixed with the ore, varies in different parts. Some ſpecimens were ſhewn us, of a beautiful intermixture of copper, ſilver, and tin ore, with very brilliant and tranſparent ſpar.

"Thoſe who dig in theſe wretched and diſmal excavations, are under the neceſſity of breathing ſo much impure air, that their health is ſpeedily injured; and they die, at an early period, hectic or paralytic.

"The wages paid for labour are, however, ſo conſiderable, that workmen are always to be met with, ready to ſacrifice their health and ſtrength in theſe dark and gloomy manſions.

"At about the depth of fifty or ſixty feet below the ſurface, water begins to collect; percolating through the different ſtrata. The lower parts of the mine would, of courſe, be overflowed by it, and the working of the ore completely obſtructed, if it were not conſtantly carried off:—this proceſs is now performed by an immenſe ſteam engine.

"The very extraordinary ſize of this ſtupendous piece of mechaniſm, which is ſaid to have coſt twenty thouſand pounds, induced me to make ſome enquiries reſpecting its force, powers, and capacity.

"I was informed, that the quantity of coal uſed to keep it in motion was ſeventy-two buſhels in twenty-four hours. It raiſes ſixty-three gallons of water at every ſtroke, and performs fourteen of theſe motions every minute. The water thrown out upon the ſurface, by means of this wonderful machine, runs off like a river; and, being conducted to the mine before deſcribed, under the name of the *Happy Union* or *Stream-mine*, is there made uſe of, to ſeparate the ore from the ſoil, in the manner already mentioned.

"There are two engines of this kind employed, during the wet ſeaſons; but, in the ſummer, one only is found ſufficient to carry off all the ſuperfluous water: the quantity of which, upon an average, daily thrown out, according to the preceding calculation, muſt be upwards of nine hundred thouſand gallons. But, notwithſtanding the wonderful powers of the machine, the nicety of its poize is ſo exactly regulated, and its perfection ſo complete, that the ſlighteſt preſſure made with the palm of the hand upon a ſort of bolt or key attached to a large valve, immediately ſuſpends the operation of the whole; which is again as inſtantly reſtored, upon the removal of the force applied.

"After

"After having contemplated the wonders around us, both of nature and art, until our ſurpriſe and admiration had given place to the leſs pleaſing ſenſations of hunger and fatigue, we left the mine, and aſcended once more to the chearful light of day; feeling all the fulneſs of that beautiful but figurative deſcription of *Morell**, when he brings the merchant *Abudah* out of the belly of the mountains of *Taſgi*:—nor, could the aſtoniſhed *Taſgites* (according to the ſame fable) have felt more wonder and amazement at the preſence of their new ſultan, when he came forth out of the bowels of the earth, than was impreſſed upon the countenances of ſome genteel travellers, who had juſt arrived at the ſhaft of the mine at *Polgooth*, when we emerged into day-light, in the groteſque habits with which the tinners had furniſhed us, covered with filth, dripping with moiſture, and beſmeared with all the various productions of the ſoil.

"The labourers employed in the mines are uſually exchanged at ſhort intervals; it being neceſſary to their health, and indeed to their very exiſtence, that they ſhould emerge from the deleterious humidity of theſe caverns, and breathe a purer air." P. 255.

We are always favourably inclined to topographical publications, for there are few indeed which muſt not, more or leſs, add to the knowledge of our native country. What is overlooked or partially underſtood by one traveller, is obſerved and inveſtigated by another; and as every writer purſues one object in preference to another, the different branches of ſcience are progreſſively extended and improved by the aggregate exertions of the many. If this volume ſhall come to a ſecond edition, and we ſee no reaſon why it ſhould not, we recommend a ſmall map. The author may perhaps undertake to deſcribe other towns. He is certainly very well qualified to do ſo, as he ſeems to poſſeſs vivacity of remark, and an agreeable facility of writing.

ART. XI. *Obſervations on the Increaſe and Decreaſe of different Diſeaſes, and particularly of the Plague. By William Heberden, M. D. F. R. S.* 4to. 96 pp. 5s. Payne. 1801.

THESE Obſervations are deduced from an examination of the bills of mortality, principally of London, from which the author has conſtructed a ſeries of tables, calculated to place the facts, intended to be illuſtrated, in a conſpicuous point of view.

* That is, we ſuppoſe, of *James Ridley*, who publiſhed the Tales of the Genii, under the feigned name of *Sir Charles Morell*.

The firſt table gives a view of the annual chriſtenings and burials in London, for each year of the eighteenth century, divided into ten compartments, each containing ten years. Alſo the proportion out of every thouſand who have died by bowel complaints, ſmall-pox, meaſles, or child-birth.

From this table we ſhall give the averages of the chriſtenings and burials in every ten years.

From 1700 to 1710 inclusive, there were	chriſtened	15623
	buried	21461
From 1710 to 1720	chriſtened	17111
	buried	23909
From 1720 to 1730	chriſtened	18203
	buried	27492
From 1730 to 1740	chriſtened	16830
	buried	26492
From 1740 to 1750	chriſtened	14458
	buried	25352
From 1750 to 1760	chriſtened	14789
	buried	20460
From 1760 to 1770	chriſtened	16176
	buried	23441
From 1770 to 1780	chriſtened	17170
	buried	21460
From 1780 to 1790	chriſtened	17862
	buried	19269
From 1790 to 1800	chriſtened	18754
	buried	19680

On this table it may be remarked, that the chriſtenings have not increaſed, within the latter part of the century, in the proportion that might have been expected, from the prodigious increaſe in the buildings in and near London, ſuppoſing the population to have been, in any degree, proportionably augmented. This the author accounts for by obſerving,

"that though London has been very much extended, and the number of its inhabitants proportionably enlarged within the laſt forty years; yet this having taken place principally in the pariſh of Mary-le-bone, which is not included in the bills of mortality, it makes no addition to the yearly accounts."

But that the burials ſhould have gone on decreaſing, while the inhabitants were daily augmenting, will be contemplated with pleaſure. This ariſes from the people living more wide, the houſes not being ſo crouded with inhabitants as heretofore; from the improvements in the ſtreets and buildings, not only in

London but in all great towns, and in the manner of living throughout the kingdom; particularly with reſpect to cleanlineſs and ventilation.

The ſecond table contains ten different articles, extracted from the London weekly bills of mortality, ſhowing their variation every week for ten years; and the following ſhows the number of women delivered, and children born, in the Brownlow-Street Hoſpital, from 1749 to January, 1801.

The following ſtatement, the author ſays, was deduced from an average of about ten years, to ſhow the mortality from certain diſeaſes, at the beginning, middle, and end, of the 18th century.

	Beginning.	Middle.	End.
Abortive and ſtill-born	600	570	750
Colic, flux, gripes, &c.	1100	135	20
Conſumption	3000	4000	5000
Dropſy	850	900	900
Evil	70	15	8
Fever	3000	3000	2000
Gout	26	40	66
Lunacy	27	75	70
Palſy, apoplexy, &c.	157	280	300
Rickets	380	11	1
Small-pox	1600	2000	2000

We have no doubt of the author's accuracy in forming this table, from the materials he mentions; but are by no means inclined to think, with him, that ſo great a difference in the mortality, from particular diſeaſes, exiſts as is there marked, or, in other words, that certain diſeaſes are become ſo much milder, leſs frequent, and fatal, as the table indicates. Thus the average deaths from rickets, which in the beginning of the century are ſtated to be 380, in the middle are reduced to 11, and at the end to only one, can by no means be allowed to ſhow the actual ſtate of mortality from that diſeaſe, as muſt be obvious to any one who walks through the ſtreets and alleys, inhabited by poor labouring people, or whoſe walk in life leads him to attend that claſs of the community. The number of ſqualid, emaciated, and crippled objects, every where to be met with, would rather tempt us to believe little alteration has taken place, either in the frequency or fatality of the complaint. But as all children who die of rickets are, before the fatal period, extremely emaciated; and as mothers and nurſes conſider it as a reproach to ſay their children are rickety, the diſeaſe being ſuppoſed to be induced by want of cleanlineſs and exerciſe, their deaths are conſtantly attributed to conſumption; and this is doubtleſs one of the cauſes of the progreſſive increaſe of

deaths attributed to that diſeaſe. The ſame may be ſaid of ſcrofula, or evil, the average of deaths from which are probably, even at this time, more than are ſuppoſed to have occurred at the beginning of the century. The diminution in the number of deaths from colic, flux, gripes, &c. ſeems equally erroneous. The deaths from theſe cauſes, which are certainly more numerous than they are here ſuppoſed, are probably referred by the ſearchers to convulſions, a frequent ſymptom in the laſt ſtage of theſe complaints in children.

The author is aware of the inaccuracy with which the London bills of mortality are formed, and has pointed out ſome of their defects, he will not therefore be diſpleaſed at what we have ſuggeſted, with the view of further correcting them; or conceive that our obſervations are meant to detract from the value of his work, which has great merit, and is equally creditable to his ingenuity and induſtry.

After ſome pertinent obſervations on the increaſe in the deaths from ſmall-pox, gout, lunacy, palſy, &c. in the middle and latter part of the 18th century, the author proceeds to ſtate the cauſes of the total ceſſation of the plague in this country, and in the greateſt part of Europe; and ſhows, by unanſwerable arguments, as we conceive, that this muſt be attributed to the alteration that has taken place, in our habitations and mode of living, ſince the fire of London. Plague, like the jail fever in this country, always makes its firſt appearance in the cloſe and ſordid habitations of the poor, where numerous diſtreſſed objects are crowded together, and is probably the offspring of confined human effluvia, exalted to a high pitch of malignity by the heat of the atmoſphere. Therefore, though the ſeeds of the plague, like thoſe of the ſmall-pox, and perhaps ſome other contagious complaints, may be conveyed in goods manufactured in infected places, and communicated to perſons handling thoſe goods; yet the diſeaſe can never be generally propagated, but in places where cauſes exiſt ſimilar to thoſe that gave it birth. Our readers will find this ſubject treated with peculiar accuracy by this author, and many uſeful practical obſervations adduced, which we recommend to their particular attention.

ART. XII. ΕΙΣ ΘΕΟΣ, ΕΙΣ ΜΕΣΙΤΗΣ; *or an Attempt to ſhew how far the Philoſophical Notion of a Plurality of Worlds is conſiſtent, or not ſo, with the Language of the Holy Scriptures.* 8vo. 406 pp. 8s. Rivingtons, Cadell and Davies, &c. 1801.

SO raſh are theory and ſpeculation, in general, that a ſober eye can ſeldom turn to them with pleaſure. To this remark, however, we find a happy contraſt in the preſent work; in which a moſt chaſtiſed and ſteady judgment, full of reverence for ſcriptural truth, conducts the author through each ſtep of his enquiry. Nor does he ever, to our hearty ſatisfaction, forget the true diſtinction between allowable conjecture, and facts deducible from the words of Revelation. We have received, on this account, unmixed pleaſure from the peruſal of this book; which we recommend, as the author evidently would deſire to have it recommended, not as neceſſary to the faith of any humble Chriſtian, but as capable of ſolving doubts ariſing out of the enquiries of philoſophy, and as calculated to defeat ſome cavils, which infidels have often urged with no ſmall triumph and ſucceſs.

As we cannot readily, nor, as it ſeems, reverently ſuppoſe that God has created any thing in vain, ſo upon the diſcovery that the ſeveral planets in our ſyſtem are globes analogous to that on which we dwell, and that the ſtars are bodies of original light, like the ſun round which our ſyſtem revolves, a conjecture naturally ariſes, that the planets are indeed inhabited worlds, and the fixed ſtars the centres of more diſtant ſyſtems, the number of whoſe dependent planets cannot be computed. This ſublime conception fills the mind at once with awe and reverence for the author of ſuch glorious works, and ſo far is well-ſuited to promote the general feelings of piety; but ſtill it leads to queſtions, by which different men will be affected in very oppoſite ways. The religious man will aſk, of courſe, whether ſuch a notion be ſupported by, or, at leaſt, not inconſiſtent with the Scriptures? While the Deiſt will enquire, as frequently he has, how is it that this little world, undiſtinguiſhed otherwiſe, among myriads, has been ſo favoured, that the Deity ſhould viſit it, and conſummate on it the ſtupendous miracle of redemption? To theſe queſtions, the preſent work is deſigned to offer the due and rational means of reply; and the deſign is executed in ſuch a manner, as to be highly creditable to the author, whatever may be his reaſon for withholding his name. He is entitled certainly to much more

more reſpect and attention than he claims in the very modeſt opening of a ſenſible Preface; which exordium, as it appears to mark the character of the writer, we ſhall here inſert.

"For a work, in which neither the author's own opinions are advanced dogmatically, nor the opinions of others cenſured uncharitably; in which, if there is no good, there is certainly no poſitive harm; in which, if there is nothing to allure the gay, there is nothing that can offend the grave; we need not, I truſt, have to apprehend any very harſh criticiſm.

"The critic, who underſtands aright his duty to the public, is certainly bound to point out errors, wherever ſuch errors occur, as may either miſlead the ignorant, or deceive the weak: he is bound to expoſe the incapacity of an author, where ſuch incapacity may work any detriment to ſociety. I may not, therefore, deſire to be excuſed, if I have rendered myſelf obnoxious to charges of ſuch a nature; but yet I ſhall hope, for the ſake of the ſubject, to be at leaſt treated with gravity and decency; for, to borrow the words of a better man and a much wiſer man than myſelf*, I may truly ſay, the work, "ſlight and imperfect as it is, is deſigned for the ſervice of truth, by one who would be glad to attend and grace her triumphs; as a ſoldier, if he has had the honour to ſerve ſucceſsfully under her banner; or as her captive, tied to her chariot wheels, if he has, though undeſignedly, committed any offence againſt her." P. v.

Another paſſage, apparently characteriſtic alſo, and honourably ſo, we ſhall tranſcribe.

"Philoſophy and Revelation are once more ſaid to be at variance: it has often happened before, but Revelation has always ſtood its ground: nevertheleſs, I reſpect philoſophy, and wiſh it to receive the ſupport of Revelation, wherever it is poſſible. Whenever they are fairly proved to diſagree, my choice is made. I know which to abandon, and which to adhere to. I know there is but one Being, who can have a right to ſay, ΕΓΩ ΕΙΜΙ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ: and HE hath ſpoken, and I am ſatisfied." P. xiii.

The book is preſented, in a ſhort but judicious Dedication, to the Archbiſhop of Canterbury, from whom the author ſeems to intimate that he has received ſome favours. We may ſafely add, that he has proved himſelf not undeſerving of them.

He begins his Eſſay, by giving a conciſe and general anſwer to thoſe objections of the Deiſts againſt Chriſtianity, which are founded on a profeſſed regard for the glory of God. From theſe he proceeds to that particular objection already mentioned, reſpecting the apparent diſproportion between the conſequence of this globe, and the great plan of redemption alledged to be carried on upon it. After ſtating fully the objection of the Deiſts, the author thus proceeds:

* Dr. Jortin.

"Such

" Such are their expreſſions, or at leaſt the purport of them; and it muſt be admitted, that, to a certain degree, there may appear ſome juſtice in them. Man is but a worm of the earth, and the earth probably but a ſpeck in the Univerſe; and God is infinite, and not the maker of man only, or the planet he inhabits, but of myriads and myriads of ſuch worlds as this, and perhaps of myriads and myriads of different and diſtinct races of intelligent beings. But, if they will run the race with us, not only for upholding, but for enlarging our ideas of God's infinite perfections and incomprehenſible greatneſs, we are nothing loth to conteſt the point with them. In the name of that God we both profeſs to adore, let us, for once at leaſt, unite, in ſetting forth his glory, and proclaiming aloud " the wonders that he doth for the children of men." They object to the Chriſtian mediatorial ſcheme, as inconſiſtent with the greatneſs and glory of God. I ſhall not repeat what they ſay, or unneceſſarily bring to remembrance the many degrading ideas this ſyſtem is ſaid to preſent to their minds; but it will be the purpoſe of this tract, to take them up upon their own grounds, and ſee whether, upon that very foundation, the whole mediatorial ſcheme may not ſerve exceedingly to raiſe and exalt our notions of God's greatneſs and magnificence.——And firſt, either all things muſt have been perfect from the beginning, or not ſo: if they had been ſo, they would have continued ſo; but they are not now all perfect, ſo they were not ſo from eternity. Had all things been perfect, there would have been no inequalities; all things would have been equally perfect, and would never have required either amendment or correction. But who can deny, that before things can now be brought to a ſtate of perfection, numberleſs things, even in this our ſmall habitation, require both amendment and correction? And how do we know, but that, in all the planetary regions around us in the Univerſe, and among all the variety of intelligent beings inhabiting them, this may not equally be the caſe? And how do we know, but that the great Author of all may purpoſe the final redemption of all; and be, by infinite revelations of his glory and perfections, now enlightening and amending them?" P. 12.

After extending theſe remarks, and ſumming up the mediatorial ſyſtem in the words of St. Paul, he recurs to other objections, which he anſwers in a ſolid and judicious manner.

" So, ſaith *St. Paul*, will terminate the *mediatorial* office of Chriſt; a matter, full of hope and glorious expectation to any reflecting mortal. But, ſay the Deiſts, not conſiſtent with the greatneſs of God: God inhabits eternity, in full enjoyment of his own ineffable perfections; and he may render us happier or not, as ſeemeth to him beſt: but, paſt all doubt, he meant to confine us, as to this life, to the confines of the globe we dwell on; and not to inform us any further, or to interfere at all, by any meſſengers from above: true, it is a ſcene very puzzling to us, and very perplexing; and, though God might ſhew himſelf if he would, for his power is certainly over all things, yet he is too high to ſtoop ſo low: he intends, that we ſhall doubt and deliberate for ourſelves; though the faculties of many are very limited, and not even capable, in all caſes, of diſcerning good from evil; and [they] may,

may, through weakneſs, bring upon themſelves evils without number. This is what the Deiſts ſay. I think, and I muſt confeſs, feel bold enough to ſay it, though I loſe for ever the reputation of being ſo exalted a mind, as to comprehend the *real* glory of God; that it would be more merciful in him who made us what we are, to tell us ſomewhat more of what we are to come to. I think the goodneſs of God is too much ſwallowed up in his greatneſs, if he cannot ſtoop to help thoſe who may be in danger of ſuffering from the abuſe of the faculties he was pleaſed to give them. I think I ſee ſomething, ſurpaſſing in glory and greatneſs itſelf, all that I can conceive, in the notion of God's ſending forth, from his own boſom, a ray of his divinity, to guide the diffident and fearful ſoul, though it have to paſs to the utmoſt bounds of the creation, to find our *remote abiding place*. I am free to declare, that *their* notions ſtagger *me*, as much, in regard to ſome of the brighteſt attributes I refer to my Creator, as it is poſſible for any of the notions *I* entertain of the redemption by Chriſt to ſtagger and alarm *them*. And ſurely I have a right to be equally jealous of the glory of God. But, though the redemption of the rational inhabitants of this little globe of our's would ſeem to me, conſidering how many generations have deſcended to the grave, and how many yet may be ſent to combat with its difficulties, a work well befitting the providence of him who made it, (ſmall though perhaps it is in itſelf, and of ſmall account in compariſon with many in the ſyſtems above us, however wonderfully adorned;) yet I by no means can bring myſelf to limit my ideas of the *mediatorial* ſcheme to this our ſyſtem: I cannot think the words of St. Paul require this of us; "*for he hath put all things under his feet;*" or, in other words, for the Father has put all things under the feet of Chriſt. But we muſt except whom? —*He* [Him] which did put all things under the feet of Chriſt.—All things elſe therefore but the Deity: not only this pitiful globe of our's;—but all this plurality of worlds, and variety of beings, that infinite ſpace can contain." P. 23.

After having given this general view of the notions of this author, which they who would ſee further developed muſt recur to the book itſelf, we conſider it as an indiſpenſable act of juſtice, to ſhow how very careful he is reſpecting the application of Scripture to his purpoſe.

"It is not uncommon, among thoſe who ſearch the Scriptures, in order to find ſupport for particular opinions, to fix upon certain paſſages which may be called *neutral*; which, not aſſerting the point in queſtion, may yet be thought to leave a door open for ſuch a conſtruction as is required. I believe many paſſages in the Goſpels, and other parts of the New Teſtament; but certainly ſome in the Old Teſtament might be ſelected, which would bear a conſtruction very conformable to the doctrine now laid down. But, though ſome of theſe paſſages we ſhall make it our buſineſs to point out, yet we muſt beg to be underſtood, that we do not hold the opinion itſelf to be of that weight, as to juſtify any *forced* interpretation of the Scriptures whatſoever. It will be more readily granted, that the doctrine is not expreſsly to be made out from Scripture; that, as the holy writings of the

the Prophets, Evangeliſts, and Apoſtles, were principally, if not entirely, confined to the ſetting forth of the mediatorial redemption of the ſons of men on this globe only, it could not fall within their ſcope to extend the matter further; beſides, it might not be known to them (though, I confeſs, I am inclined to think otherwiſe) for we are not taught by divine revelation that there is a plurality of worlds, though it ſeems to be a very well-founded conjecture in philoſophy. True it is that, by analogy, we ſhould be authoriſed to infer, that it is of no moment to the inhabitants of other worlds, to be informed of God's ſpecial diſpenſations towards this; but yet I think this may not be ſo: but, if Scripture neither aſſerts, nor ſhould ſeem to imply this doctrine, ſtill, if our philoſophical contemplations and reſearches have excited in us much more exalted ideas of God's greatneſs and majeſty, ſince the plurality of worlds has appeared to be a phyſical truth; I do not ſee why it ſhould not give us far more enlarged ideas of God's infinite mercy, to repreſent to ourſelves, from the very words of Scripture, that the ſame mediatorial method of aiding, healing, and removing the infirmities of God's creatures, has been, or will be, extended *in its effects* to the utmoſt limits of the univerſe: and, when this mighty work of ſalvation ſhall be concluded, and all the acts of all the rational beings throughout the univerſe have been brought to account, then the mediatorial functions will ceaſe, and "God be All in All:" all the enemies and ſeducers of the rational ſoul being previouſly ſubjected to the Mediator, by his glorious triumph over them; and the ſouls themſelves ſo purified and perfected, by the application of Chriſt's merits, as to be capable of being admitted into union with God: ſo boundleſs, perhaps, will be the Catholic Church of Chriſt our Redeemer; and the communion of ſaints in the realms above; a communion of ALL THE RATIONAL BEINGS OF THE CREATION redeemed by one Mediator, ſanctified by one Spirit! So far from this ſeeming repugnant to the glory of God, I muſt declare, that my mind ſeems to expand when I contemplate this marvellous ſcene; and, though nothing can render the mediation of our bleſſed Lord greater to us, as it affects ourſelves, than the Scriptures, according to the letter, repreſent it; yet, why may we not extend this bleſſing to thoſe "morning ſtars" around us, that "ſang together when the foundations" of this our "earth were laid?" P. 47.

Another ſpecimen of the author's caution and propriety, we cannot perſuade ourſelves to withhold.

"I have thus ventured to ſtate the queſtion generally; and to propoſe, with the caution and diffidence ſuch a ſubject demands, the notions which a true believer may be allowed to entertain, upon the ſubject of A PLURALITY OF WORLDS in the Univerſe. I hope I ſhall not appear to have made it a queſtion of Theology unguardedly; for no man can be more perſuaded than myſelf, that it muſt, in fact, for ever remain merely a queſtion of philoſophical ſpeculation and conjecture; revelation not having ſpoken out upon the ſubject, any more than upon many other points of great phyſical importance; revelation itſelf being now alſo cloſed, and our natural faculties wholly incompetent to the diſcovery and demonſtration of the truth. But the

the more I consider this matter, the more I am disposed to think, that it can never do harm, to compare any new discoveries or conjectures in philosophy with the written word of God: for, as there cannot be a greater and more evident truth, than that the word and works of God cannot be in contradiction to each other, revelation, if it be true, can run no risks; but, as revelation assumes to be the expressed word of God, we ought to have no possible doubt on our minds, in regard to the real nature and properties of those works we would compare with it: nothing short of *absolute and express demonstration* should be admitted on the side of philosophy." P. 75.

Whoever reads these passages will assuredly be free from all fear of meeting with rash speculation, or distortion of scriptural expression in this work; and we are convinced that it must be read by all, who are capable of relishing such discussions, with singular pleasure.

All the latter part of the volume, from p. 170, is occupied in the consideration of such passages in the Old and New Testament, as can be thought to have any relation to the subject of the work, the plurality of worlds. Here we meet with much of philology, sensibly and usefully applied; and never lose sight of that characteristic modesty and caution which have been exemplified from the former part of the book. We must not omit to say that the notes throughout the work are numerous, and abound with judicious quotations from a great variety of authors, which prove that the writer has not only read diligently, but has read with judgment and discrimination. A curious extract is given at p. 93, from a treatise of Dr. Samuel Pye, published in 1765, applying the Mosaic account of the Creation to the planet Jupiter, as if it had been written there. We cannot however conclude our account of this performance, without giving a passage to our readers, in which the philosophical knowledge of the author appears to great advantage, and his philosophical judgment shines in a yet stronger light. Speaking of the various conjectures concerning the previous state of our present globe, he says:

"If the substance of the earth was, for ages previous to its present form, a chaotic mass, as some think; or immersed in the body of the sun, as others have supposed; or wandering, as a comet; or scintillating, as a fixed star; or even, according to another conceit, if it was, long before the existence of mankind, inhabited by *angels*; in all these cases it was not at all related to US! 'Till our own species had possession of it, as we see at this day, it was no more to us than at present, one of the invisible satellites of the most remote orb above. Under all possible suppositions, it is reasonable to think it required preparation for the new species of being to be introduced. Any previous state, unsuitable to *our nature*, would have been to us only *chaos* and *confusion*; and from this state, by the power and will of God, it was so

no doubt reduced to what we ſee. The æra of the origin of *our ſpecies* is the point really in queſtion; and *here*, if the Moſaic account is not true, it is a deception, which nothing leſs than all the powers of nature, nay, the ſtrongeſt contingencies of chance, muſt have conſpired together to uphold. That any mere man, in any given period, ſhould attempt to ſay, that before a certain time our race exiſted not; a fact, which any one authentic document, from any quarter of the globe, might have entirely contradicted; would be a venture, which no calculation of chances could warrant. Yet this fact to this day not only remains uncontradicted by any *authentic* document, any ſuch record, or trace of mankind, previous to this æra aſſigned; but ſtands remarkably confirmed, by the very hiſtory of the race itſelf, as to its progreſs in civilization. As to what may have been loſt or forgotten, this is all conjecture; and, beſides, was there any ground for the ſuppoſition, Moſes muſt previouſly have known what was loſt or forgotten in every part of the globe, to be able to accommodate his account to the circumſtances of the world; a miracle, far greater than inſpiration.—Si quis miraculis neget id factum, hoc ipſum, quod ſine miraculo tale quid tantas acceperit vires, majus habendum eſt omni miraculo. *Grotius.*—It is the hiſtory of the *ſpecies*, and not of the matter, or phyſical conformation of the earth, that we have to do with. That, "in the beginning," it was made by God, the *Atheiſt* only will deny: that it was made for the abode of man, the *Deiſt* will not diſpute: when was it then that man firſt required this abode? If before the time aſſigned by Moſes, we may well be allowed to demand, with the poet, documents and records of an earlier date. Every advancement that is now made in knowledge, inſtead of enabling us more eaſily and certainly to compute the age of the ſolid parts of our globe, whether in corroboration of, or in oppoſition to, the Moſaic accounts of the creation and the deluge, I confeſs, prove to *me*, every day more and more, that the thing is impoſſible. It has been thought that, from a view of the ſtratification of our continents, the meaſurement of the ſtrata, and the depths of the depoſitions, the ſaltneſs of the ſea, and the courſes of the volcanic lavas, it was poſſible to compute the time neceſſary for ſuch operations in a mechanical way; but ſome of theſe have been *proved* to be fallible criterions; and what if *chemical* agents have been at work, as many able naturaliſts have been ſuggeſted? How momentaneouſly, by chemical precipitation, may a depoſition be made, which mechanically would require a large portion of time. Let us be modeſt: "Tout eſt obſcurité dans *nos petits laboratoires*, et nous voudrions conclure comment a été fait *l'univers*," ſays an excellent obſerver of nature. What has been ſaid above of chemical precipitation, may equally be ſaid of chemical ſolution and converſion of ſubſtances. How can we meaſure the progreſs of decay and deſtruction, without a knowledge of the ſolvents, and the courſe of ſolvents, in the great laboratory of nature? All chemiſtry ends in ſomething that eludes our ſenſes: we try to meaſure and claſs affinities, and other operations; but as to the primary cauſe of theſe things, all is as much conjecture as ever. I fully incline to think, the ſmall antiquity of our *preſent* continents is to be more than gueſſed at, as M. De Luc has ſhewn, from the progreſs of vegetation, fluvial depoſitions, and the

the depth of the mould in undisturbed ground: and greatly are we indebted to this truly Christian philosopher, for stepping in, to prevent nature being brought as an evidence against the word of God: but still I wish men would be modest enough to give no occasion for such researches; for, after all, though nature may seem to shew what *is*, she cannot tell us what *has been* without a miracle; whereas, besides the testimony she is said to have borne by miracles to the truth of revelation heretofore, considering all things, it is really a miracle that we are in possession of such documents as those of holy writ. The word of God speaks openly and plainly to us; but so marvellous are all his works that, except what passes immediately before our eyes, there are few events or operations strictly natural, that either reason can entirely ascertain, or experiment reach." P. 113.

We here take our leave of a work which has afforded us much pleasure in the perusal; and which we can with confidence recommend to all who are philosophical enough to relish one part, or religious enough to be interested with the remainder of its curious and sensible contents.

ART. XIII. *The Sorrows of Switzerland: a Poem. By the Reverend W. Lisle Bowles.* 4to. 3s. Cadell and Davies. 1801.

WE have noticed incidentally, in the excellent Poem entitled JACOBINISM, a sublime passage on the atrocious invasion of Switzerland* (p. 388). This recals to our minds, that we have deferred longer than we intended Mr. Bowles's Poem, expressly dedicated to that subject; a composition of much poetic merit, and worthy in many parts of the previous fame of its author.

The Sorrows of Switzerland are in Two Parts, the first of which opens with a solemn apostrophe to the soldier, not to violate the peaceful regions of true liberty.

> "Why art thou come, Man of despair and blood,
> To these green vales, and streams o'erhung with wood?
> These hills, where far from life's discordant throng,
> The lonely goat-maid chaunts her matin song?
> This cottag'd glen, where Age in peace reclines,
> Sooth'd by the whisper of his native pines;

* Mr. Planta, in his Helvetic History, writes *Swisserland*; Mr. Bowles *Switzerland*, perhaps inadvertently. We follow Mr. Planta, because we think his reasons good, which we formerly quoted.—See Brit. Crit. vol. xv. p. 459, note.

Where, in the twilight of his closing days,
Upon the glimmering lake he loves to gaze;
And like his life sees on the shadowy flood
The still sweet eve descending? Man of Blood!
Burst not his holy musings. Innocence
And Peace these vales inhabit: hie thee hence
To the waste wilderness, the mournful main,
To caves, where silence and deep darkness reign,
(Where GOD's eye only can the gloom pervade)
And shroud thy visage in their dreariest shade!
Or if these scenes so beauteous may impart
A momentary softness to thine heart,
Let Nature plead—plead for a guiltless land—
Ere yet thou lift the desolating brand;
Ere yet thou bid the peaceful echoes swell
With havock's shouts, and many a mingled yell!
Panse yet a moment!" P. 1.

Soon after, the poet thus addresses the invader:

" And dost thou talk of Freedom? Freedom here
Lifted, with death-denouncing frown, her spear—
Here, joining her loud voice's solemn call
To the deep thunders of the water-fall,
She hail'd her chosen home: these dark woods rung,
As her bold war-song on the rocks she sung,
At once a thousand banners to the air
Streaming, a thousand faulchions brandish'd bare,
Proclaim'd her son's dread homage, " We will die,
Or live thy children, holiest LIBERTY!"
Oh, think of this! Alas; the voice is vain!
Poor injur'd land! thy brave, thy blameless train;
Thy lovely landscapes, bursting bright around;
Thy glens, that echoed every cheering sound;
Thy rocks, that gleam'd with many a high-hung cot;
And FREEDOM's holy name, AVAIL THEE NOT!". P. 3.

Freedom then calls aloud to her children in the mountains, and reminds them, with great spirit, of their past triumphs over oppression. The Swiss of Underwald hear the call, and their noble leader, PAUL STIGER, exhorts them to conquer or die in defence of their country. All ages, and each sex, are roused, and a formidable effort is made, but, alas! in vain.

Upon the mangled heaps the faint stars shine,
And Freedom sighs, " the triumph, GAUL, is thine!"

The first part closes with vivid reflections on the melancholy change thus produced on the country, and the effects which the news of it must produce, on the Swiss who happen to be absent in distant lands.

Part

Part the Second opens with the recollections of the poet's own feelings when he visited Switzerland some years back, in search of comfort for disappointed passion. After some tender and affecting touches on this topic, he abruptly changes the strain, and with singular effect.

> " Start from the feeble dream! The woodland shed
> Flames, and the tenants of that vale are dead!
> All dark the torrent of their fate has rush'd—
> Each cheering echo of the plain is hush'd;
> And every joyous, every tender sound
> In the loud roaring of the night-storm drown'd."

The author then adverts, once more, to the dreadful changes thus produced; but here particularly dwells on the moral change, as more lamentable than any other. He then introduces the famous speech of the Scythian Ambassadors to Alexander the Great, cited also by Mr. Planta*, and compares the circumstances of Switzerland.

> ——— " What have we,
> King of the world, to do with thine or thee?
> Far o'er the snowy solitudes we roam,
> Or by wild rivers fix our casual home;
> Nor heed the distant clarion of thy fame,
> Nor ask thy shouting legions whence they came.
> O'er the green champagne let thy cities shine,
> We ne'er invaded fields or seats of thine;
> Nor will we bow, proud Lord, at thy decree:
> Hence—hence—and leave us to our forests, free!"
> Oh, had such words, which simple freemen spoke,
> Sav'd thee, HELVETIA, from the ruthless stroke
> Of the stern soldier, who, with banners spread,
> Through thy still vales his glitt'ring squadrons led!
> But Heaven deny'd:—despair and murd'rous hate
> Stalk o'er thy inmost vallies desolate!
> And she, that like the nimble mountain roe,
> With step scarce heard, went bounding o'er the snow—
> She, whose green buskins swept the frosts of morn,
> Who wak'd the high wood with her bugle horn;
> She, who once call'd these hills her own, and found
> Her loveliest sojourn 'mid the hallow'd ground,
> Blessing the spot, where shaded high with wood,
> And deck'd with simple flowers, her altar stood;
> FREEDOM insulted sees, as pale she flies,
> A monster-phantom in her name arise!
> On weltering carcases it seems to stand,
> Waving a dim-seen dagger in its hand;

* Hist. of Helvetic Confederacy, vol. ii. p. 450. From Q. Curtius.

Its

Its look is unrelenting as the grave—
Around its brow the muttering whirlwinds rave—
Its ſtretching ſhadow chills the ſcene beneath—
Ah! fly—it onward moves, and murmurs "Death!"
Earth fades beneath its footſtep, and around
Long ſighs, and diſtant dying ſhrieks, reſound!
Could arms alone o'er thy brave ſons prevail,
HELVETIA? No—it was the fraudful tale
Of this falſe phantom, which the heart miſled;
That ſpoke of peace—peace to the poor man's ſhed,
Then left him houſeleſs to the tempeſt's gloom,
That ſwept his hopes and comforts to the tomb!
High tower'd the griſly ſpectre, half conceal'd,
And gath'ring clouds its diſmal forehead veil'd.
The clouds diſperſe, and lo! 'mid murd'rous bands,
Dark in its might, the hideous phantom ſtands.
Now ſee the triumph of its reign complete,
Behold it throned in its ſov'reign ſeat;
The orgies peal, the banners wave on high,
The dark rocks ring to ſhouts of liberty!" P. 21.

As the Poem of Jacobiniſm reminded us of our omiſſion reſpecting this, ſo does this, in the preceding paſſage, ſtrongly recal us to the ſubject, and the picture of Jacobiniſm. Two ſuch portraits, drawn by hands ſo able, are of great value to thoſe who know the real meaning of liberty. The ſpirits of Rouſſeau and of Gibbon are then evoked; of the former, to view the fruits of his philoſophy; of the latter, to point to him a ſcene as melancholy as any he had recorded: and the Poem cloſes with a pious apoſtrophe to him who orders all things.

Having thus given a general view of this compoſition, and produced the moſt favourable ſpecimens from it, we muſt have a little amicable contention with the author, on ſome peculiarities in its ſtyle and verſification. We are the more entitled to take this ſtep, becauſe we lately praiſed, ſo very cordially, ſome other productions of the ſame pen, to which ſuch objections as the preſent ſcarcely applied at all. We know that Mr. B. verſifies in his own ſtyle, not through negligence, but from a preconceived ſyſtem, wiſhing to give all poſſible variety as well as energy to our Engliſh couplet. We are convinced however that, in the preſent Poem, he has frequently fallen into harſhneſs, and ſometimes even feebleneſs, in purſuit of this variety. Let us not be ſuppoſed, in ſaying this, to object to ſuch paſſages as the following:

"Behold the ſpot, where the undaunted band
Firſt met, and claſping each his brother's hand,
Bad the Almighty hear their ſolemn vow,
That never ſhould their injur'd country bow

"A ſlave!

A ſlave! then lifted in the midnight air
Their ſpears, while the dun rocks reply'd "WE SWEAR."

This is evidently ſtudied, for effect; and we think the effect ſtriking. But what ſhall we ſay of this line?

"Above whoſe blue ſmoke wave th' impending pines."

And, ſtill more, of this?

"And melancholy cry of the night-bird."

Or this couplet?

"Would not for her dark foes feel honeſt hate,
And ſwell with indignation at her fate."

The harſhneſs of the former line in this couplet, and the feebleneſs of the ſecond, fully exemplify our remark. The ſame muſt be ſaid of this couplet.

"And when the red ſun leaves the dark'ning ſky,
Amid the gory tracts, *ſit down and cry.*"

The *cry* is quite farcical, inſtead of tragic. The following verſe is alſo very harſh.

"To gather herbs that the wild crofts adorn."

And this very weak, though certainly intended to have effect.

"For he ſunk broken hearted to the tomb."

We will not multiply our examples, meaning rather to give a caution than a cenſure. But we muſt object alſo to ſeveral modern affectations in this Poem. To the very frequent uſe of compounded ſubſtantives not in general uſe; as, *day-tints*, *war-ſpear*, *tear-drop*, *night-fires*, *death-ſtorm*, *night-ſtorm*. The repetition of an epithet, by way of enforcing it, has ſeldom a good effect; in the following paſſage it is peculiarly bad.

"—— by the white, white beard
Of him, whoſe *tear-red* eyes," &c.

"A deep, deep ſigh"——

is rather more tolerable. We object alſo to *the air ſobbing*. It has done ſo in one modern poem before, and once is enough. We think it alſo unworthy of Mr. Bowles to borrow from Macpherſon, who, though not without poetical ſpirit, was an inferior poet to himſelf. He has copied him in this paſſage almoſt verbatim.

"Like the remembrance of a melody,
Heard in his infant happy days gone by."

And again:

"And ſhrieks the ſpirit in the paſſing blaſt."

Feller,

Feller, as a comparative of *fell*, is hardly allowable. In the paſſage, p. 20, beginning "Which oft the homeward," &c. minuteneſs of deſcription is carried beyond all bounds. But, after all, this compoſition has more poetical merit than is frequently found in a poem of thrice the length, and therefore can the better bear theſe little deductions. We borrow from the rich.

ART. XIV. *The Hiſtory of Framlingham, in the County of Suffolk; including brief Notices of the Maſters and Fellows of Pembroke-Hall in Cambridge, from the Foundation of the College to the preſent Time. Begun by the late Robert Hawes, Gent. Steward of the Manors of Framlingham and Saxted. With conſiderable Additions and Notes, by Robert Loder.* 4to. 453 pp. Loder, Woodbridge. 1798.

WE have often given our opinion of the utility of topographical works, when executed by men of induſtry and abilities. They give a permanency to local cuſtoms, and even to ſome hiſtoric facts, which, without ſuch a regiſter, might in time become obſcure and be forgotten. In the article of biography alſo, they either bring into more general notice characters of retired worth, or furniſh the public with many characteriſtic facts of perſons, who, though eminent on the theatre of life, muſt of courſe be more minutely known in the place which gave them birth, or which has been their general reſidence.

The work before us, which, by ſome accident, has been long overlooked, is one of thoſe that deſerve particular commendation. Though Mr. L. has performed little more than the office of an editor, yet he has executed it with care, and with a deſire to collect for the reader every thing that could be procured, either as illuſtrative or deſcriptive of the ſubject of his Hiſtory.

The extract from Mr. Hawes's collections forms the baſis of this work, of which the following account is given in the Preface.

"The following work, forming part of the Hiſtory of the Hundred of Loes, is extracted from a very fair MS. compriſing upwards of ſeven hundred folio pages cloſely written, adorned in the body of the hiſtory, and in the margins, with drawings of churches, gentlemens' ſeats, miniature portraits, ancient ſeals, and coats of arms of the nobility, gentry, and clergy, blazoned in their proper colours, which was

compiled by Robert Hawes, gent. ſteward of the manors of Framlingham and Saxted, in the year 1712; and remains in the collection of John Revett, of Brandeſton-Hall, Eſq. who very generouſly permitted the editor to make a tranſcript from it, for this occaſion, to whom he begs leave to preſent his moſt grateful acknowledgments.

"Another copy of the preceding MS. was preſented by Mr. Hawes to the Maſter and Fellows of Pembroke-Hall; a third (on the credit of two reſpectable gentlemen) is ſaid to be in the public library at Cambridge; and a fourth, in the collection of the Marquis of Hertford.

"Mr. Hawes derived much information from the Records and MSS. at Pembroke-Hall, and was alſo greatly aſſiſted in his reſearches by the liberal communication of the Rev. Dr. Tanner, Chancellor of Norwich, and John Revett, of Brandeſton-Hall, Eſq. grandfather to the preſent gentleman of that name." Pref. p. vi.

The firſt chapter opens with a deſcription of the town and caſtle of Framlingham*, which latter was formerly a ſeat of the Eaſt-Anglian kings; and appears, by the outward walls and towers, ſtill ſtanding very perfect, though the inward buildings are all now defaced and pulled down, to have been a place of very conſiderable ſtrength and beauty in former ages. The Conqueror and his ſons were Lords of Framlingham, till it was granted to Roger Bigod; in which family it remained, till Edward II. forcibly ſeized, and gave it to the Lord Thomas of Brotherton, Earl of Norfolk; from whom it is traced, through the Mowbrays and Howards, Dukes of Norfolk and Earls of Suffolk, till ſold by Theophilus Howard, in 1635, for 14,000l. to Sir Robert Hitcham, knight, who by his teſtament deviſes that lordſhip to the Maſter and Fellows of Pembroke-Hall in Cambridge. This deſcent of the manor is inveſtigated with a minuteneſs and accuracy, which no other perſon could have pretended to but Mr. Hawes, who, from his office, had acceſs to all the records and documents neceſſary for the purpoſe.

In Chapters IX. and X. a liſt is given of the Maſters and Fellows of Pembroke-Hall, with biographical ſketches of the former, from the foundation of that college, as well prior as ſubſequent to Sir Robert's grant. This part of the work, in which we meet with many names of very great eminence, will be found the moſt generally entertaining, particularly to thoſe who have had the good fortune to be connected with that diſtinguiſhed ſeat of learning.

* Or *Freindlingham*, derived from the Saxon words *freindling*, a *ſtranger*, and *ham*, an *houſe*; that is to ſay, an *houſe of ſtrangers*. "This

"This account was originally begun by Matthew Wren, Prefident of that Houſe, afterwards Lord Biſhop of Ely (ſee Strype's Life of Archbiſhop Grindal, p. 308) augmented and continued by Mr. Hawes before-mentioned; the Rev. Richard Attwood, M. A. Fellow of the College; and brought down to the year 1795, by the Rev. Dr. Turner, the preſent Maſter, to whom the editor is infinitely obliged, as alſo for his unexpected condeſcenſion and ſucceſs with the Fellows and ſcholars, in procuring for this volume the plate, containing the portrait of Sir Robert Hitcham, knight, drawn and engraved at their expence, from the original picture in Serjeant's-Inn Hall." Pref. p. vi.

To this ſucceeds an account of Framlingham and Saxted churches, together with the demeſnes and cuſtoms of the manors. Subjoined is an Appendix, conſiſting of an ordinance for confirming and ſettling them in 1654, extracts of wills, and a catalogue of plants growing in and near the pariſh of Framlingham, which was kindly communicated to the editor by the Rev. George Crabbe, of Great Glemham. The work is embelliſhed with ten plates, including views of Saxted church, Framlingham caſtle and church, with the tombs therein, all neatly executed.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Millennium, a Poem, in Three Cantos.* 8vo. 389 pp. 7s. 6d. Carpenter. 1800 and 1801.

This author, whoſe apparent intention it is to furniſh a kind of *Purſuits of Literature* on the oppoſite ſide of the queſtion, is certainly not ill-qualified for the taſk. The firſt of his Cantos was reviewed ſeparately in vol. xvii, p. 650; ſince which, two others have been added, of which we ſhall now give ſome account. The verſification deſerves commendation, it is written with vigour and ſkill, and the irony is frequently managed with no leſs ability; but frequently alſo, like many other ſatiriſts, this writer finds his way to ſome topics, in his progreſs to which it is not eaſy for his reader to follow him. The notes continue to be redundant, and filled with learning; but principally (except in a very few inſtances) with the knowledge and diſplay of modern languages, German, Portugueſe, &c. As a ſpecimen leſs liable to objection than many others, we ſhall here inſert a part of his, not unjuſt, ſatire againſt the rage for diſſipation poſſeſſing our iſland. Having ſketched the winter, the author proceeds:

" But WINTER closes, the revolving year,
Through heaven advancing, bounds his broad career.
Yet not with Winter, ceaſe whene'er he may,
In March or Auguſt, ceaſe we to be gay,—
Spring, hay-tide, harveſt, all alike diſpenſe
Wealth to the purſe, and pleaſure to the ſenſe.
Lo! on the lion mounted, when on high
The red-haired Summer blazes through the ſky,
Phrenſied with fever,—and all earth below
Bids the bland weſt, th' Eteſian breezes blow,—
Forth pours each ſun-baked city to the plains,
Founts, floods, and valleys, in her numerous trains:
See where they ruſh, in wild impetuous chace,
Youth, manhood, age,—a merry-making race,
Loaded full deep with ſubſtitute for gold,
And ripe for bliſs where bliſs may beſt be ſold!
Why need the Muſe the random paths purſue
Or random frolicks of the joyous crew,
Now ſtretched at large, on every face a ſmile,
O'er all the boſom of this parent iſle;
From loud-mouthed Margate, with inſatiate eye,
Waiting, each tide, freſh cargoes of ſupply,
To diſtant Weymouth, whoſe luxuriant ſtrand
Fattens beneath the Monarch's bounteous hand!"

P. 30, Canto II.

The ſatiriſt is not ſo bigotted to his own ſide of the queſtion, but that he can ſee and ridicule the abſurdity of Mr. Godwin's philoſophy. But unfortunately he ſatirizes, with equal or greater keenneſs, the inoculation for the cow-pox, which ſeems now to be eſtabliſhed beyond the reach of ridicule. There is a mock attack upon, what the poet chooſes to call JACOBINISM, alledging that Jacobiniſm is unfit for verſe: but the attack is intended only as a vehicle to introduce a more real and ſerious attack againſt the oppoſers of that peſt. We have heard, but on no particular authority, that Dr. Geddes is concerned in the notes, if not more.

ART. 16. *A Satirical Epiſtle in Verſe, addreſſed to the Poet Laureat on his Carmen Seculare, containing ſome Strictures on modern Times and Characters.* 8vo. 46 pp. 3s. Ginger. 1801.

Sarcaſtic addreſſes to the Poet Laureat of the day are grown ſo ſtale by repetition, as to make it rather ſurpriſing that a man of talent (which the writer before us certainly may be deemed) ſhould chooſe that vehicle for his ſatire. In truth there is but little in this poem reſpecting the Laureat or his writings; and in that little the writer ſacrifices, in our opinion, not only his candour (a quality not *always* regarded by ſatiriſts) but even his taſte, to the love of exaggerated and indiſcriminate cenſure. We agree fully to his, and the now general, opinion, reſpecting the commencement of the century; which he has ably proved in his Introduction; but his ſuppoſition that old *Chronos*, as a puniſhment for Mr. Pye's error, inflicted on the country and its allies

every

I

every misfortune of the year 1800, is too great an exaggeration even for poetry, and relates to ſubjects rather too ſerious for irony and banter. From the Laureat, however, the ſatiriſt ſoon turns to the Emperor Paul, who has long been beyond the reach of his laſh, if he was ever within it. Having depicted his character, and ridiculed his conduct, the poet proceeds to other effects of the Laureat's "*unhallowed rhyme,*" ſuch as the war, the ſcarcity, the general corruption of manners, the foppery and affectation of ſcience, the ſtage, &c. &c. On theſe ſubjects he is ſometimes affected and rather obſcure, ſometimes too minute in his remarks; but, in general, he does not want energy of language, or melody of verſification. The following paſſage, in particular, does credit, in our opinion, both to his talents and principles.

"Are theſe alone the vices of the ſtage,
That half reflects and half corrupts the age?
Say ye who moſt its moral ſong admire,
And aſk inſtruction of the comic lyre,
Do modeſt bluſhes ne'er condemn the Pit,
Whoſe laugh applauds obſcenity for wit!
Or can your daughters ſeek the mimic ſchool,
Brav'd by the inſult of each ribald fool,
Whoſe drunken folly ſeeks to give offence,
And prove his faſhion by his want of ſenſe?
Vain all the boaſt of morals on the ſtage,
While round the benches Vice preſumes to rage,
There are, whoſe daughters, with their boſoms bare,
Defy the decent Pit's indignant ſtare,
Or, like the Paris amazonian troop,
To ſhew their garters, ape Thaleſtris' loop.
Oh! would ſuch mothers know the public weal,
And what the people for their lineage feel!
In vain their offſpring boaſt of wealth and birth;
Theſe Chance beſtows; but Education worth;
This renders each an ornament of life,
A tender mother, and a virtuous wife.
As yet untainted, grant, their early youth
Beams with the dawn of Virtue and of Truth,
With charms unconſcious, ſweet as riſing day,
With ſmiles of pleaſure innocently gay;
But early train'd each beauty to diſcloſe,
Roll the eye's languiſh, bare the boſom's throes;
Each gentle limb of Nature's faireſt mould
Shew thro' light muſlin's cloſe and flimſy fold;
When riper age expands their growing charms,
And with new fires the heaving boſom warms,
Say, will they check inſidious Paſſion's art,
That bribes the ſenſes to corrupt the heart?
The flow'ret fades to Noon's broad beams diſplay'd,
That blooms far longer, ſweeter in the ſhade;
And the gay beauty who attracts all eyes,
With Art's falſe glare, and Faſhion's varying dyes,

Mourns,

Mourns, when too late, with burning anguiſh toſt,
For tranſient ſplendour, peace and honour loſt." P. 32.

In the latter part of the poem there is little to obſerve, except that, in his remarks on the ſtate of literature, the author commits, in our opinion, a great injuſtice, by claſſing Mr. Pye with Blackmore and the author of *The Sovereign*, and condemning the poem of Alfred before he had ſeen it; as he admits in a note that it was then only advertiſed.

ART. 17. *Ocean, a Poem, in Two Parts. By Maſon Chamberlin, Author of "Equanimity, a Poem."* 8vo. 1s. 6d. Clarke. 1801.

This Poem is, at leaſt, conceived with a true ſpirit of patriotiſm, and the characteriſtic feelings of a Briton. The ſubjects of the compoſition are well ſelected and arranged, and epiſodes introduced with conſiderable effect. The following will be thought no unfavourable ſpecimen of the author's talent.

"The air yet freſhens, and the buſy crew
Attend the maſter's ſummons, brace with care
Each ſtraining ſail, and due precaution uſe
To keep the veſſel to her bearing true;
For now in frequent guſts the potent gale
Sweeps o'er the ſwelling ſurges, while a train
Of vapours thick contract the ſolar beams:
In wider circles, lo! they gather faſt
Around the ſick'ning orb, which freely ſtrives
To penetrate th' accumulated gloom.
Th' experienced ſeaman marks the threat'ning change,
While in the eaſtern quarter of the heavens,
'Gainſt which the ſeagull ſpreads his level wing,
The brooding tempeſt muſters all its force;
And diſtant light'nings, with portentous gleam,
Break from the deep'ning ſhade that wider ſpreads
As the declining day comes near a cloſe.
Hark! how the ſolemn thunder's gradual ſwell
Burſts on th' expecting ear. One farewel ray
Th' ev'ning ſun emits, of angry hue,
Then ſinks beneath the agitated waves;
While fluſh'd with many a fiery ſtreak, the ſky
Gives certain warning of th' unruly night,
Now cloſing faſt upon the dreary view."

A Poem, by the ſame author, was noticed in our Review for Auguſt, p. 195.

ART. 18. *Ancient Ballads, from the Civil Wars of Granada; and the Twelve Peers of France; dedicated, by Permiſſion, to the Right Hon. Lady Georgina Cavendiſh. By Thomas Rodd.* 12mo. 3s. 6d. Vernor and Hood. 1801.

Whether theſe are tranſlations or imitations of the Moreſco, we are not informed; but they are very pleaſing ſpecimens of that ſort of

poetry, which has many readers and friends, and of which the Biſhop of Dromore has given an elegant example, in his Gentle River, Gentle River. They are termed Ballads, of which the following is not perhaps the beſt.

" *Lamentations of a Moor, for the Loſs of Granada.*

Softly flow thou pleaſant river,
Stream that ev'ry Moor reveres;
Let thy murmurs ſooth thy ſorrows,
Whilſt I ſwell thee with my tears.

For Granada am I weeping,
For Granada far renowned;
Lo! her choiceſt ſons lie ſlaughter'd,
And her ſtreets in blood are drown'd!

All her tow'rs and faireſt cities,
By the Moors eſteem'd ſo high;
Strong built forts, and lofty caſtles,
Now in ſcatter'd ruins lie.

All her flow'ry fields and gardens,
Gardens form'd with matchleſs taſte,
Where the pendent fruit hung ſhining,
Now remain a deſert waſte.

Moſques ſo pure, and ſtately manſions,
Seem diſſolv'd in clouds of ſmoke;
Pleaſant woods, and lofty pine-trees,
Bow beneath th' axe's ſtroke.

Where the joyful ſports were acted
Stalks the meagre fiend, Deſpair;
Where the ſofteſt muſic ſounded
Shrieks of horror rend the air.

For her ſpouſe, the frantic widow
Tears her air, and beats her breaſt,
At her cruel fate exclaiming,
With diſtracting thoughts oppreſs'd.

And the tender piteous orphan,
In each hopeful pleaſure croſt,
Clinging round its helpleſs mother,
Mourns a ſire untimely loſt.

Chang'd with grief, the lovely damſel
Tells the empty wind her pain,
And her hands in anguiſh wringing
Weeps a faithful lover ſlain.

Red like blood the ſun appearing
Sheds a ſanguinary gloom,
And convulſive nature trembling
Seems to wait a final doom.

Softly

Softly flow thou pleaſant river,
Stream that every Moor reveres;
Let thy murmurs ſooth my ſorrows,
Whilſt I ſwell thee with my tears.

No more on thy verdant borders
Shall the tender lovers ſtray,
And in ſweet enchanting converſe
Paſs the happy hours away.

No more ſhall the bark ſo ſmoothly
Float along thy trembling wave,
Nor the youths, with heat all weary,
In thy cryſtal current lave.

On thy banks, where op'ning flowrets
Spread their beauties to the day,
Oft at night the Moor ſhall wander,
To the Chriſtian doom'd a prey.

Chriſtians that, in war long practis'd,
Every peaceful thought forego,
Chriſtians that, in blood delighting,
Taught Granada's tears to flow,

Softly flow thou pleaſant river,
Stream that ev'ry Moor reveres;
Let thy murmurs ſooth my ſorrows,
Whilſt I ſwell thee with my tears."

ART. 19. *Tears and Smiles, a Miſcellaneous Collection of Poems. By Peter Pindar, Eſq.* 12mo. 5s. Weſt and Hughes, 1801.

We had hoped that the advance of old age would have ſuppreſſed, in this writer, his rage for blaſphemy, obſcenity, and falſehood. Alas! it has not yet; but the hour cannot be very far off, when he will feel that the remembrance of his ribaldry will not avail him. Orſon and Ellen, the principal poem in this volume, is of the moſt contemptible contrivance, and has not the ſmalleſt portion of wit, humour, or ingenuity to recommend it.

DRAMATIC.

ART. 20. *Deaf and Dumb; or, the Abbé de L'Epée. An hiſtorical Play. In Five Acts. Tranſlated from the French Edition. Authenticated by the Author, J. N. Bouilly, Member of the Philotechnic Society at Paris. To which is prefixed, ſome Account of the Abbé de L'Epée, and of his Inſtitution for the Relief and Inſtruction of the Deaf and Dumb.* 8vo. 70 pp. 2s. Longman and Rees, 1801.

By an Advertiſement prefixed to this Play it would appear (though it is not brought forward as a complaint) that the tranſlator has not received the moſt liberal treatment at one of the theatres; for, after it had been ſhown to "a gentleman high in the management," and had been altered conformably to his advice, the tranſlator (before he had preſented

preſented the piece again) found it was "in rehearſal as altered by another author." Which of the two tranſlations has moſt dramatic merit, we do not undertake to decide. The ſtory which forms the principal ſubject of this drama, is that of a young man of rank and conſiderable fortune, who, being deaf and dumb from his birth, had been left at the age of about eight years, in rags, in the ſtreets of Paris by an uncle (who was his guardian) and thus robbed of his eſtate; his treacherous relation having obtained a falſe certificate of his death, and being himſelf the next heir. This unfortunate youth had been conducted to the Abbé de L'Epée, the benevolent protector and teacher of the deaf and dumb. Something in the youth's manner inducing the Abbé to ſuſpect that his birth and rank were very different from thoſe which his wretched appearance imported, and his docility in learning, together with a very promiſing diſpoſition, having highly endeared him to his kind preceptor, his name and real condition are at length, by a ſeries of fortunate circumſtances, diſcovered, his baſe uncle detected, and his property reſtored.

The objection to this piece, as a dramatic repreſentation, ariſes from the natural infirmity of the chief perſonage, which no poſſible change of circumſtances can remove; ſo that, beſides the diſadvantage of a repreſentation conſiſting in a great part of dumb ſhow, the mind of a ſpectator muſt retain a melancholy impreſſion, even after the fortunate concluſion of the piece. This is in ſome degree remedied by making St. Alme, the ſon of the treacherous guardian, an amiable intereſting character, and much attached to his unfortunate couſin. He, with much difficulty, prevails on his father to avoid the diſgrace of a public expoſure, by admitting the claim of his injured nephew; and the play concludes with a generous donation by the deaf and dumb youth, of half his property to his couſin, who alſo obtains the hand of a young lady the object of his wiſhes.

The piece, upon the whole, is intereſting; but we think the laſt ſcene, between St. Alme and his father, ſhould have been *repreſented*, not merely *related*.

MEDICINE.

ART. 21. *An Inquiry into the Nature and Cauſe of that Swelling in one or both of the lower Extremities, which ſometimes happens to Lying-in Women. Part II. By Charles White, Eſq. F. R. S.* 8vo. 134 pp. 4s. 6d. Mawman. 1801.

In our account of Dr. Hall's Eſſay on Phlegmatia Dolens, ſee p. 86 of the preſent volume of the Britiſh Critic, we promiſed to reſume the ſubject, when examining the production before us, which was then juſt publiſhed. We were by no means ſatisfied that the caſes adduced by Dr. Hull, in ſupport of his doctrine, were genuine ſpecimens of the diſeaſe, or that he had made out his point, that phlegmatia dolens and peritonitis were the ſame diſeaſe, only affecting different parts of the ſyſtem, or that it was a diſeaſe of ſuch frequent occurrence, or ſo frequently fatal, as he ſeemed to intimate; and our opinion on theſe heads is confirmed by the production before us.

In

In the year 1784, Mr. White first published his thoughts on the subject. His work was then the only regular treatise or dissertation on the disease in this country, though it had been incidentally noticed by several of our writers. Mr. White attributed the disease to the spontaneous rupture of a lymphatic vessel, in its passage from one of the lower extremities into the pelvis; and, as he now thinks, the rupture of the vessel is occasioned by its being pressed by the head of the fœtus against the edge of the os pubis, which is sometimes found to be very sharp or rough. Hence a diffusion of the lymph into the labium pudendi, and afterwards into the thigh and leg of the same side: the swelling and pain in this complaint always beginning in the neighbourhood of the pelvis, and extending down to the leg, which is contrary to the usual progress of œdematous swellings of those limbs. In this complaint also the swelling is usually confined to one side, unless when a similar accident happens to the lymphatic of the opposite limb; it is also slow in its progress, and tedious in its cure; but it is rarely, if ever, followed by suppuration, or terminates fatally, the lymphatics at length taking up the diseased fluid, and returning it into the circulation. Though, from the distension of the limb, there is much tenderness, pain, and feverishness, yet, as it is not attended with inflammation, there is no discolouration of the skin, or rather it is paler and whiter than in its natural state.

In this second part, the result of further experience, the author confirms the doctrine he had before laid down concerning the disease, and answers, in a satisfactory manner, as we think, the objections that had been made to it by Mr. Frye, Dr. Ferriar, and Dr. Hull. Four neat engravings accompany this part, showing the passage of the lymphatics into the pelvis.

ART. 22. *Annals of Insanity; comprising a Variety of select Cases, in the different Species of Insanity, Lunacy, or Madness, with the Mode of Practice, as adopted in the Treatment of each. By William Perfect, M. D.* 8vo. 412 pp. 8s. Murray and Highley. 1801.

The first edition of this work having had, the author says, a rapid sale, he has been induced to reprint it, with corrections and additions. The volume consists entirely of cases, 108 in number, some of them curious and interesting, but a much larger number might have been left out, without any diminution of the value of the work. Supposing the cases to be faithfully related, and we have no reason to doubt the sincerity of the author, an Index, referring to the supposed causes of the derangement, as from love, religious enthusiasm, intemperance, the inordinate use of mercury, hereditary indisposition, &c. should have been added. This, by enabling the reader to refer to such of the cases he might have occasion to consult, would have given a degree of utility to the work, which, as a mere collection of facts, without order or arrangement, it is incapable of affording. The title, Annals of Insanity, seems to imply that some general table, calculated to show the annual increase or decrease of the malady, had been attempted, but nothing of the kind appears. Perhaps, at some future period, the author may be induced to make such alterations in the work, as may make it more analagous to the title, and useful to those for whom it is written.

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ART. 23. *The Practical Physician, or Medical Instructor; pointing out Remedies for the various Diseases of Mankind, with Directions for the Preservation of Health, &c. By Lewis Mansey, M. D.* 8vo. 626 pp. 8s. 6d. J. Stratford, Holborn-Hill. No Date.

Works of this kind have of late been frequent, but not, we think, with any material advantage to the public, their merit rising or falling in proportion as the authors have more or less closely followed the steps of Tissot or Buchan; or, if we make any exception, it will be in favour of some late ingenious publications by Mr. Parkinson. With each of these works this author has made very free, and has besides larded his volume with frequent quotations from Fothergill, Milman, Percival, Temple, and various other writers. But though by such means an author may avoid falling into any considerable error in his description of diseases, or in the practice that may be proper in each, yet works, consisting of centos of quotations, however aptly strung together, are ill calculated to give useful information to persons not initiated into the practice of medicine; to those that are, they will be generally unnecessary.

The author before us begins by giving an account of air, exercise, and diet, in preserving or restoring health.

"Respiration or breathing," he says, "constitutes one of those functions which are properly termed vital, as being essential to life. One reason why an animal body does not putrify while alive, is its ventilation, as we call it, by breathing; and another is, the continual accession of new particles, less disposed to putrify than itself, by the food which is taken in; but if either of these ways of preventing this process are *omitted*, then putrefaction will take place, as well in a living as in a dead body." P. 1. The sense intended to be conveyed, in this absurd and confused passage, is not founded in fact. Putrefaction does not take place, because the animal ceases to respire, but because it ceases to live. At p. 3, he says, "the air on the tops of mountains is generally more salubrious than in pits." At p. 16, "since man has all manner of teeth, fit for the preparation of all sorts of food, may we not rather conclude that nature intended he should live on all? And as the *alimentary diet* in the human kind is fitted for digesting all sorts of food, may we not rather conclude that nature did not intend to deny us any?" We will not pretend to guess the author's meaning here, for, as the poet says, true, no meaning puzzles more than wit. The above will, we presume, be deemed sufficient to justify our general opinion of the merits of this volume.

DIVINITY.

ART. 24. *Twelve Sermons. By John Grose, A. M. F. & S. Curate of the united Parishes of St. Margaret Pattens, and St. Gabriel Fenchurch; Lecturer of St. Olave, Southwark; and Chaplain to the Right Hon. Countess Dowager Mexborough.* 8vo. 191 pp. Rivingtons, &c. 1800.

The author, in a modest Preface, disclaims any literary merit in these discourses; and "exhibits them only as a part of those professional

fional labours in which the writer is conſtantly engaged." P. 1. "The doctrines which are principally enforced in them are—the fallen ſtate of human nature,—the turpitude, and guilt of ſin,—the purity, and extent of the moral law,—the abſolute need of an expiatory atonement for ſin,—and the full, finiſhed, and perfect redemption, which Chriſt hath accompliſhed for the guilty. And while they point out, from the authority of holy writ, that Chriſt is the way, the truth, and the life,—and the only name given under heaven whereby we can be ſaved;—they no leſs recommend to our ſerious attention, the morality of the goſpel, and the inſeparable union of faith and practice. While they aſſert the abſolute need of regenerating grace, and the bleſſed agency of the Holy Spirit; they uniformly urge the importance of cultivating thoſe Chriſtian graces, which peculiarly adorn our holy religion." P. 2. Deſigns like theſe cannot fail to engage our favourable regard, even when the execution of them forbids us to indulge ourſelves in any high ſtrain of commendation. Theſe diſcourſes are uſeful and edifying; occaſionally the ſtyle of them is too rhetorical for our taſte. The extract from Witſius, at p. 167, is exceptionable. The plain Chriſtian, who reads with the ſingle, and beſt of all views, to be inſtructed and improved, may peruſe this whole volume with conſiderable ſatisfaction; while the reader who requires vigour of ſtyle, copiouſneſs of matter, and continuity of argument, will perhaps lay it down after peruſing the firſt Sermon.

ART. 25. *The Anniverſary Sermon of the Royal Humane Society, preached at the Pariſh Churches of Kenſington, April* 19, *and of St. Lawrence, Reading, June* 17, 1801. *By W. Langford, D. D. Canon of Windſor, and Chaplain in Ordinary to his Majeſty. An Appendix, by the Society, on Shipwrecked Mariners, Reſuſcitation, &c. &c. Second Edition.* 8vo. 1s. 6d. Rivingtons. 1801.

The advantages of the Society are pointed out, in this diſcourſe, with much force and elegance; and we have no doubt that the inſtitution experienced the beſt proof of the preacher's eloquence, in a liberal contribution.

ART. 26. *An Aſſize Sermon, preached at Wiſbech, on Thurſday, July* 9, 1801, *before Edward Chriſtian, Eſq. Chief Juſtice, and other Magiſtrates of the Iſle of Ely, and publiſhed at their Requeſt. By William Mair, A. B. of Trinity College, Cambridge, and Curate of Newton.* 8vo. 16 pp. 1s. White, Wiſbech. 1801.

It ſeems to be the eſtabliſhed courteſy of the magiſtrates of the Iſle of Ely, to requeſt the publication of every aſſize ſermon preached before them. The ſooner this compliment, of ſo little value, and attended with certain expence, is withdrawn, the more ready, we conceive, will the neighbouring clergy be to offer their benevolent ſervices on ſuch occaſions. We lately (Auguſt, p. 205.) reviewed a Sermon delivered before this audience, which was any thing except what was plain and uſeful; the preſent diſcourſe is plain and uſeful (but ſomewhat deſultory) and nothing more. The former certainly did no harm; the other may have done ſome good; but it would have been

adviſe-

adviſeable, we think, in both caſes, to have encountered the criticiſm of the hearers only.

ART. 27. *A Sermon preached at Hendon, in the County of Middleſex, on Sundays the 14th and 21ſt of December, 1800; after His Majeſty's Proclamation, recommending Oeconomy and Frugality in the Uſe of every Species of Grain, had been read. By Charles Barton, B. D. Fellow of Corpus Chriſti College, Oxford, and Curate of Hendon.* 8vo. 1s. Rivingtons. 1800.

The preſent happy condition of this country, as far as reſpects the productions of the earth, renders it leſs neceſſary to recapitulate the writer's arguments. It is ſufficient to ſay, that the Sermon is pious, pertinent, and animated.

ART. 28. *A Sermon preached at the Chapel in Hanover-Square, Newcaſtle, for the Support of the New College, Mancheſter. By William Turner.* 8vo. 1s. Johnſon. 1800.

This diſcourſe exhibits a ſuccinct account of the Engliſh Nonconformiſts, and has more the appearance of a didactic eſſay than a religious exhortation. It is very temperate and candid, and may be peruſed by any deſcription of Chriſtians with edification.

ART. 29. *The Union of Wiſdom and Integrity, recommended in a Diſcourſe delivered at Bridport, Dorſetſhire, July 1, 1801, before the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England for promoting Chriſtian Knowledge, and the Practice of Virtue, by the Diſtribution of Books. By John Price Eſtlin.* 12mo. 1s. Johnſon. 1801.

The preacher exhibits a clear view of the principles of the Society of which he is a member, and calls upon his hearers to vindicate and promote; that is, as he ſays, to recommend Chriſtianity in its pureſt and faireſt form. We think otherwiſe.

ART. 30. *A Dialogue between a Country Gentleman and One of his Poor Neighbours, &c.*

(Article continued from p. 319.)

The Country Gentleman now ſtates to his Neighbour the qualifications of a regular clergyman, and the care taken to prevent him from teaching any thing improper. To which the Countryman very naturally replies:

"That's very different from our teachers. Any one who is gifted may get up and expound, and there is no body to call him to account for what he ſays.

"*Co. Gent.* Any one who *fancies* himſelf gifted, you ſhould ſay, Matthew. And he may ſay what he likes, talk all the nonſenſe that comes into his head, tell a thouſand ludicrous ſtories, make himſelf and the religion he undertakes to teach appear ridiculous, there is no body to ſtop or to reprove him for it. Even apprentices ſet up for teachers of the Goſpel, and lads that have not yet reached the years of manhood,

manhood, as one of our members noticed last year in the House of Commons.

"*Matth.* They, one would think, have more need to learn than to be teachers.

"*Co. Gent.* Teachers indeed! It almost surfeits one of the name of teachers. For those whom one would hardly employ to teach a child his A B C, to undertake to teach "*the principles of the doctrine of Christ*," to point out the way of salvation, to direct our steps through all the mazes and windings of this mortal life, to life and happiness eternal; oh! it is such a folly on the one side, and such a presumption on the other, that one is almost ashamed to own it. And yet these are the men who are followed as *gifted* teachers." P. 19.

The Countrymen then enquires respecting the Apostles, whether they were not uneducated men, which is properly answered; and the difference is most truly stated between the circumstances of their times and of the present, in the following passage:

"*Co. Gent.* They may plead the example of the Apostles as an excuse for *itinerant* and *field preaching* too, when they are about it.

"*Matth.* They do this very often.

"*Co. Gent.* Without considering, or without telling you, the wide difference between the circumstances of the world at that time and now. They had a new religion to proclaim and preach. They had no Churches already built for their reception. There were no established Ministers in every town and village to be the bearers of the glad tidings of the Gospel to its inhabitants. The grand purposes of their appointment were not to be obtained by a few chosen messengers of the Divine word, without going from country to country, and from house to house, and choosing for the scene of their addresses the places where they were the most likely to procure an audience, and effect the ends for which they were sent. If you consider the work they had to do, and how few in number they were to do all this, you will not wonder at their going from place to place as they did; and if you knew the nature of their task, and the peculiar circumstances under which it was to be done, you would see a wide difference, Matthew, between their going into a town or village to plant the Gospel where it was never before heard of, and your preachers running about the country, pushing themselves into this place and that place, where it is already planted; where there are Churches and Ministers established for the regular preaching of it; and where, instead of making known any thing with which they are not already acquainted, they obstruct the good designs and defeat the labours of those who are placed there to "*feed the flock of Christ over which the Holy Ghost hath made them overseers.*" P. 24.

We shall give one or two more of these specimens in a subsequent number.

(To be continued.)

ART.

ART. 31. *Great Britain's Faſt, or Three pious Exerciſes to aſſiſt the Devotion of the Faſt-Day: the Firſt, a Service of Preparation; the Second, a Service for the Day; the Third, a Service for the Sunday after the Faſt. To awaken the Nation to a Senſe of its Sins; to point out the Judgments of God againſt wicked Nations; to afflict and conſole Great Britain in this her Day of Calamity. The whole ſelected from the Bible.* 8vo. 33 pp. 1s. 6d. Ridgway. 1801.

When it is ſaid that the whole is ſelected, a Preface of nine pages ſhould be excepted, in which the author ſhows a predilection to the doctrines of Methodiſm, and aſſerts that they alone are perfectly conſiſtent with the Articles of our Church. He thinks that too much latitude of interpretation has been given by ſome modern expoſitors; but when he ſays, that a ſtill higher authority has aſſerted it to be "unneceſſary and preſumptuous to utter ſome part of our Liturgy," we are at a loſs to know where his alluſion points. The publication ſeems to have been drawn up with pious feelings, though often with erroneous views, and many of the ſelections from Scripture are ſtriking and important.

ART. 32. *The Evangelical Clergyman, or a Vindication of the Religious Principles and Conduct of a Miniſter of the Goſpel; occaſioned by the Circumſtances attending a recent Election of Guardians to the Poor in the Pariſh of Clerkenwell. By G. Hodſon.* 8vo. 62 pp. 1s. 6d. 1801.

In the very exact ſteps of the Puritans, who formerly overthrew the eccleſiaſtical and civil eſtabliſhment of this country, are theſe men treading, who arrogantly and phariſaically aſſume to themſelves the appellation of *Evangelical teachers!*—and what was the reſult of that diſmal experiment? When multitudes of pious and worthy men (as many as fill a folio volume*) had been diſplaced and perſecuted to make room for ſuch as called themſelves evangelical or goſpel miniſters, it appeared that nothing but miſery and confuſion reſulted from *this godly reformation* (as it was termed) and the whole nation rejoiced to ſee things placed upon their ancient baſis. We declare, from poſitive knowledge, that nothing can be more completely calumnious than the inſinuations againſt the eſtabliſhed clergy with which this publication abounds. To defend at large a claſs ſo numerous, muſt be done with a certainty that exceptions may be found; but when this writer draws the picture of an evangelical clergyman, beginning, "the grand maſter principle by which he is educated is a vigorous and ardent deſire to promote the Glory of God," &c. (p. 24) he draws, in its principal features, the picture of a great majority among thoſe whom he calumniates. If the Clergy think that, on ſome points, they have more Chriſtian liberty than theſe Puritans allow, let not their liberty be evil-ſpoken of, unleſs it ſerve for a cloke for licentiouſneſs. The article of plays, &c. has always been a favourite ſub-

* Walker's Sufferings of the Clergy.

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ject of declamation with such reformers; but the good of them may certainly be taken by pure minds without the evil, and therefore taken innocently.

We always read such effusions as this tract with a pious fear, lest we should in truth be found wanting, on examination; yet, on a fair and earnest view of ourselves, we humbly hope and trust it is not so. If zeal be at all wanting, these assailants may be the instruments of God to animate and strengthen it. But when they say that we have forsaken the doctrines and the articles of our Church, we deny it; and assert, that they only exaggerate some points, which we interpret justly. We could answer this tract step by step; but it must be by a discussion almost equally long. We forbear, therefore, though to the subject we must frequently recur. We lament heartily that there have been these *evangelical* contentions in the parish of Clerkenwell.

POLITICS.

ART. 33. *Collectanea Maritima; being a Collection of Public Instruments, &c. &c. tending to illustrate the History and Practice of Prize-Law. By Chr. Robinson, LL. D. Advocate in Doctors' Commons.* 8vo. 81 pp. 3s. White. 1801.

The object of this publication is thus judiciously stated, in the Advertisement prefixed to it.

"It has been the aim of some writings lately circulated in this country, to represent the ancient practice of visitation and search in time of war, as incompatible with the true principles of justice, and as injurious to the rightful exercise of neutral commerce: these objections have been made, with a view of substituting in its place one of two theories; either that all question of property should be superseded on board neutral vessels; or if Belligerents will not formally renounce all pretensions over the property of their enemies, that at least the pass of Sovereigns, and the flag of convoying ships of war, should be accepted as a sufficient assurance that every thing, under that protection, is neutral property. So momentous a proposal necessarily calls forth very serious apprehensions: we cannot, in common prudence, forget how desirable it is that every principle, which is proposed to us as a rule of action, should come approved by some test that it has undergone in the actual experience of mankind. But, instead of being thus practically recommended, these propositions both stand condemned and rejected by the experience of our ancestors in times of great political wisdom; the former having been, on trial, declared incompatible with the just interests of a belligerent nation, in the time of Queen Elizabeth; the latter having been peremptorily resisted, in the only instance in which it is known to have come into discussion—between Holland and this country, during the times of the usurpation." P. i.

"That a temperate use of the right of search and personal inspection, would be at all times *the best security*, cannot reasonably be doubted. It is the particular object of the following pages to shew that, in addition to the expediency and political fitness of this pretension, we have

have on our ſide the ſanction of immemorial *uſage and cuſtom of the ſea*, proved as regularly, and as fully, as any other legal cuſtom whatever." P. ii.

The learned compiler proceeds to notice the ſophiſtry and bold aſſertion of thoſe, who "would repreſent this ſpecies of law as more arbitrary in its foundation, and more queſtionable in the obligation it creates, than other laws. It was," he adds, "for the purpoſe of interpoſing ſomething like an appeal to the experience of former times, that a tranſlation of the prize chapters of the *Conſolato del Mare* was lately offered to the public. In proſecution of the ſame deſign, and as a ſequel to that little work, the following collection of public acts is now brought forward, in ſuch a manner as ſeemed beſt adapted to convey the moſt information by the ſhorteſt means."

The collection begins with the inſtructions given by King Henry the Eighth to the admiral of his fleet, Sir Edward Howard, on the occaſion of a treaty with the King of Arragon, by which each party ſtipulated to employ a fleet on a particular ſervice. In theſe inſtructions, the moſt material paſſage is to the following effect.

"And in caſe it may be by theym founde that ſuche goodes or any parte thereof apperteign to ennemyes, or that ther be any ſuſpection thereof, then the ſaid veſſellys, with their goods, maiſters, and Governers of the ſame, ſchall be by theym brought ſurely and ſafely befor th' admirall; to th'entent that in caſe they be founde true marchauntys, without ſuſpition or *colouring* of enemys goodes, they may be enlarged, and ſuffered frely to paſſe at their libertie; ells the goodes and ſhippes apperteyning to enemyes, to be taken as to the ſaid admirall, *and the lawes of the ſee ſhall be thought good and apperteign.*" P. 11.

The next document produced is a Proclamation of Queen Elizabeth to repreſs depredations on the ſea; the ſecond clauſe of which declares, that "if any perſon whatſoever ſhall uppon the ſea take any ſhip that doth belong to any of her Majeſtie's freynds and allies, or to any of their ſubjects, and after knowlege had that the ſaid ſhippe doth belonge to her freyndes, doth not forbeare to ſtay the ſame, *unleſſe it ſhal be laden with goodi of her Majeſtie's enemyes*, or with marchaundizes of ſuch nature or quallety as may ſerve to furniſh the Kynge of Spayne, his armyes or navyes, and going into the kingdoms of Spayne and Portugall, or ſhall take out of it anie goodes belonginge to her ſayde freyndes, except goods of the aforeſaid nature or quallity bound for Spayne or Portugall, hee or they ſoe offending, ſhall ſuffer death, with confiſcacion of landes and goodes, according to the lawe in that caſe provided." P. 25.

Next in order appear certain propoſitions for a treaty between Henry IV. of France and Queen Elizabeth, made by the commiſſioners on both ſides, but not finally agreed upon.

A Proclamation, in the firſt year of Charles I. againſt the King of Spain, is next ſtated; which prohibits the ſending into that ſovereign's dominions "any manner of graine or other victualls, or any manner of proviſions, to ſerve to build, furniſh, or arme any ſhipps of warr, or any kind of munition for the warr, or materialls for the ſame, being not of the nature of meer merchandize;" and this is followed by

a ſecond Proclamation, in the ſubſequent year, enforcing the former, and by a commiſſion directed to Dudley Lord Carleton and others, to review the principles of prize-laws. The two laſt documents are only material to ſhow, that the law reſpecting prizes has been uniformly acknowledged to be one of "the laws and cuſtoms of the realm of England;" as it is expreſsly declared to be in the Commiſſion. Extracts from an ordinance of Charles VI. of France, as a proof of the early law and practice of that kingdom, conclude this publication: but it is intended to be continued, and will, we think, prove highly uſeful, both as a book of reference, and as proving the maritime law, aſſerted by us in the late controverſy, to be conſiſtent with the former eſtabliſhed practice of Great Britain.

ART. 34. *Mémoire Juſtificatif de la Conduite de la Grande Bretagne, en arrêtant les Navires étrangers et les Munitions de Guerre, deſtinées aux Inſurgens de l'Amérique.* 8vo. 106 pp. 3s. 6d. Bickerſtaff. 1801.

This Memorial was drawn up by Sir James Marriot (then Advocate General) in anſwer to a complaint made by the States General to the government of this kingdom during the early part of the American war, and while the Dutch were conſidered as a neutral nation. The States had complained, through their Ambaſſador, of the deciſion of the Court of Admiralty on two veſſels detained by the late Lord Mulgrave; which the Court had directed to be releaſed; but it had, at the ſame time, decreed that the Dutch claimants ſhould have no damages, and ſhould pay the coſts of ſuit, on account not only of ſome improprieties in the conduct of the maſter and owners, but of ſeveral ſuſpicious circumſtances attending the capture. The propriety of this laſt part of the decree is ably, and we think juſtly, maintained by Sir James Marriot; who ſtates, and very fully explains, the practice of that court in caſes of a ſimilar nature, and juſtifies the maritime juriſprudence of his country. As, in the courſe of this juſtification, he neceſſarily touches upon ſome general rules of maritime law, and as ſome of the late deciſions of the Admiralty Court have been attacked by foreign writers, the publication of this Memorial, at the preſent time, cannot be deemed unſeaſonable; and it will form an uſeful ſupplement to the more important works of the Earl of Liverpool, Dr. Croke, and Mr. Ward.

AGRICULTURE.

ART. 35. *A Letter addreſſed to the Right Hon. Lord Carrington, Preſident of the Board of Agriculture. By Colonel Fullarton, of Fullarton, M. P. F. R. S. Author of the Agricultural Report for the County of Ayr.* 8vo. 100 pp. 2s. 6d. Debrett. 1801.

The Board of Agriculture lately propoſed, as the ſubject of a prize eſſay, the moſt approved modes of converting graſs-lands into tillage, without

without exhausting the soil; and of returning the same to grass, in an improved state, or at least without injury." P. 2. It was required in the *first place* (or, as we should say, *previously*) "to specify the characters attached to the leading qualities of land," (p. 2) that is, in plain English, the particular quality of the several lands. These are, 1st. Clay in all its distinctions; and soils, too strong or wet for turnips. 2d. Loam, fit for turnips. 3d. Sand, including warrens and heaths. 4th. Chalk-lands and downs. 5th. Peat, including moory, sedgy, rough bottoms, and fens."—"Every part of the plan recommended is the result, not only of long and accurate observation, in many parts of the three kingdoms, but of actual operations, with which the writer is immediately connected, as a proprietor, as a farmer, and as trustee on large estates." P. 62. We think the plan here recommended by Col. F. generally very deserving of attention, though we do not assent to it in all particulars; especially in sowing the "sweepings of hay-lofts," along with clover and ray-grass seeds (p. 17). The sowing of such sweepings appears to us barbarism itself in agriculture. The knowledge, and the liberal spirit, and the wisdom of the Board, and of its President, and of its "able and *enlightened* Secretary," are most courteously acknowledged by the author; and seem to be points, on which he apprehends no contradiction. All this may be very proper, and a matter of course, when one gentleman is writing a civil letter to another; but the public, and that part of it in particular which has read all the *things* that have been written by the associates of the Board, may probably demur a little in acceding to such unqualified compliments.

ART. 36. *Auxiliary Remarks on an Essay on the "Comparative Advantages of Oxen for Tillage in Competition with Horses." In a Letter to Sir John Talbot Dillon, K. N. I. M. R. I. A. &c. &c. To which are added, Sundry Communications on this interesting Subject. By William Tatham, Author of the Political Economy of inland Navigation, Irrigation, and Drainage; an Historical Essay on the Culture and Commerce of Tobacco; Communications concerning the Agriculture and Commerce of America; National Irrigation, &c. &c.* 8vo. 53 pp. 1s. 6d. Scott. 1801.

These Remarks relate principally to the horses and oxen of America and of Spain. We find in them a few things, tending to show the docility of oxen, and their powers of draught; but little, or nothing, that proves their general superiority over horses. Indeed, the author intimates that his opinion leans the other way. (p. 4) The "Sundry Communications" furnish much positive affirmation, but little evidence, on this subject. We believe that the number of farmers is not small, who have made trial with oxen, and have returned to the use of horses. A few experiments of this kind outweigh, in our judgment, a hundred declamations.

ART. 37. *Communications concerning the Agriculture and Commerce of the United States of America: being an Auxiliary to a Report made by William Strickland, Esq. of York, to the Board of Agriculture, on the Queries wherewith he was charged on his Tour to that Continent. By William Tatham.* 8vo. 156 pp. 3s. 6d. Ridgeway. 1800.

The author, in his Introduction, labours to remove what he calls "a very miſtaken ſuſpicion, that every thing written concerning America muſt be directed to ſtimulate emigration to that country." P. vii. We can atteſt, from many things which have come under our inſpection, that ſuch a ſuſpicion was well founded; and this teſtimony of our own ſenſes will certainly not give way to the *aſſertions* either of Mr. Tatham, or of his friends the Board of Agriculture. Whatever ſuſpicions Mr. T. may wiſh to remove, we muſt ſay, that the general tendency of his own book is "to depredate on the population of his native country," and to ſtimulate emigration to America. It appears, at p. 5, that Mr. Strickland collected his knowledge of American agriculture, for the uſe of the Board, with even greater rapidity than their emiſſaries have uſually collected ſuch knowledge in the ſeveral counties of England; namely, in two years. But Mr. T. very juſtly, as well as humbly, confeſſes, that he found thirty years (devoted earneſtly to theſe particular ſubjects, with the countenance of their government and populace, aided by official acceſs and indulgence to their archives) an application inſufficient to form a ſyſtematic account of them." P. 5. This tract ſhould rather have been called a Corrective of, than an Auxiliary to, Mr. Strickland's Report. The ſtyle of it is ſo turgid and affected, as to be ſometimes ſcarcely intelligible; as at p. 84: "they are forced into the culture of exotic arts in the hot-bed of ſome egregious miſcomprehenſion."

Mr. T. has an expert hand at book-making. At p. 11, he begins to tranſcribe, or tranſlate, from *La Rocque, Le Nivean de L'Europe.* Having borrowed ſix pages, he writes one and a half; then he borrows fourteen. It is now indeed the eſtabliſhed practice of agricultural writers to fabricate new books with materials chiefly plundered from old ones; on the ſame, or any other ſubjects: which is a proceeding juſt as witty and ſatisfactory, as if a ſenator were to think of influencing the grave councils of a legiſlature, deliberating on the agricultural concerns of a nation, by reciting comical paſſages from the hiſtory of Tom Thumb, or of Joe Hickathrift.

ART. 38. *Gleanings from Books on Agriculture.* 8vo. 196 pp. 4s. Johnſon, &c. 1801.

This gleaner has not been very nice in chooſing fields for his operations. In "a liſt of the principal books out of which were ſelected materials for the following work," we find "General Views of the Agriculture of the different Counties;" a collection of papers, not one tenth of which would now be uſed by a real farmer, for any other purpoſe than that of lighting his candle or his pipe. One degree higher may be ranked "Tranſactions of the Bath Agriculture Society, and Young's

Young's Tour." His beſt ſources are, Tranſactions of the London Society for Encouragement of Arts, Marſhall, Hunter, Curtis, and Withering. But the whole ſelection contains many weeds among ſome good grain; and we can recommend the book for little elſe than its conciſeneſs; a quality which indeed we value very highly, whenever we find it in agricultural treatiſes.

MISCELLANIES.

ART. 39. *A Letter to the Rev. Thomas Bere, Rector of Butcombe, occaſioned by his late unwarrantable Attack on Mrs. Hannah More. With an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart.* 8vo. 76 pp. 1s. 6d. Cadell and Davies, &c. 1801.

ART. 40. *An Appeal to the Public on the Controverſy between Hannah More, the Curate of Blagdon, and the Rev. Sir Abraham Elton. By Thomas Bere, A. M. Rector of Butcombe, near Briſtol.* 8vo. 68 pp. 2s. 1801. Crutwell, Bath; Robinſons, London. 1801.

ART. 41. *The Blagdon Controverſy; or, ſhort Criticiſms on the late Diſpute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools, and Monday private Schools. By a Layman.* 8vo. 35 pp. 1s. Bath printed; Robinſons, London. 1801.

ART. 42. *Expoſtulatory Letter to the Rev. Sir Abraham Elton, Bart. in Conſequence of his late Publication, addreſſed to the Rev. Thomas Bere, Rector of Butcombe.* 8vo. 35 pp. 1s. Crutwell, Bath; Robinſons, London. 1801.

Heat and violence are dreadful enemies to the inveſtigation of truth, and a very diſproportionate quantity of theſe ingredients has been infuſed into this conteſt. We have been cenſured (as we are told) with ſome harſhneſs, becauſe we did not feel diſpoſed to give up at once our reliance on a character long tried, and principles explained at large in many volumes. Be it ſo. The conteſt is now over, and we ſhall finiſh our account of it with a ſhort and general notice of all the remaining pamphlets*, which we know of, that bear relation to it. The ſober voice of truth may at length be heard, and we may ſay with Celſus, "Cum hæc per multa volumina, perque *magnæ contentionis diſputationes*—tractata ſint—ſubjiciendum eſt, quæ proxima vero videri poſſint, neque addicta alterutri opinioni, neque ab utraque nimium abhorrentia, ſed media quodammodo inter diverſas ſententias. Quod in plurimis contentionibus deprehendere licet, *ſine ambitione verum ſcrutantibus*, perinde ut in hac ipſâ re."

* Our former notices of this diſpute will be found in vol. xvii, p. 444, and in our preſent volume, p. 216, Review for Auguſt.

Let

Let us first observe that we view, as matters perfectly distinct, the two questions, whether Mrs. H. More is to be regarded as a person encouraging dangerous proceedings, and whether Mr. Bere was justly removed from the curacy of Blagdon. The former we have denied, and still deny; but the restoration of Mr. Bere to his situation, by the same authority which had removed him from it, is a satisfactory proof that, on a fuller enquiry, this measure appeared improper. We rejoice therefore to hear of his restoration, and of the renewal of a right understanding among the parties principally concerned.

Of the four pamphlets now before us, we shall only say, that the first appears to have been in many respects injudicious; and undoubtedly to have injured the cause it was designed to serve. Mr. Bere's *Appeal*, in consequence of it, is a severe retaliation, written with the spirit of a man who felt himself aggrieved; but perfectly able and willing to wield the arms of controversy. The third tract, entitled "The Blagdon Controversy," &c. places several points in a very clear light, but is not altogether free from harshness; or perhaps from partiality, though that is strongly disavowed. But the fourth and last is, to the honour of the unknown writer, one of the most truly candid and satisfactory publications which, in any strongly disputed question, we have ever seen. The author expostulates with Sir A. Elton, but without ever losing sight of that respect for him which his character justly demands. He favours Mr. Bere, as to those points in which it now appears he was really aggrieved*; yet speaks of Mrs. H. More, as all who are not blindly prejudiced, or happy to degrade any honoured name, may know her to deserve. As we can in most instances adopt the sentiments of this writer, we shall conclude this article in his words, rather than our own. Let it be remembered that he speaks to Sir Abraham Elton.

"And let me now, Sir, in the close of this long discussion, imitate your example, by claiming your most favourable interpretation of any passage in it that may have appeared to you exceptionable. And above all, Sir, let me deprecate any idea of my differing with you in sentiment respecting the merit of Mrs. Hannah More, and the important benefits derived from her unwearied labours in the cause of religion and virtue. I think I could even contend with you in panegyrizing that merit, and delineating those benefits; but they cannot make me lose sight of the grand principle expressed in the motto, which I have prefixed to this letter†. Perhaps it is one of the strongest proofs of there being no good in this world absolutely free from alloy, that even the virtues and zeal of Mrs. H. More may, if exercised without limitation, cease to be beneficial. This I hasten to explain. I believe that

* The tract appeared before the re-establishment of Mr. Bere. We do not feel that we have any thing to retract in what we have said on this subject, except the expression, "the Blagdon tribunal," should be thought invidious. We have since been informed, that the meeting so styled, was composed of some of the most respectable gentlemen in the neighbourhood.

† Fiat justitia, ruat cœlum.

Mrs. More, with the purest and most upright intentions, might pursue her schemes of piety and religious instruction to an extent that would establish, what the Author of a Letter to our Metropolitan lately published terms an "*imperium in imperio*," in our church system. And that (to use the words ascribed to her and her sister by Mrs. Parsons) "it was not their intention to establish a school merely for children, and that it should not be made a nursery of, but that it was intended to instruct the grown-up."—But you must be aware, Sir, that the constitution has placed this duty in other hands; and blind, indeed, must be your zeal, if you do not perceive the force and strength of a great part of what has been stated on that subject by the author alluded to. In a word, Sir, I am of opinion it would be a blessed thing, both for the rising part of the present generation, and for *that* which is descending, if there were an Hannah More in every parish, invested, *under the controling superintendance of the resident minister*, with power to carry into effect all her benevolent purposes; but I would not have that power, in any instance, delegated to an Henry Young, or any other enthusiast, or uneducated person, however religious or well-disposed.

"Finally, returning for one moment to the cause of Mr. Bere, I offer you what I feel to be the best proof and illustration of the sentiments I entertain of Mrs. Hannah More, by declaring my persuasion that the length to which matters have been carried against that clergyman, is to her a subject of deep regret, and that she would rejoice not less than his own friends at his restoration to the curacy of Blagdon." P. 33.

ART. 43. *The Juvenile Travellers; containing the Remarks of a Family, during a Tour through the principal States and Kingdoms of Europe; with an Account of the Inhabitants, natural Productions, and Curiosities. By Priscilla Wakefield.* 12mo. 5s. Darton and Harvey. 1801.

We have had frequent occasion to commend this lady's zeal and ardour in the cause of youth, and we are always happy to peruse the progressive productions of her pen. They are all, and equally, distinguished by great good sense and the soundest judgment; and exhibit manifest proofs of much and extensive knowledge of human life and manners. Dr. Mavor's collection of Travels is excellent in its kind; but this is more immediately adapted for children advancing towards youth. The selection is avowedly from Brydone, Cox, Moore, Radcliffe, Southey, and Thicknesse. We have no doubt of its success.

ART. 44. *An Account of the Emancipation of the Slaves of Unity Valley Pen, in Jamaica. By David Barclay.* 12mo. 6d. Arch. 1801.

David and John Barclay having possession of a grazing farm in Jamaica, on which were thirty-two slaves, determined to emancipate them. This pamphlet gives a succinct account of the accomplishment of this measure, and its consequences. The first experiment did not answer, as it was made only upon two of the number who remained with their brethren; but on the death of John Barclay, David resolved to emancipate

cipate the whole of the number, and remove them to Philadelphia. On their arrival in America, they were put out to different occupations, and were generally able to obtain a decent ſupport. The concluſion of the whole is, that ſuch of them as ſurvive enjoy their freedom with comfort to themſelves, and uſefulneſs to ſociety, and remain a laſting monument of Mr. Barclay's benevolence. Many of theſe poor blacks ſuffered ſeverely from the coldneſs of the American climate; but the important inference drawn by Mr. Barclay, and confirmed by his agent, Mr. Holden, is, that *white* labourers may be employed in Jamaica with as much efficacy as blacks.

ART. 45. *The Anatomy and Phyſiology of the Horſe's Foot conciſely deſcribed; with practical Obſervations on Shoeing; together with the Symptoms of, and moſt approved Remedies for the Diſeaſes of Horſes. With Fourteen illuſtrative Plates. Dedicated, by Permiſſion, to the Preſident, Committee, and Members of the Commercial Travellers' Society. By James White, Veterinary Surgeon to his Majeſty's Firſt, or Royal Dragoons.* 12mo. 160 pp. 5s. Chapman. 1801.

So many ſplendid works have been publiſhed, of late years, on this branch of the veterinary art, that it may be convenient to many perſons to have the reſult of their enquiries given in a portable form. Mr. Freeman (if we miſtake not) was the firſt who gave the anatomy of the horſe's foot in coloured plates (ſee Brit. Crit. vol. vii, p. 346) which was done in his work with an accuracy and beauty not to be ſurpaſſed; on a ſmaller ſcale, the preſent book preſents a ſimilar illuſtration, and is filled beſides with receipts and directions for the recovery of that uſeful animal, the horſe, from many diſeaſes to which he is expoſed. To thoſe who are deeply verſed in the ſubject, the very name of the author may perhaps convey more than any commendation we can give.

ART. 46. *The Elements of Book-Keeping, both by ſingle and double Entry; comprising a Syſtem of Merchants' Accounts, founded on real Buſineſs; arranged according to modern Practice, and adapted to the Uſe of Schools. By P. Kelly, Maſter of Finſbury-Square Academy, London.* 8vo. 168 pp. 5s. Johnſon, &c. &c. 1801.

"It is a fact well-known," ſays this author (who has publiſhed other ſcientific works) "though not eaſily accounted for, that there is not in this great commercial nation any elementary treatiſe (on book-keeping) that accords with the improved practice of the counting-houſe." To ſupply ſo remarkable a deficiency muſt be a very meritorious employment. Mr. Kelly condemns, in the main, Mr. Jones's new Method, publiſhed in 1796, but remarks ſome uſeful matters ſuggeſted in it.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Hiſtoire de la Révolution de France, pendant les cinq dernières années du règne de Louis XVI ; par* M. Bertrand de Moleville, *Miniſtre d'état.* 9 voll. in 8vo. Paris.

This work is divided into *two parts*, the *firſt* containing the years 1788–91, to the end of the conſtituent aſſembly; the *ſecond* compriſing the years 92–3, to the death of Louis XVI. The author is at preſent employed on a *third part*, which will render this work complete. He has incorporated into this work the *Hiſtoire de la Révolution de France*, the particular Memoirs, and the Annals which he had publiſhed in England. *Magas. Encyclop.*

ART. 48. *Grammaire générale, approuvée par l'Inſtitut national, comme ouvrage élémentaire, utile dans l'inſtruction publique, par le C.* Cros. 2e ed. 138 pp.

The author appears to have attached himſelf particularly to *Condillac*, but he treats his ſubject with a degree of method and preciſion, which may be ſaid to be peculiar to himſelf.

In the following extract, where Mr. *Cr.* ſpeaks of abſtract ideas, we have a ſpecimen of his manner.

" Lorſqu'au printemps je porte mes yeux ſur la prairie, j'y vois partout un *vert* monotone.

" Lorſque tournant mes regards vers la haie vive qui m'entoure, j'apperçois la roſe et ſa tendre *rougeur*, mon cœur en eſt affecté autant que ma vue.

" Lorſqu'enfin, au ſein de l'hiver, je vois la campagne couverte de neige, ſa *blancheur* m'éblouit, et le deuil de la nature m'attriſte.

" Aujourdhui que le ſouvenir de ces affections différentes ſe retrace à mon eſprit, ne puis-je point m'occuper de ce *vert* monotone ſans penſer à la prairie? Ne puis-je point ſonger à la tendre *rougeur* de la roſe, et oublier cette fleur? Ne puis-je point fixer mon attention ſur la *blancheur* de la neige, et oublier la neige elle-même?

" Ce *vert*, je l'applique a mon habit; cette tendre *rougeur*, je l'applique à *Cloë*, ou à tel autre objet qui m'intéreſſe; cette *blancheur*, je l'applique au *papier* ſur lequel j'écris.

" Ces trois couleurs exiſtent dans mon ame, ſans que je penſe à la neige, à la roſe, à la prairie, à mon habit, à *Cloë*, à ce papier. J'aurai, indépendamment de tout cela, les idées du *vert*, du *blanc*, et du *rouge*.

" Voilà les idées abſtraites, c'eſt-à-dire, ſéparées de la matière qu'elles modifient, et regardées comme ſi elles exiſtoient indépendantes du ſujet, &c." *Ibid.*

ART.

ART. 49. *Hiſtoire de la Ruſſie, par* Pierre Charles Leveſque, *ci-devant membre de l'académie des Inſcriptions et belles-lettres, et maintenant de l'Inſtitut national de France. Nouvelle édition, corrigée et augmentée par l'auteur, et conduite juſqu'à la mort de l'impératrice* Catherine II. *ornée d'une très-belle carte de la Ruſſie*; 8 voll. in 8vo. Paris.

M. *Leveſque*, in this new edition of his work, has given a degree of perfection to it, by making ſuch alterations and additions as appeared neceſſary. The moſt conſiderable of theſe additions is the ſequel of the Hiſtory of Catharine II. of which he had only before given a ſketch, and which is now continued to the period of her death.

" Quelques perſonnes," ſays Mr. L. " trouveront que je l'ai trop louée; mais je l'ai crue, malgré ſes fautes, digne de beaucoup de louanges; j'ai parlé d'elle ſans aucun intérêt. En 1781, j'étois de retour en France; ce que j'ai dit de ſes grandes qualités et de ſon règne, je le penſois; je ne changerai pas aujourd'hui de langage pour complaire à ceux qui haïſſent ſa mémoire. J'ai vécu ſept ans dans ſon empire; j'ai connu des perſonnes qui la voyoient chaque jour; j'en ai connu qu'elle admettoit à ſa familiarité; j'ai été ſouvent inſtruit de ſes entretiens, de ſes travaux, de ſes délaſſemens; je l'ai vûe et entendue, au milieu de ſa cour, dans des fêtes, à des ſpectacles, entourée de l'enfance et de la jeuneſſe, dans des maiſons d'éducation qu'elle protégeoit; je l'ai, pour ainſi dire, obſervée par les yeux de témoins fidèles, et j'ai penſé que ſon caractère ne m'étoit pas inconnu; je n'ai pas diſſimulé ce qu'ont eu de répréhenſible les dernières années de ſon règne; j'ai peint les maux que ſon ambition ou ſa foibleſſe ont cauſés à ſes ſujets ou à ſes voiſins; mais je l'ai défendue de pluſieurs imputations, que je crois calomnieuſes, et je crains que cette partie de mon livre n'ait un ton de plaidoyer que l'on pourra trouver peu convenable au genre hiſtorique."

After having read the 5th volume of this Hiſtory of Ruſſia, we ſhall be leſs inclined to believe that Catharine II. could have been an accomplice in the death of Peter III. and of the Prince Ivan.

The 6th and 7th volumes contain the hiſtory of the different people which are ſubject to Ruſſia, many of whom are yet unknown to Europe; and ſome of whom have indeed not yet quitted the ſavage ſtate. In the laſt volume are found accurate accounts of the navigation, the commerce, and the literature of the Ruſſians; as alſo a deſcription of this vaſt empire from the frontiers of Turkey to thoſe of China. *Eſpr. d. Journ.*

ART. 50. *Recueil de mémoires ſur les établiſſemens de l'humanité, traduits de l'Allemand, de l'Anglais, de l'Eſpagnol, de l'Italien, &c. Numéro vingt-deux de ce recueil.* Prix, broché 1 fr. 65 cent. Paris.

The preſent number contains the *Analyſe des ſtatuts de l'hoſpice royal de Madrid*, et *le plan de l'organiſation et de l'adminiſtration des ſecours publics dans la ville de Copenhague et de ſes fauxbourgs*, propoſed for the management of the poor, and ſanctioned by the King, extracted from the original Daniſh.

" Les

" Les ſtatuts de l'hoſpice de Madrid ſont," ſay the editors of this collection, " les plus célèbres de toute l'Eſpagne. Ils ſont aſſez anciens, puiſqu'ils datent du règne de Philippe V. On y a fait juſque aujourd'hui fort peu de changement. Ils ſont en pleine vigueur. Il a paru inutile de les traduire en entier: l'analyſe qu'on en donne, les fera ſuffiſamment connoître.

" Cet écrit a été envoyé par le C. Saignette, alors ſecrétaire d'ambaſſade à Madrid, au C. Jadelot, médecin, de qui nous les tenons."

Ibid.

ART. 51. *Hiſtoire naturelle des minéraux, par* Eugène-Melchior-Louis Patrin, *membre aſſocié de l'Inſtitut national des Sciences et des Arts.—Edition ornée de* 40 *planches, repréſentant un plus grand nombre de ſujets, deſſinées d'après nature par* J. E. Deſève, *et gravées ſous ſa direction avec beaucoup de ſoin.* 5 voll. gr. in 18mo. of about 350 pp. each. Les 5 voll. ſur carré fin d'Angoulême, 12 fr. 50 cent.—Sur le même papier, avec les figures coloriées cartonnés, 18 fr. 50 cent.—Les 5 voll. ſur papier vélin, avec les premières figures en noir, cartonnés, 18 fr.—Sur le même papier, avec les figures très-bien coloriées, 24 fr. Paris.

The natural ſciences have made ſuch a progreſs ſince *Buffon* publiſhed his works, that they could not be reprinted without conſiderable additions and improvements. Among the editions which recently have been made, that of *Deterville* deſerves particularly to be noticed. He had propoſed to himſelf two ends, which he has perfectly attained; the firſt, that of giving *Buffon* in an agreeable, commodious, and unexpenſive form; the ſecond, that of adding to the labours of his author all the facts which a mode of obſervation more certainly to be depended on, had diſcovered, up to the preſent time.

Deterville had entruſted the continuation of *Buffon* to perſons of acknowledged merit. Mr. *Patrin*, who took upon himſelf the department of Mineralogy, was not only aſſiſted by the labours of modern chemiſts, by the excellent leſſons of *Haüy*, the writings of *Dolomieu*, *Faujas*, *Sauſſure*, and *Spallanzani*, but he has likewiſe himſelf had great opportunities of making obſervations. In the courſe of eight years, he has traverſed the ſouthern part of Aſia, from Ruſſia in Europe to beyond the meridian of Pekin.

The order adopted in the diſtribution of the materials appears to us to have the advantage of taking in the ſcience in its whole extent, whilſt at the ſame time it points out the ſlighteſt peculiarities.

The natural ſubſtances with which this author was concerned, are divided into two grand claſſes; namely, into *minerals* and *metals*.

In treating of the firſt, he has conſidered the eight ſimple earths which are known; four of which have been the diſcoveries of modern chemiſtry.

With reſpect to *metals*, Mr. *P.* thus explains the plan which he had laid down for himſelf.

" On en connoit aujourd'hui vingt-un. J'ai commencé par ceux qui me paroiſſent le moins éloignés de l'état terreux, et j'ai paſſé graduellement à ceux qui jouiſſent d'une plus grande perfection métallique; perfection

perfection dont les caractères m'ont paru surtout résider dans la ductilité et la facilité à se séparer de l'oxigène. Je me suis particulièrement attaché à faire connoître les lieux où se trouvent les mines, l'espèce de roche qui les renferme, les substances qui les accompagnent, la situation et les autres circonstances des filons. J'indique les principales propriétés chimiques de chaque métal, et surtout les divers usages auxquels on peut l'employer."

On the subject of some hazarded conjectures, he observes:

"On me reprochera, peut-être, d'avoir trop souvent essayé d'expliquer les divers faits que présente le règne minéral. Mais il est difficile d'observer la nature avec quelqu'attention sans chercher à pénétrer dans ses secrets, et plus difficile encore de ne pas dire ce qu'on a cru découvrir."

In another place, speaking of volcanoes, he excuses himself in the following terms:

"Je sais que de nos jours les conjectures, les hypothèses, sont bannies de l'étude de la nature, qu'on les regarde comme plus propres à retarder qu'à accélérer la marche de la science; et rien n'est plus vrai en général; mais quand ces conjectures sont fondées sur des analogies et sur des rapprochemens de faits, et de grands faits géologiques, je ne pense nullement qu'on doive les proscrire. Elles étendent les vues de l'observateur et lui font remarquer des rapports qui lui auroient échappé.

"Je n'ignore pas que l'observation exacte et simple des faits, est ce qu'il y a de plus précieux pour la science....Mais que diroit-on d'un homme qui passeroit sa vie à tirer péniblement des matériaux de la carrière, sans jamais se bâtir une cabane? Las de me traîner sur des tas de pierres, j'ai essayé de me construire un édifice. Le plan peut-être en est bizarre et la construction peu solide; mais l'imagination du moins peut s'y promener un instant, et la vue des matériaux placés dans un certain ordre, peut lui faire concevoir un arrangement plus heureux." *Ibid.*

ART. 52. *Système des connoissances chimiques, et de leurs applications aux phénomènes de la nature et de l'art; par le C.* Fourcroy, *de l'Institut national, conseiller d'état, &c. Extrait par le C.* Bouillon-Lagrange; 10 *Voll. in* 8vo. 50 fr. le même format, 5 Voll. in 4to. 72 fr. Paris.

The preceding works of the celebrated *Fourcroy* differ essentially from this last; in none of them are so many facts collected, or arranged in the same order, of which experience had shown him the advantage; this may therefore be called a complete system of those branches of theoretic knowledge which constitute the science of chemistry.

In the preliminary discourse is given, in detail, an account of the plan adopted by the author; and in order to render it still more interesting, he has inserted in it all the discoveries which had been communicated to the Institute, or published during the impression of his work. The entire system is divided into eight sections. *Ibid.*

ART.

ART. 53. *Description des Plantes nouvelles et peu connues, cultivées dans le jardin de* J. M. Cels, *avec fig, par* E. P. Ventenat, *de l'Institut national de France, l'un des Conservateurs de la Bibliothèque nationale du Panthéon.* In fol. et in 4to. Deuxième livraison. Paris.

Few works will be found of such general utility as this which we here announce, in the study of Natural History. It is not sufficient to design the whole of a plant with exactness; we should likewise separate from each other all the organs which constitute it, and thus offer them singly to the view of the observer, that he may be enabled, without any effort, to class it according to some system, and point out the genus to which it belongs. This is the principal advantage presented by the two *fasciculi* published by Mr. *Ventenat.* They do not consist of plates luxuriously coloured to satisfy the curiosity of a superficial amateur, but of faithful pictures, in which the experienced eye will discover nature herself in all her details. *Magas. Encycl.*

ART. 54. *Histoire naturelle des Colibris et des Oiseaux-Mouches; par* J. B. Audebert, *membre de la Société d'histoire naturelle de Paris, et auteur de l'histoire naturelle des Singes, des makis, et des galéopithèques.* Deuxième livraison, composée du texte, et de six planches imprimées en couleur, et ornées de la lettre en or au bas de chaque figure, format grand in folio, papier jésus-vélin, superfin, satiné, pr. 30 fr. 4°. jésus-vélin, la lettre en noir, pr. 15 fr. De l'imprimerie de *Crapelet.*

The author of this accurate, and peculiarly splendid work, begins each article with a short description; he then gives the *synonymie*, and terminates by a detailed description, in which he always mentions the country inhabited by the bird in question, and the cabinet to which the specimen, from which his description was made, belongs. In twelve copies only the text of this work is *printed* with *gold*, instead of ink. *Ibid.*

ART. 55. *Observations et expériences sur l'art d'empailler et de conserver les oiseaux, par les CC.* Henon, *ancien Professeur de l'école vétérinaire de Paris, directeur adjoint, et premier Professeur de celle de Lyon, membre de l'Athénée, de la Société d'Agriculture, d'Histoire naturelle et arts utiles, et de celle de Médecine de Lyon; et* Mouton Fontenille, *membre de l'Athénée de Lyon, de la Société d'Agriculture, d'Histoire naturelle et arts utiles de Lyon, correspondent de la Société d'économie rurale du département de Vaucluse.* Lyons, 1801. 8vo.

MM. *Henon* and *Mouton Fontenille* have prepared upwards of 3000 birds, and have observed them at different epochs and different times. They propose publishing a *Philosophie Ornithologique.* *Ibid.*

GERMANY.

GERMANY.

ART. 56. *Des Herrn Abt* Karl Denina, *Geſchichte Piémonts und der übrigen Staaten des Koenigs von Sardinien, &c.—The Hiſtory of Piémont and of the other States of the King of Sardinia, by the Abbé* Denina, *Counſellor of Legation to the King of Pruſſia, Member of the Academies of Sciences of Berlin, Rome, Naples, Florence, Padua, and Erfurt, heretofore Profeſſor of Belles-Lettres in the Univerſity of Turin; with a geographical and ſtatiſtical Deſcription of thoſe Countries, according to their Extent, in 1792; and an Account of the moſt recent political Changes in Italy, by the ſame; tranſlated from the Italian MS. of the Author, by* Frederic Straſs, *Profeſſor in the Inſtitute of the Royal Corps of Cadets.* Berlin, 8vo. 705 pp.

In the Preface, the author gives an account of the works which have appeared on the Hiſtory of Piémont antecedently to the 18th century; he then points out the cauſes which, in the preſent century, have prevented the publication of other works relative to this object, and thoſe which have induced him to compoſe this, of which we here announce a German tranſlation.

The 256 firſt pages of this volume contain a deſcription of the ſtates poſſeſſed by the houſe of Savoy, in 1792; and this part is divided into twelve chapters. The author treats of their extent, population, productions, the character of the inhabitants, the government, legiſlation, religion, military eſtabliſhment, the finances, ſciences, arts, and commerce.

After theſe ſtatiſtical and geographical preliminaries, Mr. *Denina* gives the four firſt books of the hiſtory of Piémont. In the firſt book, he traces the hiſtory of Piémont and of Savoy, before the 11th century; in the ſecond, he treats of the government of the Lombards, or Longobards, then of that of the Carlovingians, before the Marquis of Montferrat and the Counts of Savoy; of the origin of the Marquis of Suſa and Ivrea, as alſo of thoſe of Montferrat; he deſcribes the irruptions of the Hungarians and Saracens, and gives the hiſtory of the Empreſs Adelaïde, daughter of Rodolphe II, King of Burgundy, and of Italy, which had a great influence on the aggrandiſement of Montferrat. The ſecond book comprizes the period from 1000 to 1268. It begins by ſhowing the antiquity of the houſe of Savoy, and diſcuſſes the vulgar opinion which makes it deſcend from Berold. It afterwards relates the remarkable events which the hiſtory of Piémont and of Savoy offer at this period; ſuch as the wars, the foundation of ſeveral cities, as Aleſſandria, Cunéo, Chambéry, that of different monaſteries; and, on this occaſion, the author points out the advantages which they preſented in thoſe times; he ſhows, among others, the journies undertaken by *St. Bernard* in Italy, and the reforms produced by him in various monaſteries. The third book continues the hiſtory of the houſe of Savoy from 1268 to 1416; and the fourth book, which is the laſt of this volume, purſues it to the middle of the 15th century.

The

The author, who reſided at Turin whilſt he was compoſing this work, had recourſe not only to *Guichenon* and other works, printed and in MS. which were at his diſpoſal, but he was likewiſe enabled to avail himſelf of other works, which were either unknown to *Guichenon*, or of which, at leaſt, he made no uſe. The ſecond volume will carry on the hiſtory of theſe countries to the year 1660, where that of *Guichenon* finiſhes. The third, which will contain the hiſtory of modern times, or that of the three firſt Kings of Sardinia, will be abſolutely new, ſince hitherto no contemporary author, nor any who was a native of the country, has treated of it; all that is found concerning it may be reduced to ſome traits ſcattered in the hiſtory of Louis XIV, of Louis XV, of Leopold I, of Joſeph I, of Charles VI, and of Maria-Thereſa; as far as they reſpect the wars of which Piémont has often been the theatre, and in which its ſovereigns have frequently taken a part. The connections which the author has had at Turin, have put it in his power to give an authentic account of theſe reigns, which will, no doubt, be well received.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Coleridge, through the intervention of a friend, deſires us to ſay, that the Verſes mentioned in our Review for Auguſt, p. 218, were publiſhed ſurreptitiouſly, and without his knowledge, not having been ever intended to meet the public eye.

We feel a very ſincere obligation to *B. H. B.* for his information, upon which we ſhall certainly act as effectually as poſſible. We believe, however, that there muſt be ſome foul play in the matter he mentions.

We have received the communications of *B × B.* which ſhall have all due attention.

The publiſher of *Dr. S.'s* book will find, on recurring to the Britiſh Critic, vol. xvii, p. 599, that he is totally miſtaken, as to the aſſertion in his note.

Mr. Cr—r is reſpectfully informed, that the communication he requeſts is quite contrary to rule.

If *Dr. O. H.* be not *implacably diſaffected*, he has, at leaſt, a ſingular mode of expreſſing his attachment.

LITERARY INTELLIGENCE.

That indefatigable aſtronomer, *Dr. Schroeter*, of Lilienthal, in the dutchy of Bremen, has announced a ſecond volume of his *Selenotopographic Fragments*, in which he promiſes conſiderable additions to our knowledge of the moon, its ſurface, atmoſ-

atmoſphere, and various changes. It will contain no leſs than thirty-two plates, and is to be publiſhed by ſubſcription.

G. A. Ruperti, rector of the college at *Stade*, propoſes to publiſh, by ſubſcription alſo, a new and complete edition of the Claſſics, both Greek and Latin; not in a ſplendid ſtyle, but in a neat and uſeful manner.

Profeſſor *Porſon* has completed his fourth play of Euripides, the *Medea*.

Dr. Barrett, ſenior Fellow of Trinity-College, Dublin, has juſt publiſhed his long-expected, and magnificent work, the *fac-ſimile* edition of a very ancient MS. of St. Matthew's Goſpel, with a collation of the celebrated *Codex Montfortianus*.

Dr. Ruſſell will ſoon produce a ſecond volume of his ſplendid work on Oriental *Snakes*: and he is preparing alſo a ſimilar publication on the ſubject of *Fiſhes*.

Mr. Reeves's very ſatisfactory and inſtructive edition of the *Holy Bible*, is going on with conſiderable diſpatch.

Mr. Gifford's tranſlation of *Juvenal* is now in ſome forwardneſs at the preſs.

Mr. Ritſon will ſoon give the public an edition of ſome of our moſt ancient *Dramas*.

We underſtand that *Mr. Douce*, alſo, is employed in a deſign of a ſimilar nature.

ERRATA.

As ſome corrections, intended for our printer laſt month, unfortunately did not reach him in time, we muſt beg our readers to excuſe the following errors, and others perhaps which we may have overlooked.

P. 307, l. 1, of proſe, for *worthy* r. *worthy of*.
309, 3, ——— for *beſt* r. *better*.
311, 16, for *Coby* r. *Ceby*.
— 38, for *ſourrie* r. *ſourire*.
312, 2, for *ceis* r. *cris*.
— 8, for *vons* r. *vous*.
321, ART. 34, for *phymaſis* and *periphymaſis* r. *phymoſis* and *paraphymoſis*, paſſim.
— ——— for *Van Swietan* r. *Van Swieten*.
322, ——— for *Tyras* r. *Tyros*.
— ART. 36, for *Bueſerius* r. *Burſerius*, paſſim.

In ART. 45, note, we attributed a former Eſſay on Punctuation to Mr. Steele. It is true that he publiſhed a ſmall tract on that ſubject, named *Elements of Punctuation*, but we now recollect that the *Eſſay* to which we meant to allude, was the work of Mr. Robertſon, known for his learned book on the *Parian Marbles*, &c.

THE

BRITISH CRITIC,

For NOVEMBER, 1801.

" Si nos ii ſumus qui eſſe debemus, id eſt, ſtudio digni et literis noſtris, dubitare non poſſumus quin ea maximè conducant quæ ſunt rectiſſima." CICERO.

If we are really the men we ought to be, that is deſerving well of ſcience, and worthy of our literary character, we cannot heſitate to believe that always moſt expedient which is moſt honeſt.

ART. I. *Vetus Teſtamentum Græcum, cum variis Lectionibus. Edidit Robertus Holmes, S. T. P. R. S. S. Ædis Chriſti Canonicus. E Typographeo Clarendaniano. Tomus I. Exodus et Leviticus.* Folio. Elmſly, Payne, &c. 1801.

THE value and importance of this work we will never ceaſe to repeat. Nor can we too ſtrongly call upon every clerical man, whoſe circumſtances will allow it, and thoſe among the laity who attend to biblical learning, to give it active and effectual ſupport. Shall it be ſaid, to the everlaſting ſhame of Britain, that a work of ſuch a nature, after the collations were actually completed, was ſuffered to languiſh, for want of the common aid of ſubſcriptions to defray the printing?—At the cloſe of our Review for March, 1800 (p. 337) we ſtated the leading facts reſpecting this undertaking; but as we do not find, on enquiry, that the ſubſcription is yet ſupported in a way at all creditable to the ſtudious part of the Britiſh public, we again DEMAND attention to it; thinking it a diſgrace intolerable, that there ſhould be any degree of remiſſneſs in ſuch a matter.

ter. The Biſhop of Durham, with a ſpirit worthy of his ſituation, has given the learned collator a ſupport, which has been duly acknowledged in ſeveral ſucceſſive dedications; but, with a variety of other demands upon his well-judged munificence, he cannot do every thing;—and are the days of patronage ſo totally at an end, that, in the whole claſs of opulent men, in which this country, for its ſize, exceeds all others, none can be found diſpoſed to ſeek the honeſt fame, of giving a liberal aſſiſtance to ſuch a work? Be that as it may, private individuals here can uſually effect, by their number, what the few refuſe to do by their weight; and by them, therefore, the collated edition of the Septuagint ought to be ſo ſupported, that no anxiety could be entertained for the ſucceſsful completion of it*.

That no one may forget the great importance of the Septuagint Verſion, we will here repeat a few paſſages on that ſubject from the admirable Preface of Mr. Reeves to his late "Collation of the Hebrew and Greek Texts of the Pſalms." This tranſlation was made, "by certain Jews, at the command of PTOLEMY PHILADELPHUS, about 277 years before Chriſt." P. 13.

"I have been uſed," he ſays afterwards, "to look up to the Greek tranſlation by the SEVENTY, as a work of the higheſt importance. It is a verſion which fixes the words and ſenſe of Scripture, at a period full 700 years (and, according to ſome accounts, 1100 years) earlier than the MASORITES of the ſchool of Tiberias fixed it by their method of pointing. It was in public uſe during the whole of that period;

* We here repeat the terms of ſubſcription, extracted from the laſt circular paper of the learned editor.

"*Twelve Guineas*, at the rate of three for each volume, are to be ſubſcribed for one copy of this edition.—And, *as it would be of far greateſt effect in accelerating the impreſſion*, if the above ſubſcription could be obtained in one ſum at the time of ſubſcribing, the munificent friends of this publication will allow that mode of contribution to be mentioned preferably. At the ſame time, the above *twelve guineas* may be paid at four equal payments, early in the years 1800, 1801, 1802, 1803.—And for every ſum of three guineas ſubſcribed in either of the above modes, one volume of the edition ſhall be, without further expence, delivered to the ſubſcriber, by one or two books at a time, as they come from the preſs.

"But whatever ſum, though inferior to the amount here ſpecified, any friend to this publication may be pleaſed to ſubſcribe, ſuch benefaction will be gratefully received, and allowed to the ſubſcriber, as a deduction from the price of the edition."

Let us add, what we mentioned before, that the work of collating has now been for ſome time completed, and that the preſent ſubſcription is not to carry on, but merely to publiſh the Collations.

riod; firſt, among the Jews, and, after the preaching of the Goſpel, among Chriſtians; and it is diſtinguiſhed, beyond all other interpretations of the original Hebrew, by one very particular ſanction given to it; I mean the reference that evidently appears to have been made to it by the Evangeliſts and Apoſtles, in the writings of the New Teſtament. This example was followed by the earlier fathers, moſt of whom were unacquainted with Hebrew. Notwithſtanding their zeal for the Word of God, they did not exert themſelves to learn the original language of the ſacred writings, but acquieſced in this Greek repreſentation of them; judging it, no doubt, to be fully ſufficient for all the purpoſes of their pious labours." P. 18.

Afterwards,

"Conſidering the SEPTUAGINT VERSION, and the ſtudies belonging to it, and which accompanied that volume of Scripture among the Greeks, as ſo many teſtimonies of the contents, the ſenſe, and the words of the Holy Scriptures, I am diſpoſed to look upon it in the nature of a GREEK MASORA, produced from the Greek ſchool, but having this advantage over the Jewiſh, that it is much more ancient; and, being in a language more generally talked and read, has performed more extenſive ſervice to the cauſe of religion; which entitles it to be regarded, as I think, by Chriſtians, with as much reverence and thankfulneſs as are manifeſted by the Jews, with reſpect to the labours of their Maſoretical teachers. The nature of this which I have fancied to myſelf was a Greek Maſoretical School, its labours, its fruits, its extenſive influence—are now almoſt forgotten; and yet, it was by means of thoſe who were educated in this ſchool, that Chriſtian theology was taught in the eaſtern and weſtern empires. The Greek Scriptures were the only Scriptures known or valued by the Greeks. This was the text commented by CHRYSOSTOM and THEODORET; it was this which furniſhed topics to ATHANASIUS, NAZIANZEN, and BASIL. From this fountain the ſtream was derived to the Latin Church, firſt by the Italic or Vulgate tranſlation, *which was made from the* SEPTUAGINT, and not from the Hebrew*; and ſecondly, by the ſtudy of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the weſtern hemiſphere; and when the age of CYPRIAN, AMBROSE, AUGUSTINE, and GREGORY, ſucceſſively paſſed away; this was the light put into the hands of the next dynaſty of theologiſts, the ſchoolmen, who carried on the work of theological diſquiſition by the aid of this luminary, and of none other. So that, either in Greek or Latin, it was ſtill the SEPTUAGINT SCRIPTURES that were read, explained, and quoted as authority, for a period of fifteen hundred years." P. 21.

If ſuch be, as the ſtatement itſelf convincingly ſhows, the great value of the Septuagint Verſion, the inference is clear with reſpect to the preſent edition and collation of it. That it ought to be zealouſly ſupported by all that is Chriſtian among us; and that if the ſubſcription be, as we fear it is, in any

* To which, nevertheleſs, the Romiſh church has given the full authority of the original. *Rev.*

degree inadequate, the disgrace is such as ought to be removed by prompt and effectual exertions.

For our first general account and history of this great work, we must refer our readers to a critique, drawn up with much care and attention, in our eighth volume, p. 254—263. The beginning and progress of the undertaking will there be seen, the large sums of money expended, and the still more extraordinary quantity of diligence employed to make preparation*, even for beginning the publication which is now so far advanced. The very extensive and laborious plan on which the work was first projected, and exhibited in a specimen, containing the two first chapters of Genesis, is there recorded, with many other particulars, well worthy (we do not hesitate to say) of the public attention. In looking back at present to the larger specimen, we cannot but regret the (probably necessary) omission of the notes marked with the letter Δ. These contained the fragments of the Versions of Aquila, Symmachus, and Theodotion; and the anonymous Greek, with the other Scholia, as they are published in the margin of the Roman edition of 1587, and also by Drusius, Montfaucon, and Bardht. It is true that the editor still gives the unpublished Scholia, which are supplemental to these Hexaplar remains, in an Appendix to each book; but as the readings of the other Greek versions must be among the most important illustrations of the Septuagint, we should have been much gratified by a complete collection of these, well digested, and prefixed to the supplementary Scholia, now first published. Perhaps it may not be impracticable still to subjoin such a collection, to each volume. We can answer for ourselves, that we should be glad to pay something extraordinary for such an addition; and we trust that many other biblical scholars would be of our mind. The materials are probably perfected, and only want printing. In the mean time let us mention, for the use of students, that there is a small book, often to be met with, very cheap, in libraries, which contains the Scholia from the Roman edition. It was published in 1653, at the press of Roger Daniel, and has this title, "In sacra Biblia Græca, ex versione LXX-Interpretum, Scholia; Simul et Interpretum cæterorum Lectiones Variantes." In the Harl. Collection of MSS. in the British Museum, No. 3329, is an interleaved copy of this very book, filled with the MS. notes of the learned Abraham Seller, from which, probably, some useful matter might be extracted.

* Seventy-three volumes, folio, of collections were deposited by the editor in the Bodleian Library, before 1795.

For

For our account of the Book of GENESIS, as publiſhed in the preſent edition, we muſt refer our readers to our xivth volume, p. 217. At preſent we have two parts before us, containing EXODUS and LEVITICUS, publiſhed at ſeparate periods, but the latter now recently delivered to the ſubſcribers. In comparing the Prefaces to *Exodus* and *Leviticus*, with that of *Geneſis*, we find that the feweſt MSS. in uncial letters, contain the Book of Exodus. I. has entirely ceaſed; IV. is abſent in Exodus, but returns in Leviticus; V. however has theſe two books, though it had not Geneſis; XI. firſt appears in Leviticus. Of other MSS. 48 are wholly, or partially, capable of uſe for Exodus, as the ſame number was for Geneſis; but only 42 are enumerated in the Preface to Leviticus. The Appendixes to theſe two Books contain much leſs matter than that to Geneſis, but ſtill ſufficient to make a very important addition to the fragments of Greek tranſlations elſewhere publiſhed.

It can hardly be neceſſary to give any additional ſpecimen of the collations to this work. Enough was produced by us in the articles already mentioned, to explain the deſign, and the actual performance, of the learned editor; and a mere ſpecimen of various readings, when it is not wanted for any ſpecific purpoſe, offers little amuſement or gratification. Suffice it to ſay, that the moſt unremitting diligence is exemplified in every page of both theſe Books; and that there can be no doubt that the whole will be completed in a manner truly valuable to ſtudents, and ſatisfactory to ſubſcribers of all deſcriptions. Should our repreſentation be ſucceſsful, in adding a greater number of ſupporters, to that which ſo truly deſerves every ſpecies of encouragement, we ſhall feel the higheſt gratification. Among the bleſſings of Peace, let it not fail to be one, that the ſtudy of the Scriptures ſhould be encouraged and rewarded. This, of itſelf, will probably enſure other bleſſings.

ART. II. *Outlines of the Globe. The View of India extra Gangem, China, and Japan. By Thomas Pennant, Eſq. Volume III. and IV.* 4to. 3l. 10s. White. 1800.

THE continuation of Mr. Pennant's "Outlines of the Globe" having fallen to the lot of his ſon, Mr. David Pennant, the reader will find leſs reaſon to regret the loſs of the original editor than he might have done, had the taſk devolved upon a ſtranger, ſince his *views* and his *plans* in this extenſive

extenſive publication are doubtleſs fully known to the latter, and will be correctly followed. Mr. Pennant's character, as a writer who united amuſement with inſtruction, was in ſuch general eſtimation, eſpecially among thoſe who delight in the reſearches of natural hiſtory, that, previouſly to our notice of the work itſelf, we ſhall gratify our readers with the account prefixed to it, by a very affectionate ſon, of the laſt period of the worthy author's declining life. It is written in a very intereſting manner, and reflects great credit both upon his head and heart. It will likewiſe be uſeful in unfolding the plan of the additional volumes now preſented to the public.

"The ſad duty of publiſhing the poſthumous works of a revered Parent having devolved on me, I now preſent the public with two volumes of the continuation of the "OUTLINES OF THE GLOBE," which comprehend a view of the intereſting countries of China, Japan, New Holland, and the Archipelago of the Indian Ocean.

"As an editor, my chief care has been to tranſcribe with accuracy from the original manuſcript. The finiſhing touch of the maſter may be wanting; but the hand, alas! which gave the glowing tint is now cold, and who ſhall dare to uſurp the pencil! Some trifling additions, diſtinguiſhed by an initial, have been made by myſelf; and to *John Latham*, Eſquire, I am indebted for an augmentation to the catalogue of Birds of China, and of New Holland. An objection may be made by ſome, that no plates adorn theſe volumes—engravings, except of novel objects, or really illuſtrative, and ſuch, notwithſtanding much exertion, it was not my good fortune to procure, tend little to the value of a work of ſcience. Two maps, preſumed more requiſite, have been conſtructed from the beſt materials.

"The biography of the valued Author of the following ſheets, having been given by himſelf in his "Literary Life," to the commencement of the year 1793, little remains for me to add. To that period his health and felicity had experienced little interruption; the illneſs of an amiable daughter then began to embitter his days, and, after the moſt unremitting attention that parental fondneſs could dictate, he felt the cruel pang of ſeparation, on the firſt of May, 1794; this ſhock his ſpirits never completely recovered. In the April of the enſuing year, the patella of the knee ſnapped, while deſcending a flight of ſteps, an accident which confined him long to his room, yet, notwithſtanding his advanced age, and the bones never again reuniting, he recovered ſufficiently not only to walk without difficulty, but to purſue his uſual exerciſe on horſeback.

"The year 1796 gave to the world his "Account of the Pariſhes of Whitford and Holywell." The infirmities of nature now began to ſhew themſelves more evidently. The loſs of a friend and neighbor, the worthy Sir *Roger Moſtyn*, the ſubſequent diſtractions of the county of Flint by jarring politics, the melancholy ſituation of public affairs, the progreſs of Gallic barbariſm, which threatened to overturn all inſtitutions ſocial and ſacred, operated too forcibly on a mind of the acuteſt feeling and moſt exquiſite ſenſibility. Mental agitation affected

fected the corporeal ſyſtem; a difficulty of breathing, a cough, and other pulmonary affections, induced him to apply for medical aid, and he received from his friend, Dr. *Haygarth*, then reſident at Cheſter, all the aſſiſtance that art could give. Conſiderable diſcharges of blood from the noſe increaſed the alarming ſymptoms; ſtill the energy of his mind ſuſtained itſelf; he continued his literary purſuits, and employed his leiſure hours, during the greateſt part of 1797, in preparing for the preſs, and rendering as perfect as poſſible, his intereſting "VIEW OF HINDOSTAN," which was publiſhed early in the following year. Œdematous ſwellings in the legs announced the fatal cauſe of his diſeaſe; but to expatiate more minutely on the ſad catalogue of human evils might be irkſome; ſuffice it then to ſay, that he bore the trial with fortitude and reſignation; a natural ſtrength of conſtitution, aided by a life of uniform temperance, enabled him long to ſtruggle againſt infirmity. The progreſs of the diſorder becoming more rapid, towards the cloſe of October he collected his neareſt relatives, and received with them the myſterious ſeal of our redemption; conſcious of his approaching end, his eye beamed with hope, tempered by the moſt ſerene and dignified reſignation; combining charity with devotion, he obſerved, that the ceremony would be incomplete indeed, were it not accompanied by an act of beneficence to the poor. This was the laſt duty of religion he performed; his life had been a preparation for the aweful concluſion. Though ſoon after reduced to the inability of moving, and ſuffering much, he continued to ſhare the converſation of his friends and relations, except during the extreme preſſure of pain, or when opiates, employed to procure a diſturbed ſleep, or relieve the body from a few pangs, produced their powerful effect, and ſacrificed the reaſoning powers and the nobler faculties of the ſoul. On the 16th of December, 1798, the powers of nature were exhauſted, and the venerated author of my being expired without a groan!

"The pen of a ſon may not be calculated to record the character of an affectionate and beloved parent; the bias of natural affection may operate too forcibly, yet the ſilence of the perſon moſt intimately acquainted with the virtues of *Thomas Pennant*, would juſtly draw down the reproach of ingratitude.

"His religious principles were pure and fervent, yet exempt from bigotry; though firmly attached to the eſtabliſhed church, he, by his writings and conduct, conciliated the eſteem of thoſe of a different perſuaſion. A ſteady friend to our excellent conſtitution, he ever laboured to preſerve it entire; this induced him to petition for the reform of ſome abuſes during the adminiſtration of Lord *North*, at a period when the influence of the crown was ſuppoſed to have exceeded its due bounds; this brought him forward in later times, with additional energy, to reſiſt the democratic ſpirit, which menaced tenfold evils. The duties of a magiſtrate he exerciſed with candour, with a temperate yet zealous warmth to protect the oppreſſed. His benevolence to the poor was unbounded, his repeated exertions to relieve the wants of a populous neighbourhood, by the importation of corn in times of ſcarcity, were truly munificent. Temperate in diet, he enjoyed the fruits of abſtinence, and, until a few years previous to his deceaſe, poſſeſſed

poſſeſſed an unuſual ſhare of health and vigor. His converſation was lively, replete with inſtruction, and brilliant with ſallies of true humour; yet too great ſenſibility at times lowered his natural flow of ſpirits, and occaſioned ſevere dejection.

"Of his literary character the public is the impartial judge, and that public not only in this, but in foreign countries has fixed on it the ſtamp of approbation. Bleſſed with a memory the moſt retentive, his powers of compoſition were rapid; his works were generally printed, as they flowed from the pen, with little or no correction, hence, ſome inaccuracies may be expected, but their numbers are trifling.

"Such, candid reader! is the true but imperfect ſketch of the character of a man who to ſuperior talents united the utmoſt goodneſs of heart.

"Accept, ſainted ſpirit! this unavailing tribute of filial duty! May the example of thy virtues ſtimulate my exertions! May my latter end reſemble thine!" P. v.

We perfectly agree with Mr. Pennant, that if engravings are not *really illuſtrative* of the ſubject diſcuſſed, they are better omitted; at leaſt good *maps*, ſuch as thoſe given in theſe volumes, are infinitely more uſeful to the readers of a work profeſſedly geographical. The great diviſions of *India extra Gangem*, *China*, and *Japan*, into which the third volume is portioned out, are, in the courſe of deſcription, again ſubdivided into ſmaller heads, and ſubordinate ſtates; and are accompanied with hiſtorical and geographical details, as amuſing as the nature of ſuch a work would permit. The moſt eſteemed writers on thoſe ſubjects, and the moſt authentic voyages and travels, are every where conſulted and abridged; and we follow the writer with particular pleaſure where his own favourite ſtudy, NATURAL HISTORY, leads him into diſcuſſions, always highly inſtructive and often profound, concerning the various animal and vegetable productions of Aſia. That is his peculiar excellence, which we ſay without meaning to derogate from the other well-executed parts of this general ſurvey of nature and art; and on this topic, the author being perfectly at home, he will never fail to pleaſe. In the ſurvey of China, the ſubjoined account of the famous *edible neſts*, ſo great an article of Aſiatic luxury and commerce, will doubtleſs be gratifying to our readers of the *haut Goût*.

"It is this country that produces in ſuch quantities the *edible birds* neſts, held by the epicure of the eaſt to be the firſt of delicacies. It is chiefly made uſe of in ſoups and ragouts of chickens; the neſts are firſt ſoftened in water, pulled to pieces, and mixed with ginſeng, put into the body of the fowl. The above is then to be ſtewed in a pot with a ſufficient quantity of water, and left on the coals the whole night. The beſt kinds which are white, and quite pure from dirt, are diſſolved in

in broths in order to thicken them, and to give them that flavor the Orientaliſts ſo much admire. Of the black and foul neſts is made glue.

" Mr. *Latham* gives the following account: " It weighs about half an ounce, and is in ſhape like half a lemon, or, as ſome compare it, to that of a ſaucer, with one ſide flatted where it adheres to the rock. The texture of it is ſomewhat like *Iſinglaſs*, or rather more like fine *Gum-dragon*, and the ſeveral layers of the matter it is compoſed of very apparent; being fabricated from repeated parcels of a ſoft ſlimy ſubſtance, in the ſame manner as the martins form theirs of mud. Authors differ much as to the materials of which it is compoſed; ſome ſuppoſe it to conſiſt of *ſea-worms* of the *Molluſca* claſs; others of the *ſea-qualm* (a kind of cuttle fiſh) or a glutinous ſea-plant called *Agal Agal*. It has alſo been ſuppoſed that they rob other birds of their eggs, and, after breaking the ſhells, apply the white of them for that purpoſe.

" Theſe neſts are found in vaſt numbers in certain caverns in various iſles in the *Soolo Archipelago*, ſituated between longitude 117° and 120°, lat. 5 and 7; particularly in three ſmall iſles or rather rocks, in the caverns of which the neſts are found fixed to the ſides in aſtoniſhing numbers. They are alſo found in amazing quantities on a ſmall iſland called *Tac*, in the ſtreights of *Sunda*, the caverns of which are lined with the neſts, but no where in greater abundance than about *Croee*, near the ſouth end of *Sumatra*, four miles up a river of that name; but they are not peculiar to the above places; for they are likewiſe common from *Java* to *Cochin-China* on the north, and from the point of *Sumatra* weſt, where it is called *Layung*, to *New Guinea* on the eaſt, where the ſea is ſaid to be covered with a viſcous ſubſtance like half-melted glue, which the bird is ſuppoſed either to take up from the ſurface with its bill during flight, or to pick it from the rocks when left there by the waves.

" The beſt neſts, or thoſe of a pure white, and free from mixture, ſell in *China* from 1,000 to 1,500 dollars the *picle*, the black and dirty ones for only twenty dollars. The laſt are ſuppoſed to ariſe from age, mixed with dirt or feathers; and the gatherers beat down all the black ones they can get at, in hopes that, from the neceſſity of the birds making freſh neſts, they may meet with the more valuable ones at the next gathering. It is ſaid, that the *Dutch* alone export from *Batavia* 1,000 picles of theſe neſts every year, which are brought from the iſles of *Cochin-China*, and thoſe lying to the eaſt of them. Among our *Eaſt India* imports, it is much to be wondered that, among other luxuries imported by us from the Eaſt, the uſe of theſe neſts ſhould not have found a way to our tables; as yet being ſo ſcarce in *England*, as to be kept as rarities in the cabinets of collectors." P. 66.

There is another article of great eſtimation in the Chineſe marts, the account of which, by this eminent naturaliſt, will not fail to prove intereſting to thoſe engaged in ſimilar purſuits.

" *Ginſeng*, the celebrated medical plant of the *Chineſe*, is found in this country, and many parts of *Chineſe Tartary*, of *Korea*, and even in the provinces of *Shan-ſi* and *Honan*, in *China* itſelf; but the latter

latter is of an inferior kind. It grows on the ſteeps of wooded mountains, or rocks, and on the banks of deep rivers. The root which is applied to uſe is ſaid to be of the ſhape of a man. There is not a phyſician of eminence but what has celebrated its virtues; and exactly in the ſtyle of our empyrics. "It fortifies," ſays *Shi-Chin*, "the noble parts, keeps the body in good plight, fixes the animal ſpirits, cures the palpitations occaſioned by ſudden frights, diſpels malignant vapours, clears the ſight, opens and dilates the heart, and ſtrengthens the judgment. When it is taken a conſiderable time together, it makes the body light and active, and prolongs life." In a few words, there is not a diſeaſe incident to the human body but what it infallibly cures. The *Manchews* ſtyle it *Orhota*, the *moſt noble*, or *queen of plants*; others the *golden well bordered with pretious ſtones*. There are extant nine antient receipts, and ſixty-nine modern. The value of the root increaſes; it was formerly worth its weight in ſilver; "at preſent," ſays *Du Halde*, "it is ſold for nearly its weight in gold."

"In 1709, when the great *Kang-hi* was on one of his progreſſes into his *Manchew* dominions, he was deſirous to give his favourite *Tartarians* a valuable perquiſite, and ſent ten thouſand of his ſoldiers to collect all the *Ging-ſeng* they could find. Each were to give him two ounces of the beſt, and to receive for the remainder an equal weight of fine ſilver. They ſallied forth, and collected in the year twenty thouſand pounds weight; but ſuffered ſufficiently, for they were allowed neither tent or any ſort of covering, and the places of ſearch ſwarmed with tigers. Thoſe who did not return on the ſignal of moving their quarters, were ſuppoſed to have been devoured by thoſe dreadful animals.

"In the *Chineſe* dominions, *Ging-ſeng* grows between the thirty-ninth and forty-ſeventh degrees north latitude, and between ten and twenty eaſt longitude from *Peking*: but is not confined to the old world; it was diſcovered in *Canada*, in 1704, by M. *Sarraſin*, who ſent ſpecimens to *Paris*. It was introduced into *England*, in 1740, by the worthy *Peter Collinſon*, and now flouriſhes in *Kew* garden. *Linnæus* firſt called this plant *Sion Ninſi*, afterwards *Panax quinquefolium*. *Ehret.* in *Trew*, tab. 6. names it *Araliaſtrum*; and *Cateſby*, Appendix, tab. 16. *Aureliana Canadenſis*, after *Lafitau*. Doctor *Woodville*, i. 270. retains the *Linnæan* name.

"In *America*, it is not confined to *Canada*. It is found even as far ſouth as *Virginia*, being diſcovered on the ſhady hills and vallies of that ſtate, towards the end of the laſt century, by doctor *John Clayton*. The ſix *Indian* nations call it *Garangtoging*, or the *human thighs*. The Europeans have imported a great deal into *China*; but it is not in the ſame eſteem, ſays *Oſbeck*, in which the roots of the *Chineſe* dominions are held. The Indians of America do not apply them to any uſe, but multitudes are employed in collecting them for ſale to the merchants of *Quebec*. Our phyſicians depreciate the virtues of this root ſo much, that notwithſtanding it has found a place in our diſpenſatory, yet is not mentioned in the *Pharmacopœia* of the London College. The power of the medicine may poſſibly have been exaggerated in *China*, but I never can believe that a root ſo univerſally eſteemed in that empire for ages can be deſtitute of virtues. Father *Jartoux* ſpeaks highly of its qualities, from his own experience, on the very

very ſpot. To him I give full credit, but at the ſame time ſhall obſerve, that the trial he made was from the freſh roots. The experiments on which the *Engliſh* phyſicians founded their opinion, were from dried and exhauſted ſpecimens." P. 163.

At p. 171, we have alſo a very good account, or rather hiſtory, of the valuable plant Rhubarb, which we inſert for the ſame reaſon, as the authorities adduced are indiſputable, and the judgment of the reporter correct.

" Let me here introduce ſome account of the celebrated drug, the Rhubarb, of which *Tartary* and *China* is the ſeat. The rhubarb of all the medicinal kinds is found in great abundance in ſeveral parts of the *Chineſe* dominions, and even in *China* itſelf. In the province of *Se-chwen*, in the mountains of *Snow*, in *Shen-ſi*, where troops of camels are loaden with nets full of rhubarb in the months of *October* and *November*: it abounds alſo in *Tanguth* about the lake *Koko-nor*, *Little Bucharia*, and all the chain of hills from lake *Baikal* weſtward. It grows ſouth as far as *Quang-tung*; but the ſouthern rhubarb is little eſteemed, yet much of it comes to *Europe* by ſea; I may add that, out of the *Chineſe* empire, it is found in *Thibet*.

" Rhubarb was known to *Dioſcorides*, who lived in the reign of *Nero*, as a valuable purge; and *Paulus Æginetus*, a phyſician of the ſeventh century, preſcribed it for the ſame purpoſe. It was brought from the remoteſt parts of the ancient *Scythia*, and the uſe was continued through all ſucceeding ages, without any certain knowledge of the plant to which the roots belonged. *Marco Polo* obſerved it on the rocky mountain near *Suchur*, in the province of *Tanguth*, and ſays it was ſent to all parts of the earth; for it found its way to *Europe* from thoſe diſtant regions even in that early time.

" *Gerard* gives a figure of the well known rhubarb of our gardens, with roundiſh criſped leaves. This he names, very properly, *Rha verum antiquorum*. *Parkinſon* gives another in his *Paradiſus terreſtris*, which he procured from doctor *Mathew Lifter*, phyſician to *Charles* I. This is acknowledged, from both their accounts, to be weaker than the other kind which came from *China*; it is frequent in our gardens. I do not remember that the roots were ever applied to medicinal uſes, but of the tender ſhoots of the leaves are made excellent tarts, in the early ſummer, not inferior in taſte to the codling.

" The plants which produce the true rhubarb have been but lately diſcovered; the ſeeds of the *Rheum Palmatum* were ſent from *Ruſſia* by the late doctor *Mounſey*, to doctor *Hope*, of *Edinburgh*, in 1763. He ſowed them in the botanical garden; they ſucceeded greatly; and he, with his uſual liberality, communicated them to the curious. He drew up an account of the plant, and inſerted it, attended with moſt accurate plates, in vol. lv. p. 290, of our Phil. Tranſactions. Doctor *Woodville* gives alſo a good figure of the plant, at p. 227 of his medicinal botany; as to that referred to by *Linnæus* (*Le Brun's* travels, i. p. 188, 189) it ſeems of ſome other ſpecies of *Rheum*.

" That moſt excellent character, the Duke of *Athol*, propagated it with great ſucceſs, not only in his garden, but on the highland mountains that ſurround his ſeat at *Athol*. His benevolent deſign of rendering common and cheap this uſeful medicine, is bleſt with the utmoſt ſucceſs.

ſucceſs. The roots which he cultivated in the light ſoils, ſimilar to thoſe of the *Tartarian* deſerts, the native place, encreaſe to a vaſt ſize; ſome, when freſh, have been found to weigh fifty pounds, and to be equal in ſmell, taſte, and effect, to thoſe we import at an enormous expence to our country. On being dried, they ſhrink to one quarter of their original weight. There is reaſon to ſuppoſe that the *Scotch* rhubarb may be ſuperior in virtue to the foreign, the laſt being gathered in all ſeaſons, as the *Mongall* hunters chance to paſs by. They draw up the roots indiſcriminately, pierce them at one end, ſtring them on their belts, and leave them to dry on their tents without further care. In all probability the time is not remote in which the *Britiſh* rhubarb will ſuperſede the neceſſity of the uſe of the foreign.

"But there are other kinds which are ſaid to be equally efficacious with the *Rheum Palmatum*, ſuch as the *Rheum Rhabarbarum* of *Linnæus*, the *Undulatum* of the *Hortus Kewenſis*, with long waved leaves; the *Rheum Compactum*, a third ſpecies, boaſts of the ſame virtues; *Miller* had the ſeeds ſent to him as thoſe of the true kind. The *Rheum Rhaponticum* is beſides met with in *Tartary* about lake *Baikal*, as well as moſt of the others. This is the ſpecies which gave the name of *Rhubarb*, or rather *Rhabarb*, to this drug, the plant being firſt obſerved near to the banks of the ancient *Rha*, or river *Volga*; the ſame preſcribed by *Paulus Æginatus** as one of the ingredients for a purge, under the name of *Rheum Ponticum*; perhaps the trivial name might be derived from its being brought from ſome part of *Pontus*, to which it was carried from its place of growth. *Pliny* mentions a plant, with a medicinal root, called *Rhacoma*; he ſays it came from the countries beyond the kingdom of *Pontus*, and, by the name, probably from the *Rha*. He deſcribes its uſes, but none of them are ſimilar to that of the rhubarb; I cannot therefore venture to ſay that it is the ſame plant.

"In *Chineſe Tartary* the *Bobak Marmots*, (Hiſt. Quad. ii. N° 324) are ſaid to be the propagators of Rhubarb. Wherever ten or twenty plants grow you are ſure of finding ſeveral burrows under the ſhades of their broad ſpreading leaves. It is probable the manure they depoſit about the roots contributes not a little to its increaſe; and their caſting up the earth makes it ſhoot out young buds and multiply. It appears that the *Mongalls* never accounted it worth cultivating; but that the world is obliged to the *Marmots* for the quantities ſcattered, at random, in many diſtricts of this country. For whatever part of the ripe ſeed happens to be blown among the thick graſs, can very ſeldom reach the ground but muſt there wither and die; whereas, ſhould it fall among the looſe earth thrown up by thoſe animals, it immediately takes root, and produces a new plant.

"The *Chineſe* call rhubarb *Tay-whang*; they uſe it nearly in the ſame manner as is done in *Europe*; eſteem its virtues much as we do, except that which comes from *Canton*: the greateſt part of the *Tartarian*, or moſt valuable, is engroſſed by the *Ruſſians*, who purchaſe it at their town of *Kiachta* (a little ſouth of lake *Baikal*) from *Bucharian* merchants, and ſend it to *Peterſburgh*. This is called the *Turkey Rhubarb*, becauſe formerly it was brought from *Conſtantinople*, the

* Uſually called *Ægineta*. *Rev.*

merchants

merchants there receiving it from the *Bucharians*, who now find a readier market near home. The *Chineſe* prohibit the exportation of the beſt rhubarb under ſevere penalties, but much of it is procured, either by concealing it mixed with roots of inferior quality, or by a contraband trade. The *Ruſſian* government is very attentive to the buſineſs, and appoints at *Kiachta* perſons to inſpect the drug, and to reject all that is bad." P. 171.

A large, a curious, and well-arranged account of the ſingular quadrupeds and birds of CHINA, are given as an Appendix to the geographical outline of that empire. The laſt head, in the general diviſion of this volume, is JAPAN; and in this tract of remote geographical reſearch, Mr. Pennant has judiciouſly taken for his guides, in the account annexed of its civil and natural hiſtory, the celebrated travellers and naturaliſts Kæmpfer and Baron Thunberg. The various claſſes of vegetables in that iſland, eſculent, medical, &c. &c. are conſequently given in very conſiderable detail, and will not fail of being extremely gratifying to thoſe who may not poſſeſs the valuable originals here referred to, or rather accurately and ſcientifically abridged. The catalogue of quadrupeds, birds, reptiles, and fiſhes, is not leſs numerous, intereſting, and correct. Its minerals, gems, and other foſſil productions, are next treated of. Theſe are followed by a general abſtract of the hiſtory of the country, and an entertaining account of the manners of the people. The religion, laws, government, arts, ſciences, and manufactures of the induſtrious Japaneſe, form the ſucceeding head of conſideration. The whole is wound up with an account of the two magnificent capitals of the parent iſland, and that of the various iſlands dependent upon it in thoſe ſeas, ſo little hitherto explored by European veſſels. Hence the beſt accounts we have of them are extremely barren of information; Mr. Pennant, Jun. has, therefore, at p. 271, very properly ſubjoined, in a long note, the ſubſtance of the diſcoveries made in this region during the voyage of the ill-fated Pérouſe. He will excuſe us for adding, that the work might have been greatly improved by a ſimilar conduct in regard to ſome other Oriental publications of a very recent date, which have thrown new light on the hiſtory of many of the great kingdoms ſituated in this eaſtern extremity of Aſia; particularly Colonel Symes's Embaſſy to Ava, and Mr. Turner's Account of Tibet, two works of great authenticity, and containing the moſt important information.

Volume the *fourth* contains the leading geographical points of moſt importance to be known in the Malayan Iſlands, New Holland, and the Spicy Iſlands. The general abrupt appearance, on a firſt view, of the Malayan Iſlands, exhibiting the unequivocal

unequivocal and dreadful marks of the ravages of the general deluge, a circumſtance very ſeldom touched upon by the great ſceptical geographers of the day, properly engages the firſt conſideration of ſo worthy and pious a man as was the late Mr. Pennant. The vaſt height of the mountains on theſe iſlands, the ſtupendous chaſms of intermediate valleys, the innumerable volcanos that ſometimes blaze forth among them, demonſtrate to the reflecting mind theſe amazing veſtiges. The ſtriking outlines in the civil and natural hiſtory of Sumatra, Java, Borneo, and thoſe of inferior note, are ſucceſſively diſcuſſed. Under the head of Java, there is a long and curious account of the deadly tree, peculiar to that iſland, entitled UPAS. In the account given by travellers of the poiſonous effluvia emitted from it for many miles around, and the inſtantaneous ſtroke of death inflicted by the inhaling of it, there is doubtleſs great exaggeration; yet it is ſcarcely poſſible to conceive the whole to be either founded in impoſture, or the fruit of an heated imagination. The following, however, is the reſult of Mr. Pennant's reſearches, taken from Rumphius, from Kæmpfer, and other celebrated Oriental botaniſts, not likely, any more than Mr. Pennant, to have been impoſed upon by others, or deceived themſelves.

"The tree, ſo long famed in many of the *Eaſt-India* iſlands for the wonderful, and almoſt incredible effects of its poiſonous juice, has hitherto eluded the prying eye of the naturaliſt; and, conſequently, its claſs in the botanical ſyſtem has never yet been aſcertained, notwithſtanding the indefatigable reſearches of *Europeans* to obtain full information upon ſo intereſting a ſubject; all we know for certain of the tree itſelf is the figure of its leaf and fruit, which the learned and accurate *Rumphius* has exhibited in the *Herbarium Amboinenſe*. After much entreaty, and perſevering application to the *Dutch* governors of the *Celebes* (the moſt noted of all the iſlands of the *Eaſt Indies* for the production of this tree) *Rumphius* was favored by *De Cops*, governor of *Macaſſar*, with a branch of it, and a ſpecimen of its poiſonous juice. An enſign of the army was deputed in form to be the meſſenger of ſo rare a preſent. Of ſuch a penetrating and malignant nature was this found to be, that the very touching with the hand the *Bamboo* in which it was incloſed, occaſioned a tingling and numbneſs, like that felt in a limb that had been expoſed to intenſe cold, and ſuddenly brought to the fire.

"Nature has wiſely ordained that this baneful tree ſhould be extremely rare, and its ſituation the moſt ſequeſtered from the buſy haunts of men, amidſt mountains of difficult acceſs, and inhabited by the moſt barbarous tribes; they alone are acquainted with the effects that this ſubtile poiſon has upon the circumambient air, and ſuch animals as approach its tremendous ſhade. The atmoſphere is here ſaid to be ſo infected by the deleterious quality of the effluvia of this peſtilential tree, that birds which accidentally perch upon its boughs are ſeized with

with torpor, and drop down dead. No man dares approach it without his hands, feet, and head being well ſhrouded with linen cloths; were this precaution neglected, he would become benumbed, and preſently loſe the uſe of his limbs. The dripping of rain water from the tree upon the body, cauſes it to ſwell; and ſhould it fall upon the bare head, the loſs of all the hair would enſue. No other tree can exiſt in its vicinity, and the earth beneath it is parched and withered; ſo that Death ſeems eminently to have fixed his ſtation here.

"It is no wonder that the love of the marvellous, natural to mankind, has added ſomewhat to the truly aſtoniſhing ſcenes that the environs of this tree exhibit. Hence the rude nations of this mountainous tract have made it the habitation of a ſerpent, whoſe eyes glare like fire in the night, and remind us of the fabled gardens of the *Heſperides* in claſſic lore, whoſe ſtationary centinel was a watchful dragon.

"The *Dutch* call this tree *Macaſſerne Gift-boom*, or *Spatten-boom*; and in the *Malaye* language it is termed *Caju-Upas*, that is to ſay poiſon-tree, and the fruit ſimply *Upas*. By the people of *Macaſſar*, and throughout *Celebes*, both the tree and its poiſon are called *Ipo*.

"The darts to which the natives apply this poiſon, are a foot or eighteen inches in length, very ſlender, made of reed, or light wood, and armed with the tooth of the *Lamia* ſhark ſmeared with poiſon. Theſe are fixed in a tube five or ſix feet long, and blown by the breath of the aſſailant with great force to the diſtance of piſtol ſhot: upon reaching the deſtined object, the barbed tooth adheres, and the wood only can be extracted, or ſometimes detaches itſelf, and falls to the ground. The effect of the poiſon is to produce a ſenſation of heat in all parts of the body, and oppreſſive Vertigo in the head, which is preſently ſucceeded by a total debility, and death within the ſpace of half an hour is the certain conſequence. Nay, ſo rapid are its effects, in ſome inſtances, as to prove fatal in leſs than a quarter of an hour. And farther, ſo inſtantaneouſly does its virus pervade the whole human frame, that by experiments made upon malefactors, it has been proved, that if the thumb or the foot only be wounded by the poiſonous dart, and amputation immediately performed upon the affected member, aſtoniſhing to relate! death infallibly enſues.

"After a long intercourſe, and many bloody conteſts with the natives of *Celebes*, which may be ſtiled the *Colchos* of *India*, being an iſland noted for many other ſorts of poiſon, the *Dutch* acquired the knowledge of ſome ſpecifics among the indigenous plants, which diſarmed this tremendous weapon of much of its terrors. Here are ſaid to be two ſpecies of the *Ipo*, diſtinguiſhed by the names of male and female, and that the poiſon of the latter is much leſs efficacious than that of the former, and uſed chiefly for the deſtruction of game. The juice is extracted from the tree by piercing the bark of the trunk, and inſerting therein long bamboos ſharpened at the point. Four or five of theſe are fixed to one tree, and remain three or four days, that the ſap may leiſurely diſtil into them, and when filled they are removed for uſe." P. 42.

The geography, natural hiſtory, &c. of the important national acquiſition, NEW HOLLAND, forming the ſecond general

ral diviſion of this volume, and coming from ſo able a naturaliſt as Mr. Pennant, will undoubtedly be read with that avidity which the peruſal will well repay; ſo far, at leaſt, as the concentrating into one focal point, of all the ſlender rays of information yet obtained, in regard to this recent diſcovery of our bold navigators, can be ſuppoſed to gratify the ſtudent in thoſe lines of ſcience. Having, however, already made ſeveral conſiderable extracts from theſe volumes, we muſt refer our readers for the details to the work itſelf. They will find the catalogue of birds, in particular, very numerous, and many quite new to the tables of the ornithologiſt.

The laſt article of the fourth volume treats concerning the Molucca, or Spicy Iſlands, which Mr. P. juſtly deſcribes "as a land of romance, where nature aſſumes a new ſhape, in pictureſque ſcenery, and in the beautiful and ſingular form of numbers of the animal and vegetable creation, whether inhabitants of land, or water." P. 148. As a ſpecimen of the agreeable and entertaining manner in which the topics in this final diviſion are treated, we inſert the following account of the famous Bird of Paradiſe.

"The *Paradiſea Apoda*, of which there are two varieties called the greater and leſſer birds of Paradiſe, chiefly inhabit the *Arrou* iſles. They are natives of both *New Guinea* as well as of theſe iſlands, are ſuppoſed to breed in the firſt, and to reſide there during the wet monſoon, but retire to the *Arrou* iſles, about a hundred and forty miles to the eaſt, during the dry or weſtern monſoons. In the eaſt monſoon they moult their long feathers, but recover them in the weſt. They always migrate in flocks of thirty or forty, and have a leader, which the inhabitants of *Arrou* call the *King*: he is ſaid to be black, to have red ſpots, and to fly far above the flock, which never deſert him, but ſettle where he ſettles. They conſtantly avoid flying with the wind, which ruffles and blows their looſe plumage over their heads, and often forces them down to the ground, from which they are unable to riſe without ſome advantage; hard ſhowers of rain are equally deſtructive to them. When they are ſurpriſed with a ſtrong gale, they inſtantly ſoar to a higher region, beyond the reach of the tempeſt; there they float at eaſe in the ſerene ſky, on their-light flowing feathers, or purſue their journey in ſecurity; during their flight they cry like ſtarlings, but in the diſtreſs of a ſtorm blowing in their rear, they expreſs it by a note reſembling the croaking of ravens.

"When they alight, it is on the higheſt trees, the *king* taking the lead; they prefer the *varinga parvifolia*, on the berries of which theſe birds and various ſorts of parrots feed; ſome ſay that they feed on nutmegs, on butterflies, and even ſmall birds; the ſtrength of their claws favors that opinion; yet that circumſtance may alſo be requiſite to birds, which are always to live perched. The natives of *Arrou* watch their arrival, and either ſhoot them with blunt arrows, or catch them with bird-lime or nooſes; when taken, they will make a vigo-

rous

rous reſiſtance, and defend themſelves ſtoutly with their bills; they are inſtantly killed, exenterated, and the breaſt bone taken out, then dried with ſmoke and ſulphur, and exported to *Banda*, where they are ſold for half a rix-dollar, but on the ſpot for a ſpike nail, or a bit of old iron. They are exported to all parts of *India* and to *Perſia*, to adorn the turbans of people of rank, and even the trappings of the horſes, as I have before mentioned; they even reach *Turkey*.

"No birds have ever had ſo much fable mixed with their hiſtory; it was believed that they always remained floating on the ſpicy *Indian* air, and of courſe not to be in want of legs or feet, of which they were ſuppoſed to be deſtitute; that when they wanted to ſleep, they hung themſelves by their two long feathers to the boughs of a tree; that they performed the act of love during their flight, and that even ovation, and excluſion of the young, was diſcharged in that element, the male receiving the egg in an orifice nature had given it for that purpoſe; that they lived on the dew of heaven, and had no evacuation like other mortal birds. From their being ſo much converſant in the higher regions, the *Portugueſe* ſtyled them *Paſſaros da ſol*, or *Sparrows of the Sun*; the illanders *Manu-co-dewata*, or the birds of *God*, and moſt of the *Europeans* name them the *birds of Paradiſe*. So happily did the opinion work on the little kings of the iſles, that ſeeing them deſcend (as it often happened) dead from the heavenly regions, they became converts to the truth of the immortality of the ſoul." P. 150.

The other curious objects, as well as the geographical and hiſtorical pictures of theſe remote iſlands, are diſcuſſed with equal livelineſs and preciſion; and, on the whole, this ſurvey of the globe, with an eye glancing at once at its external and internal hiſtory, cannot fail of proving a moſt acceptable addition to that claſs of books, of all others, the moſt important and intereſting to the philoſopher, the ſubject of whoſe inveſtigation is NATURE and MAN; through the knowledge of which, in all their wonderful variety, the contemplative mind aſcends to the partial conception of the great Creator. It is not the ſmalleſt merit of this work, that, in the courſe of it, this awful truth is not forgotten to be inculcated by a writer, "whoſe religious principles," as his ſon in the Preface informs us, "were pure and fervent." To the work of ſuch an author, and thus conducted, we cannot but wiſh every poſſible ſucceſs.

ART. III. *A Review of the corrected Agricultural Survey of Lincolnſhire, by Arthur Young, Eſq. publiſhed in* 1799, *by Authority of the Board of Agriculture: together with an Addreſs to the Board, a Letter to its Secretary, and Remarks on the recent Publication of John Lord Somerville, and on the Subject of Incloſures. By Thomas Stone.* 8vo. 421 pp. 8s. Cawthorn. 1800.

MR. STONE was engaged by Sir John Sinclair, then Preſident of the Board of Agriculture, to prepare a ſketch of a Report of the Rural Œconomy of the County of Lincoln; which was "preſented to the Board, and printed for private circulation in the County, in the year 1794." P. viii. Mr. S. expected that the remarks upon, and additions to, it by various hands, would be committed to him; in order to his making, together with his own further information, a more full and accurate Report, ſuch a Report (we preſume) as the Board would ſanction by its authority, having carefully examined and *conſidered* it. But, alas! inſtead of this compliment to the unfortunate author, the Board locked up his papers, or put them into the fire (it does not appear which) and diſpatched *the Secretary —himſelf—in perſon*, to make a new ſurvey, which ſhould enlighten and charm the men of Lincolnſhire, and all other perſons in the kingdom.

This account (which we collect from the author's introductory addreſs to Lord Carrington, &c. but which we chooſe to give in our own words, that we may avoid the uſual proſixity of agricultural writers) will prepare the reader of this book for a hoſtile judgment againſt the Board and its Secretary; and will ſhow it to be probable, that ſome abatement muſt, in juſtice, be made from the cenſures which are here caſt upon them.

The vaſt "expectations with which the public witneſſed the eſtabliſhment of the Board of Agriculture;" or, as we ſhould ſay, the looks of anxious ſuſpenſe which it caſt towards this mountain in labour, are here well deſcribed; and ſo is the diſappointment of the public, when the mountain came to be delivered, and the little mouſe, or litter of mice, appeared.

The Secretary's work upon Lincolnſhire is declared to be dangerouſly imperfect; and the author's review of it is offered, to prevent ſome of the miſchief that might be produced by it. We believe, however, that the miſchief is more effectually prevented, by the general oblivion into which that work has fallen in Lincolnſhire.

Now comes another introductory Addreſs, to Mr. Arthur Young himſelf; the ſubſtance of which is, that Mr. Stone has a great deal, and that Mr. Y. has no practical knowledge of agriculture, whatever he may have of the wine trade, his original deſtination at Lynn-Regis; and that he has long perſonally diſliked this author. The firſt and ſecond Preſidents of the Board are mentioned (by a noble, but anonymous correſpondent of Mr. Stone) with ſufficient freedom; with how much juſtice, agriculturiſts muſt determine; one, as "wiſhing to work himſelf into fame by much writing;" the other, as poſſeſſing "no one idea as to agriculture, further than in ploughing with bullocks inſtead of horſes." P. 23. For the greater credit of the third Preſident, ſtrong wiſhes are expreſſed; and we ſhall be happy, *whenever we are able*, to announce that thoſe wiſhes are likely to be gratified.

We arrive at length, after 44 preliminary pages, at the Review of Mr. Young's General View, which we ſhall re-review with all poſſible celerity; believing that the public is nearly ſatiated by the quality, as well as quantity, of agricultural *ſcience*, with which it has lately been crammed.

When will poor Lincolnſhire be truly known to the reſt of the kingdom? When men of veracity ſhall give an account of it; who have paſſed, not only *ſeven weeks*, or months, but the greater part of their lives within it. Mr. Y. ſpeaks of "rich plains of meadow, all alive with great herds of cattle." Mr. S. ſpeaks of them as covered, at another ſeaſon of the year, "with water to the depth of ſeveral feet, and all alive with fiſh." P. 29. At pp. 64, &c. Mr. S. extracts from his own Report of Lincolnſhire ſome remarks concerning *leaſes* and *rents*, which appear to us very deſerving of the attention of landlords; among which is the following:

"Rent is an annual ſum paid by the tenant to the landlord, without diminiſhing the value of his property; and when the value of an eſtate is reduced, it cannot be called rent, but ſo much deducted from the real worth of the poſſeſſion. Proprietors of land do not all of them conſider this matter in a true light; and when they can advance the annual income of their eſtates, conſider it as rent, whilſt the property is ſuffering in an equal proportion to the annual ſum received during demiſe." P. 67.

At p. 75, we find an uſeful caution, and (Mr. Stone's impartiality being preſumed) a valuable piece of information:

"In conſequence of the price of thraſhing machines having been by the inventor fixed too high, almoſt every mechanical knave has been tempted to ſet up the trade of making them; there are ſwarms of them, therefore, not worth a ſhilling. Mr. Raiſtrick of Northumberland,

and of No. 15, Charing-Croſs, is decidedly the firſt mechanic in this line; as alſo for the making of churns."

At p. 174, we enter upon a prodigiouſly long Chapter, on the ſubject of *Paring and Burning*. Mr. Y. is an advocate for this proceſs in huſbandry, upon all ſoils, and frequently repeated; Mr. S. oppoſes him very ſtrenuouſly, and, we think, ſucceſsfully. He ſeems to prove by facts, that

"paring and burning, as a general practice, is not the proceſs by which a ſyſtem of good huſbandry can be eſtabliſhed: that where it has been practiſed moſt, and more particularly where it has been repeated, evident marks of ſterility remain:—That Mr. Young is not warranted by the enquiries and inveſtigations contained in his Report, to draw any of the concluſions he has given:—That in the beſt cultivated counties in England, particularly in Norfolk, Suffolk, &c. &c. paring and burning is a proceſs rarely practiſed, and now ſcarcely underſtood:—And, finally, that its tendency is to allow the tenant to anticipate and ſeize upon the intereſt of the landlord, and to poſſeſs himſelf, in three or four years (without any material expence) of all the benefits which, under a regular courſe of huſbandry, he would be a long term of years in obtaining." P. 227.

The caſes in which it ſhould be allowed, and the neceſſary limitations of it, are then ſet forth. In this chapter, at p. 196, we find a notable ſpecimen of the dexterity with which agricultural writers eke out their books; this is, by printing at full length the letters of their correſpondents, with all their inſignificant introductions, compliments, and adieus:—"Sir, I was equally diſappointed with yourſelf, in not meeting you when I was in Bedfordſhire. When I again take that journey, I hope to be more lucky. I am not certain when that will be, but I hope it will be before the end of the year," &c. If all ſuch impertinent matter were ſtruck out of the *Annals of Agriculture*, the reader would perceive many a large hiatus in every number of that notable work. But, lo! a much bolder exploit, in the buſineſs of eking, calls for our notice. From p. 245, we have an extract three pages long, with which we had before been treated (totidem verbis) at p. 169. This is ſurely the *ne plus ultra* in the art of book-making: the notes at p. 248, &c. fall far ſhort of it. But indeed agricultural writers of all ranks, from the very higheſt to the loweſt, do practiſe this art of book-making in ſuch a degree as can hardly be imagined, except by thoſe very few perſons (in which unfortunate number we are) who read *all* the dreams which they chooſe to commit to the preſs.

On the ſubject of *warping*, it ſeems that Mr. Y. was deluded; and that his ſanguine expectations (as all his expecta-

tions are) will not be realized. Indeed he appears, in this matter, to have met with intereſted and fraudulent information.

Mr. Stone's objections (p. 312, &c.) to the *cottage-ſyſtem*, on the aſſigning to each labourer a ſufficient quantity of land for keeping a cow and pig, is the moſt ſuperficial and unſatisfactory part of his book. Like other declaimers on the ſubject, he enumerates very carefully the objections to this ſcheme, forgetting to ſtate in the account its many and great advantages. Mr. Young's remark concerning ale-houſes was juſt and ſalutary; Mr. Stone's jeſt upon it is flippant and petulant; and the extract "from a celebrated author," is ſo little to the purpoſe, that no reaſon occurs to us for the inſertion of it, except the filling of three pages.

The following is a ſample of thoſe miſchievous incitements to diſcontent among the poor, which we have frequently had occaſion to reprehend in agricultural treatiſes, and particularly in the County-Surveys *conſidered* by the Board of Agriculture.

"The conduct of the Weſt-India planter towards his ſlaves, lately ſo much commented upon, in many reſpects exceeds in kindneſs and humanity that which is *generally* practiſed by the Britiſh farmer towards the labouring poor. The former has a property in his ſlave, and is conſequently intereſted in keeping him not only alive, but in good condition, and in his full ſtrength, that he may be enabled to perform his daily labour. The former generally bargains to pay his labourer the leaſt poſſible ſum he can contract for. Moreover, in the moment of ſickneſs or diſtreſs he is left to reſort to the pariſh for relief, where he is again ſubjected to the ſame hard bargain; even in the expenditure of what he obtains he has other difficulties to encounter." P. 330.

A more groſs (we had almoſt ſaid) more wicked libel, was never publiſhed againſt Britiſh farmers; and it is completely contradicted by Mr. S. himſelf at pp. 385–6. At p. 334, we find a plauſible, but romantic ſtatement, of the profits in the trade of a *butcher*. If this account were accurate, theſe heroes of the knife would be the richeſt and fineſt men in every village; or, rather, the number of them would become tenfold, and ſo their importance would be kept down. Mr. S. thinks (p. 336) that the *clergy* might be well employed in diſpenſing "*advice*, *medicine*, and *attendance*." Where the knowledge and judgment, requiſite for this purpoſe, happen to be poſſeſſed; and a miniſter finds time for ſuch engagements, after all proper attention to his peculiar duties and ſtudies, and to the care of his own houſehold, undoubtedly the poor derive great benefit from ſuch charitable offices. But will any one require that the clergy in general ſhould be *educated* with a view to theſe ſervices? that they ſhould be phyſicians, apothecaries, and

and druggiſts? and, if not ſo educated, will they not be in danger of killing as many as they cure? What would a certain orator, *from this ſame county of Lincoln*, ſay to ſuch a ſcheme; who will not allow them to practiſe even a little wholeſome *farming* and *grazing;* who ſeems to think they ought to paſs from bed into their ſtudy, and then again to bed? We truſt that more ſapient counſellors will be found in this matter, than either the orator or Mr. Stone.

Sect. III. p. 334, "on Religion," induces us to wiſh that Mr. Young, and his preſent antagoniſt, and all agricultural writers whatever, would abſtain from this topic, till they have learnt to treat it with much leſs flippancy and vulgar jocularity. Surely no ſet of men, but the Board of Agriculture, would have made *this* an article of enquiry, to be conducted by ſuch perſons as have generally been employed to ſurvey the ſeveral counties of England. But theſe perſons ſeem to have underſtood well the minds of their employers. They have done all that *ſuch* writers could do, to bring the miniſters of religion into public diſeſteem, and the moſt ancient legal proviſion for their maintenance into general odium and reprobation; and all this, with a thouſand canting profeſſions of reſpect for religion itſelf.

We ought to apologize to our readers for the length of ſuch an article as this; and we will not increaſe their diſſatisfaction by any extended notice of the Appendix; which contains much panegyric upon the firſt, and diſparagement of the ſecond, Preſident of the Board of Agriculture. We have neither leiſure nor inclination, "*tantas* componere lites." Probably, neither Sir John will be much elated, nor my Lord much dejected, by ſuch a teſtimony as this. A moſt romantic ſcheme is then ſet forth, at great length, for "an univerſal friendly ſociety for the whole Britiſh empire." Some remarks are added on the late ſcarcity; on ſheep and wool, oxen, and incloſing; for an acquaintance with which, we remit to the book itſelf thoſe who can read with patience the ſurfeiting compliments, or the vulgar and bitter revilings, which are ſo freely interchanged by the agriculturiſts of the preſent day.

ART. IV. *A Tour through the whole Iſland of Great Britain, divided into Journeys; interſperſed with uſeful Obſervations; particularly calculated for the Uſe of thoſe who are deſirous of travelling over England and Scotland. By the Rev. C. Cruttwell, Author of the Univerſal Gazetteer. In Six Volumes.* 8vo. 2l. 8s. Robinſons. 1801.

THE former labours of this author have received the beſt proof of the public regard, by an extenſive circulation; and that this will do the ſame, we have not the ſmalleſt doubt. He has divided the whole of the kingdom into different journies, every where diverſifying local information with hiſtorical record. In the firſt volume, a ſhort hiſtory is exhibited of England, Scotland, and Wales, with a conciſe ſurvey of each county, and an account of its agriculture, commerce, parliamentary conſequence, and population. The reader will alſo find, in this portion of the work, a repreſentation of London and Weſtminſter, with the ſeveral additions to each.

The Itinerary commences naturally from London, through Kent to Dover, and thence from the South and Weſt towards the North and Eaſt. The ſecond, third, fourth, and fifth volumes are occupied by the journies through England and Wales, with the iſlands round the coaſt of Great Britain. The ſixth, and laſt, volume is appropriated to Scotland. Such being the editor's plan, we have only to give our readers ſpecimens of its execution. From the firſt volume, we take the general account of Eſſex.

"Eſſex is a maritime county, bounded on the north by Cambridgeſhire and Suffolk, from the latter of which it is ſeparated by the river Stour; on the eaſt by the German ſea; on the ſouth by the river Thames; and on the weſt by Middleſex and Hertfordſhire: about ſixty miles in extent from eaſt to weſt, fifty from north to ſouth, and 225 miles in circumference.

"It is divided into fourteen hundreds, and five half-hundreds, in which are 403 pariſhes, 24 market towns, and about 320,000 inhabitants.

"Among the Britons, Eſſex was inhabited by the Trinobantes, and by the Romans included in the province of Britannia Prima: during the heptarchy it made a part of the kingdom of Eſſex, or the Eaſt Saxons. It is now compriſed in the home circuit, in the province of Canterbury, and dioceſe of London. It pays twenty-four parts of the land-tax, and ſends eight members to parliament, viz. for the county, and for the towns of Colcheſter, Harwich, and Malden, two each.

"The other towns are, Billericay, *Barking*, *Bradfield*, Braintree, *Burntwood*, Chelmsford, Coggerſhall, *Dedham*, Dunmow, Epping, Grays, Halſted, *Harlow*, Hatfield, *Horndon*, Maningtree, Ongar, *Rayleigh*,

leigh, Rochford, Rumford, *Thaxted*, Walden, Waltham Abby, and Witham.

"The climate is mild, and the ſoil of every ſpecies, from the lighteſt ſand to the ſtrongeſt clay: the greateſt part is for the moſt part well watered, neither is the air ſo unwholeſome as is univerſally repreſented; the moſt unhealthy parts, viz. the hundreds of Dengey and Rochford, called, in reproach, the hundreds of Eſſex, ſo dreaded for the agues they produced, are now, whatever they once might have been, not only the moſt fertile diſtricts, but equally free from noxious qualities with any other parts of the coaſt.

"As Eſſex is rather ſingular in the production of a kind of treble crop, conſiſting of coriander, teazel, and carraway, a particular mention of it may be acceptable to the public. The ſeeds of theſe ſeveral plants are ſown together, very early in the ſpring, upon a ſtrong old ley, once ploughed, and generally yield very conſiderable returns; the uſual mode is, for a ſubſtantial farmer to take in a ſort of partner in this ſpecies of huſbandry, who is in an inferior ſituation, and will give up his time to the hoeing and managing of it: the agreement is, that the farmer ſupplies the land, ploughs it, and pays all pariſh and other uſual charges incident to land; and the labourer ſows it, keeps it clean by frequent hoeings, cuts, threſhes, and makes it ready for market, and then the produce is equally divided; this connection laſts three years, and ſometimes longer. In the firſt the ſeveral ſeeds come up, and, when of ſufficient growth, are ſet out with a hoe; and the coriander, which is an annual, is ripe before harveſt, and produces a return of from ten to fourteen hundred weight an acre; in the ſecond year the teazel, moſt of which will run now, yields a load, or ſix ſcore ſtaffs, of fifty heads each ſtaff; and the carraway from three to ſix hundred weight of ſeed: the third year the teazel declines, and the carraway is in perfection, and will yield an equal bulk with the coriander; and moſt of the teazel that did not run laſt ſeaſon will produce heads this, and afford a fourth or fifth part of the crop it did the preceding ſeaſon; by which time the ſeveral plants are in general exhauſted, though a fourth and even fifth year of carraway has been known to ſucceed. The coriander, or *col*, as ſome call it, and carraway, are to be treated with great care when ripe, otherwiſe the largeſt and beſt part of the ſeed will be loſt: to prevent which, women and children are employed to cut it, plant by plant, as ſoon as it is ripe, and put it immediately into cloths, prepared to receive it; and in them it is carried to the middle, or ſome other convenient part, of the field, and threſhed upon ſail-cloth ſpread for the purpoſe, upon which men ſtand to receive it; who, with a few ſtrokes of the flail, get the ſeed clean out of the ſtraw, and are ready for another little load in a few minutes. The teazel is alſo cut by women, who are inſtructed to leave the weak and rotten heads, and ſelect only the ſtrong and healthy ones; the others, being of no uſe, would ſpoil the ſample, and credit of the grower: at the ſame time, theſe heads are cut with a ſtalk of ſix or eight inches in length, and bound up in ſmall bunches of five-and-twenty heads each, the like number of which bunches conſtitute half a ſtaff; which, after a few days' ſun to harden and dry them, are tied together upon a ſtick, or ſtaff, of two feet and a half long, and in this form carried to market.

"Towards

"Towards the borders of Middlesex and Hertfordshire there are some large dairy farms, celebrated for the goodness of the butter, particularly that made in the neighbourhood of Epping.

"On the south side of the county are extensive salt marshes, along the bank of the Thames; and saffron is cultivated in the north-west part of the county.

"The principal rivers are the Thames to the south, the Stour to the north, the Blackwater, the Coln, the Stort, the Chelmer, the Roding, &c. most of which abound in fish.

"There are several ancient camps, and the remains of a Roman military way from Colchester to London.

"The antiquities worthy notice are, St. Anne's Castle near Great Lees, Barking Nunnery, Barlow Church, Bickinacre Priory, Bileigh Abby, Birch Castle, Blackmoor Priory, Boreham Church, Bredon Priory, Chipping Ongar Church, Coggeshall Castle and Abby, Colchester Castle, &c. Dunmow Priory, Earls Colne Church, Greensted Church, Hadleigh Castle, Havering Palace, Hedingham Castle and Nunnery, Ingatestone Church, Laton Priory, Laver-Marney Castle, Lees Priory, Ongar Castle, Pleshy Castle, Raleigh Castle, Rochford Church, Saffron Walden Church, Thaxted Church, Waltham Abby and Cross, Witham Church, &c." P. lxxviii.

Our next example will be part of the account of Lincolnshire, with a description of the decoys for wild-ducks; which, though given in various books, seems here to be stated with peculiar clearness.

"*London to Crowland.*

	M.	F.
Peterborough, p. 43 . . .	81	6
Glinton . . .	5	4
Peakirk . . .	1	0
Dunbeer . . .	3	0
Crowland . . .	2	0
In the whole	93	2

"At Peakirk, St. Pega, after the death of her brothers at Crowland, in 714, settled in a cell here, which was afterwards improved to a monastery, and endowed by Edmund Atheling. It suffered by the Danes in 870, and again more severely in 1013. It existed however till 1018, when the abbot of Peterborough obtained the house and revenues, and removed the monks to Crowland.

"Crowland, or Croyland, is situated in the fen country, well drained by cuts or channels, at the union of the Nen and the Welland, with a curious bridge of a triangular form, rising from three segments of a circle, and meeting at a point at top; it is so steep in its ascent and descent, that neither carriages nor horses can get over it. Each base of this bridge, it is said, stands in a different county, viz. Lincolnshire, Cambridgeshire, and Northamptonshire; horses and carriages go under the bridge. On the south-west wing, which faces the London road, is placed, in a sitting posture, a stately image of king Ethelbald; it has a crown fleury on the head, and a glove in the right hand; it was erected

erected about the year 860. This town contains four ſtreets, and formerly had a market every Saturday, but which of late years is quite decayed. It derives its greateſt gain from its wild ducks; of which ſometimes they drive 3000 into a net at once by dogs; and they are brought hither by decoy-ducks, trained for the purpoſe; and the art of taking the fowls by this means is a moſt ſingular inſtance of the ingenuity of man, in being able to make any of the animal creation cunning enough to aſſiſt him in the deſtruction of its own ſpecies. The decoy-ducks are hatched and bred up in the decoy-ponds, in which are certain places where they are conſtantly fed; and being made tame, they are uſed to come to the decoy-man's hand for their food. When they fly abroad it is not known whither they go, but ſome conjecture into Holland and Germany, where they meet with others of their own kind, and ſorting with them, they draw together vaſt numbers, and kidnap them from their own country; for being once brought out of their knowledge, they follow the decoys, who frequently return with a vaſt flight of fowls along with them, after being abſent for ſeveral weeks.

"When the decoy-men perceive they are returned, and that they are gathering and increaſing, they go ſecretly to the pond's ſide, under a cover made with reeds, ſo that they cannot be ſeen, where they throw over the reeds handfuls of corn, in ſuch ſhallow places as the decoy ducks are uſually fed, and where they are ſure to come for it, and to bring their new gueſts with them for their entertainment. This they do for two or three days together, and no harm follows to the poor ſtrangers; till throwing in this bait one time in an open wide place, another time in another wide place, the third time it is thrown in a narrower place, where the trees which hang over the water and the banks ſtand cloſer together; and then in another yet narrower, where the ſaid trees are over head in an arbour, though at a good height from the water. Here the boughs are ſo artfully managed, that a large net is ſpread near the tops of the trees among the branches, and faſtened to hoops which reach from ſide to ſide. This is ſo high and ſo wide, and the room is ſo much below, and the water ſo open, that the fowls do not perceive the net above them. Here the decoy-men keeping unſeen behind the hedges of reeds, which are made perfectly cloſe, go forward, throwing corn over the reeds into the water. The decoy-ducks greedily fall upon it, and calling their foreign gueſts, invite, or rather wheedle them forward, till by degrees they are all gotten under the arch or ſweep of the net which is on the trees, and which, by degrees, imperceptibly to them, declines lower and lower, narrower and narrower, till at the further end it comes to a point like a purſe, though this further end is quite out of ſight, and perhaps two or three hundred yards from the firſt entrance.

"When the whole flight of ducks are thus greedily following the decoys, and feeding plentifully as they go, and the decoy-men ſee they are all ſo far within the arch of the net as not to be able to eſcape, on a ſudden a dog, which till then keeps cloſe, being perfectly taught his buſineſs, ruſhes from behind the trees, jumps into the water, and ſwimming directly after the ducks, barks as he ſwims. Immediately the frighted ducks riſe upon the wing, to make their eſcape, but are beaten

beaten down again by the arched net, which is over their heads. Being then forced into the water, they neceſſarily ſwim forward for fear of the dog; and thus they crowd on till by degrees the net growing lower and narrower, they are hurried on to the very further end, where a decoy-man ſtands ready to receive them, and who takes them out alive with his hands. As for the traitors that drew the poor ducks into this ſnare, they are taught to riſe but a little way, and ſo not reaching to the net, they fly back to the ponds, and make their eſcape; or elſe being uſed to the decoy-man, they go to him fearleſs, and are taken out as the reſt, but inſtead of being killed with them, are ſtroaked, made much of, and put into a little pond juſt by him, and plentifully fed for their ſervices. As no carts uſed to come here by reaſon of the impaſſableneſs of the boggy ſoil, it is a common proverb, "that all the carts which come to Crowland were ſhod with ſilver:" but the ſoil is much improved of late by drains and ſluices; moſt of the ponds are now turned into corn-fields, and a turnpike road leads to it.

"This place is ſaid to have been formerly haunted by frightful phantoms, till Guthlac, a pious man, lived here as a hermit: to this man's memory, Ethelbald, king of Mercia, founded a monaſtery in 716, and dedicated it to St. Guthlac and St. Bartholomew. The religious being murdered and the monaſtery burned by the Danes in 870, it was refounded by King Edred in 948, at the perſuaſion of his chancellor Turketyl, who was afterwards abbot. At the diſſolution it was granted to Lord Clinton, when the eaſt end with the tranſepts was pulled down, and the reſt uſed as a pariſh church, till the cloſe of the 17th century; after which the north aiſle was fitted up for the uſe of the pariſh, with a heavy ſhort tower of modern date. The nave was entire in the year 1661, and its roof and ſouth aiſle fell within the 18th century; and the beautiful weſt front, loaded with ſtatues, and the legend of St. Guthlac over the door, ſtands neglected and running faſt to ruin. Only the weſtern-moſt lofty noble zigzag arch of the tower remains, which was cloſed up when the reſt, with the choir part, was pulled down: at the eaſt end have been taken up the maſſive oak planks on which the foundation was laid. On the ſouth ſide is an area called the abby-yard, which was defended, during the civil wars, by three baſtions caſt up by the towns-people, and ſtill remaining.

"Ingulphus gives a very particular and affecting account of the fire that deſtroyed this abby in the year 1091, while he was abbot, by the careleſſneſs of the plumbers, at which time they loſt a library of above 700 books, and a curious ſphere or orrery. It was rebuilt in the year 1112 by liberal contributions, under the adminiſtration of Ingulphus's ſucceſſor, Joffrid: but burnt and rebuilt again under Abbot Edward, between 1142 and 1170. The weſt front and turrets, and great part of the nave, which had been blown down, were rebuilt by Abbot Merſke between 1253 and 1281, and the eaſt end was begun anew by his ſucceſſor, Richard Crowland, native of the town. The cloiſters, together with the north and ſouth croſs-aiſles of the choir, and the weſt part of the nave with its aiſle, appear to have been rebuilt in the time of Abbots Overton and Upton by one William de Crowland, maſter of the works. The north aiſle, which had been erected by Abbot Bardeney, was repaired by Abbot Litlington, whoſe rebus

is inſerted in the key-ſtones, together with the name of Aſhby, one of his predeceſſors. Here was buried Waltheof, the great earl of Huntingdon and Northumberland, beheaded by the Conqueror (whoſe neice he married) and after the execution canonized.

" A little to the eaſt was Anchor church houſe, q. d. *Anchorage-houſe*, where Guthlac lived and was buried. An old decayed building on the ſite, with two rooms below and two above, was pulled down about the year 1720. There remains at preſent only the ſite, a ſmall hillock.

" In the fields to the north of this were dug up a number of ſculls, laid together as if after ſome battle. A piece of land, formerly moated, in Portland, near Doweſdale, ſtill bears the name of Place-yard. St. Guthlac's croſs is ſtill remaining between Spalding and Crowland, near Brother-houſe.

" It is truly obſerved by Camden, that in Holland, in Lincolnſhire, and generally in all the fen countries, the churches are fair, and built of ſtone, though the country thereabouts, for many miles, ſcarce affords a pebble.

" The hiſtory of draining theſe fens, by a ſet of gentlemen called *adventurers*; the ſeveral laws for ſecuring and preſerving the banks, and dividing the lands; how they were, by the extraordinary conflux of waters from all the inland counties of England, frequently overflowed, and ſometimes lay under water moſt part of the year; how all the waters in this part of England, which do not run into the Thames, the Trent, or the Severn, fall together into theſe low grounds, and empty themſelves into the ſea by thoſe drains, as through a ſink; and how, by the ſkill of theſe adventurers, and at a prodigious expence, they have cut new channels, and even whole rivers, with particular drains from one river to another, to carry off the great flux of waters when floods or freſhes come down either on one ſide or on the other; and how, notwithſtanding all that hands could do, or art contrive, ſometimes the waters do ſtill prevail, the banks break, and whole levels are overflowed together; all this, and much more that might be ſaid on ſo copious a ſubject, though it would be very uſeful to have it fully and geographically deſcribed, yet it would take up ſo much room, that we cannot think of entering any farther into it, than juſt to mention, that an act of parliament was paſſed, to enable the adventurers, owners, and proprietors of the taxable lands, and the owners and proprietors of the free lands in Deeping Fen, Pinchbeck, and Spalding South Fen, Therlby Fen, Bourn South Fen, and Crowland Fen, &c. in the county of Lincoln, containing in the whole about 30,000 acres, to raiſe a competent ſum for the more effectual draining and future preſervation of the ſaid fens, according to their agreement in that behalf, dated February 23, 1737, and to carry the ſaid agreement into execution.

" We ſhall only obſerve further, that Sir John Heathcote, Bart. made ſo good a progreſs in draining 366 acres of the Therlby Fen paſtures, belonging to him, that he was particularly exempted from paying toward the ſums levied upon others by this act.

" The Fens of Lincolnſhire are of the ſame kind with, and contiguous to, thoſe in the iſle of Ely, in the counties of Cambridge and Huntingdon.

" Many

" Many are the methods of draining theſe levels, throwing off the water by mills and engines, and cultivating the grounds in an unuſual manner.

" Here are ſome wonderful engines for throwing up water, and ſuch as are not to be ſeen any-where elſe; whereof one in particular threw up (as they aſſured us) 1200 tons of water in half an hour, and goes by wind-ſails, 12 wings or ſails to a mill.

" Hemp is planted here in great quantities, particularly on the Norfolk and Cambridge ſides of the Fens, as about Wiſbech, Wells, and ſeveral other places.

" Here is a particular trade carried on with London, which is nowhere elſe practiſed in the whole kingdom, that I have met with, or heard of, viz. for carrying fiſh alive by land carriage. This they do by carrying great butts filled with water in waggons, as the carriers draw other goods. The butts have a little ſquare flap inſtead of a bung, about 10, 12, or 14 inches ſquare, which, being opened, gives air to the fiſh; and every night, when they come to the inn, they draw off the water, and let more freſh and ſweet water run into them again. In theſe carriages they chiefly carry tench and pike, perch and eels, but eſpecially the two former, of which here are ſome of the largeſt in England." P. 80.

This publication abounds with many curious anecdotes, incidentally introduced in their proper places, which will be very entertaining to the traveller. The author has read with diligence, and ſelected with judgment; his volumes will have the place which they deſerve in Engliſh libraries, to which however they would have been ſtill better entitled, if a map had been prefixed to each volume. The paper is but indifferent, but the type is unexceptionable. To each book an Index is added; and there ſeems, on the whole, as to the plan, no defect or omiſſion which merits particular animadverſion. We notice, indeed, ſeveral miſtakes in the Index, which the author will do well to correct in the future editions of his work.

The errors of the preſs alſo, in the body of the work, are ſomewhat too numerous. See, in particular, vol. iii. p. 227, at the bottom, where ſomething material appears to have been omitted. Vol. v. Earls Colne, p. 212, exhibits ſome great blunder. " Three miles eaſt from Halſted is Earls Coln, ſo inſcription in Latin," &c. Theſe however, and ſimilar inaccuracies, we know to be unavoidable in any work of great length.

ART.

ART. V. *Etymologicon Magnum; or, an Univerſal Etymological Dictionary, &c.*

(Concluded from p. 233.)

IT will not be neceſſary for us to go into much more detail reſpecting the plan of this work, of which we gave ſo careful, and, we believe, ſo clear and juſt an analyſis, in our Review for September (p. 255). We have, however, ſome primary and ſome collateral matters to obſerve, which we ſhall diſpatch in the preſent article.

We have already mentioned (p. 228) that this author conſiders conſonants as *the only elementary and radically ſignificant parts of words*, and that this is a fundamental part of his etymological ſyſtem. He was already employed, he informs us, "in this train of ideas, on the importance of Conſonants and the inutility of Vowels, in determining the Radicals of words," when he began the ſtudy of the Eaſtern languages. Here undoubtedly he would find, as he declares, a ſurpriſing confirmation of his theory; ſince, in thoſe languages, the conſonants only are noticed, and the vowels are either partly or wholly diſregarded*, at leaſt, in writing. The exiſtence of this practice of omitting the vowels, in any country whatſoever, is certainly a ſtrong confirmation of the doctrine of the ſuperior importance of the conſonants; and the prevalence of it through ſo large a part of the globe, and for ſo many centuries, adds prodigious force to the opinion. We obſerve that Mr. Henſhall alſo has taken it up in his compariſon of the Saxon language with the Engliſh†. Suppoſing then we were to grant this principle, which ſeems indeed to have ſome good foundation, ſtill we ſhould not build upon it as Mr. Whiter has built. Inſtead of ſuppoſing (which ſeems to us a moſt ſingular fancy) that certain combinations of conſonants have a natural connection, in the mind of man, with certain ideas, we ſhould conceive rather, that theſe combinations were originally formed in the primitive language of the world, arbitrarily perhaps at firſt; but that afterwards having

* Introd. p. xvii.

† He ſays, "The attentive reader muſt have obſerved, that the ſame Saxon word is frequently ſpelt in a different manner, even in a few lines; and that, in our reading, *we have almoſt totally diſregarded the Vowels.*" *Saxon and Engliſh Languages reciprocally Illuſtrative*, p. 51.

been

been once combined, they continued their union under all the ramifications of derivation, in the diſperſion and colonization of men. This ſeems poſſible, the other not. This, indeed, is the idea at which we hinted in the cloſe of our former article on this work, when we gave a kind of promiſe to ſhow "how the author might have given to his ſyſtem a more ſtable foundation, and on what foundation it muſt ultimately reſt, ſhould it be found to have ſome connection with the truth."

On this notion then let us be permitted a little to expatiate. That the primitive language was the Biblical Hebrew is an opinion held and well ſupported by many learned men, whoſe names it is unneceſſary to quote. One of the lateſt was Dr. Fitzgerald, in his work on that language publiſhed in 1796*. Many have alſo thought†, that the firſt language was not invented by man, but the immediate gift of God. Let us take the ſtatement of this opinion from an author often cited (and, what is extraordinary, with reſpect) by Mr. Whiter, the learned Mr. Parkhurſt‡.

"It appears evident *from the Moſaic account* of the original foundation of man, that *Language was the immediate gift of God to Adam*, or that God himſelf either taught our firſt parent to ſpeak, or, which comes to the ſame thing, inſpired him with language. And the language thus communicated to the firſt man was, notwithſtanding the objections of ancient or modern cavillers, no other (I mean *as to the main ſtructure of it*) than that Hebrew which Moſes wrote. Elſe what meaneth the inſpired hiſtorian when he ſaith, Gen. ii. 19, *Whatſoever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof?* And the names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, *Noah*, &c. with their etymological reaſons, are as truly Hebrew as thoſe of *Peleg*, *Abraham*, *Sarah*, *Iſaac*, *Jacob*, *Levi*, *Moſes*, *Joſhua*, or even as *David*, *Solomon*, (Heb. *Shelomah*) *Iſaiah*, and *Malachi*. And whatever difficulty there may be in explaining this or that, or a few particular words in Hebrew, yet it will be demonſtratively evident to any one who will attentively examine the ſubject, that *the Hebrew language is ideal*§, or that from a certain, and that no great number of primitive and apparently arbitrary words, called Roots, and uſually expreſſive of ſome *idea or notion taken from nature*, i. e. from the external objects around us, or from our own conſtitutions, by our ſenſes and feelings, all the other words of that tongue are derived or grammatically formed; and that *wherever the radical letters are the ſame, the*

* See our 14th vol. p. 258.

† Among them Warburton. See his works, 4to. vol. ii. p. 676.

‡ Preface to Lexicon, third edition, p. iv.

§ Warburton treats this notion as Hutchinſonian reverie; but the prevalence of the ſignification of the root in derivative Hebrew words is matter of fact.

leading

leading idea or notion runs through all the deflexions of the word, however numerous or diverſified; due allowance being made for ſuch radical letters as are dropped, and conſequently are to be ſupplied by the rules of grammar. Indeed I believe that many other languages, not only the Greek and Latin, but even our own, and the reſt which are now ſpoken in Europe, might, notwithſtanding their apparent confuſion, be, by perſons properly qualified, reduced to their primitive Roots."

This, ſurely, is a much more rational foundation for the origin and derivation of words than Mr. Whiter's notion of the ſavage and his original exclamations, and the opinion that certain ſignifications are in ſome way, no one knows how, connected with certain letters, as CB. CV. &c. In conformity with this idea, let us turn to one of thoſe languages which Mr. Whiter has neglected, the language of Otaheite. In this we are readily helped to an example by a curious paper extant in the 8th volume of the Archæologia, p. 81. It is written by the Rev. G. H. Glaſſe, rector of Hanwell*, and profeſſes to treat "on the affinity of certain words in the language of the Sandwich and Friendly Iſles, in the Pacific Ocean, with the Hebrew." The words here exemplified, however, are only two, *Taboo* and *Mattee*. Whether the learned and worthy author has ſince further continued his reſearches on this ſubject, we are not informed, but ſhould be pleaſed to learn that he has purſued them. The word *taboo*, which is known to be uſed by thoſe iſlanders, to expreſs any thing *forbidden*, or not to be touched, he compares with the Hebrew תועבה *Taooba;* this word is rendered in our verſion *an abomination*. Thus, Geneſis xliii.† 32, to eat bread with the Hebrews was *Taooba* or *Taboo*, or an abomination to the Egyptians. So the occupation of a ſhepherd was *Taoobath* (the ſame noun in *regimine*) to the Egyptians. Gen. xlvi. 34.—The ſame is illuſtrated in the paper by other paſſages. The other word adduced for this purpoſe, but on which little is ſaid, is מת *Mat*, which in the ſenſe of *dead* is to be traced in ſeveral languages, and among them is the *Mattee* of the Southern Iſlanders. "If," ſays the writer of this paper, "there was a time, when all the inhabitants of the world ſpoke Hebrew, then we are juſtified in our attempts at tracing to that primary ſource any word in any language ſpoken on the habitable globe." And he ſtates afterwards his

* In the title to the paper he is erroneouſly called Dr. Glaſſe; but as the paper is ſigned G. H. Glaſſe, there can be no doubt that the real author is the ſon, Mr. Glaſſe, not his father, Dr. G. whoſe name is Samuel.

† Printed lxiii. in the Archæol.

full

full perſuaſion, that ſuch reſearches "will terminate in new diſcoveries of the connection between the language of every kingdom upon earth, with that preſumed to have been ſpoken by Adam and Noah." Bold as this conjecture may appear, few will heſitate, we conceive, to decide that it carries with it more reaſon and probability than the arbitrary derivations of Mr. Whiter, from ſome unknown attempts of primitive ſavages, which, according to the faireſt interpretations of Scripture, never could have exiſtence. His principle, of the ſuperior importance of conſonants to vowels, may at the ſame time remain untouched, and the learned world will be undoubtedly obliged to him for having ſo far purſued it.

To return to the ſyſtem of Mr. Whiter. This whole book then, of 507 pages in quarto, beſides Introduction and Index, is written to exemplify and illuſtrate the ſuppoſed power of the conſonants CB, and all thoſe combinations which he conſiders as equivalent.

"If it ſhould be aſked," he ſays, "why I have choſen to commence my work with an illuſtration of the *Element* CB, I muſt anſwer, that my enquiries into the ſubject of languages were firſt excited by conſidering the force of this element; and I have accordingly conducted the mind of the reader through the ſame train of ideas, in which I was myſelf originally occupied." P. xxxiv.

This anſwer is ſatisfactory and ſufficient. The book then opens with a general view of the leading ſenſes of this ſuppoſed *element*, which it will be fair to lay before our readers.

"C B, C F, C P, C V.

G { B, F, P, V } K { F, B, P, V }

"To be hollow—to contain—comprehend—infold—encloſe—confine—retain—hold—to collect or bring together—to contract—to poſſeſs or take into poſſeſſion, &c. &c. &c.

"*Hence, 1ſt. Names of garments—veſſels—encloſures of any kind for the purpoſes of reſt—ſafety—habitation—convenience*, &c. &c. &c.

2dly. To hold—contain—to collect or bring together—poſſeſs or take into poſſeſſion in ABUNDANCE—*with* DESIGN, POWER *or* EFFECT; *To catch at any thing frequently or eagerly—to hold forcibly—ſeize vehemently. Hence words expreſſing plenty—riches—deſire: Terms for inſtruments holding or held, with their uſes and properties: Names of animals diſtinguiſhed by their eager and ravenous mode of taking their food or ſeizing on their prey.*

"*3dly. To have the* POWER *of holding or containing*, &c.—*to ſwell out—to be prominent—convex or concave—bowing, bending:—To be raiſed high—to be eminent—the top—the head.*" P. 1.

We have already ſuggeſted that this author poſſeſſes in a ſurpriſing degree (in common with a more celebrated writer, whom he not very liberally inſults) the talent of bringing together unexpected illuſtrations, and of perſuading his reader, for the time, of things which, on reflection, the mind cannot poſſibly admit. This power would be exemplified in almoſt any ſpecimen we could take of his etymological labour, but the following ſeems particularly calculated to place it in a ſtrong light.

"The origin of that great race of words, which belong to this Radical*, and which are to be found in every language, has hitherto been enveloped in the moſt profound darkneſs, without a ſingle ray to direct us in our wanderings.

ZM } DM, TM, SM.
ZMN } DMN, TMN, SMN.

"This myſtery however will vaniſh, when the reader learns that ZM and ZMN, or when reſolved into D, T or S, DM, TM, SM, DMN, TMN, SMN, ſignifies the EARTH. In Perſian ZUMEEN—ZEMIN or ZUME—ZEMI, is "the Earth, ground, ſoil, a region, country." It is the appropriate and familiar term for the EARTH in that language; and we find the ſame Element uſed in the name of the *Earth* in the *Livonic* (SUMMES)—*Dalmatian*—*Croatian*, &c. &c. (See the *Oratio Dominica* πολυγλωττον, pag. 40, &c. ed. 1736.) In the modern Ruſſian likewiſe ZEMA is the appropriate and familiar term for the *Earth*. We perceive that the ſimpler form is ZM; as ZEMI and the compound ZMN, ZEMIN. In the Gipſey, it appears under its ſimpler form TEM; which anſwers to the Latin *Rus*—the *Country*. Mr. Bryant has confounded this Gipſey term by adding to it ſome other word: "A country, *Bittuthcim*." We perceive however THEIM belonging to the compound. *Bitta* means in Gipſey *ſmall—little*; and *Bittu theim* perhaps is a *piece* of land—a *diſtrict*—a *country*. In the collection of Gipſey terms to be found in Grellman, ZEMIN is the Hindoo word for the *Earth*. The reader will be pleaſed, I imagine, when he caſts his eyes on the Latin language, and contemplates the words belonging to this idea: SEMEN—SEMINO he will inſtantly acknowledge. Even the Etymologiſts will direct us from the Greek TEM*enos* to the Latin TEM*plum*. The BL or the PL denotes in every language an encloſure—*villa*—*vallum*—*palus* (*paling*) &c. &c. It is curious that in our own language the Element PL ſtill exiſts repreſenting a ſacred encloſure—"the *pale* of the Church." As *Seco* and *Temno* (Τεμνω) belong to *Sekos* (σηκος) and *Temenos*; ſo we have DEMO belonging to TEM—DEMos (Δημος) or ZEMY. DEMO ſignifies to *cut off* or *ſeparate* a *portion* from the *whole*—"*partem ſolido demere* de die." SUMO is *Demo* under another form. The Commentators on Plautus will inform us that SUMO is a parallel term to *ceuſeo*—a word which peculiarly relates to the *apportioning—aſſigning—chooſing* (taking a

* It is not very clear what radical is here meant, but apparently the DM in *Demos*. *Rev.*

part

part from a whole.) *Sumere* (says Pareus) "Militare verbum est *eligere ex omni numero* militum quos in militiam ascribas." In the Latin TERMINUS we again see the *Temenos* and the *Zemin;* and in the Greek TERMA (τερμα)—The English TERM (a boundary) we perceive the *Zemi.* From this material sense of TERM, as a boundary, we have the abstract meaning of TERM—a *word;* that, which *defines—marks —signifies* or *expresses;* and thus it is that the language of Grammarians —Logicians, &c. &c. is formed from objects, which appear to an ordinary observer most remote from the purpose. To a similar idea must be referred the Greek SEMAINO (Σημαινω, signo, noto) and SEMA (Σημα, signum, nota)—words originally expressing the *marks* or the *boundaries of land.* The Etymologists derive these words from Σειω, agito. The reader will not doubt the truth of my derivation when he reads the following curious article in Mr. Richardson's Dictionary: "SAMAN, a *boundary*, a *limit*, a place where any *sign* or *mark* is placed to distinguish one *territory* from another." In the English word, DAM, the confining mound of *Earth*, we trace the same idea under a different form; and the reader may now make his choice between Δη—μητης (Δη pro Γη) or ΔΗΜ—μητης, in the name for the Goddess of the *Earth:* He will however instantly acknowledge the origin of the English TEEM.

"Common Mother, thou:
Whose womb unmeasurable, and infinite breast,
TEEMS and feeds all; whose self-same mettle,
Whereof thy proud child, arrogant *Man*, is puff'd,
Engenders the black toad, and adder blue,
The gilded newt, and eyeless venom'd worm,
With all the abhorred births below crisp Heaven,
Whereon Hyperion's quickening fire doth shine."
(Timon of Athens, a. 4. f. 3.)

This name for the "Common *Mother*" of all things we may well suppose would supply the appropriate word for *Mother*, as it relates to peculiar objects. Thus DAME is the venerable *Mother* of the *Family;* and DAM is the mother of brute animals; which again is applied under the same form to the Mother of human creatures—Grand-DAM. We may likewise well imagine that the primæval name of *Man*—this offspring of the *Earth*, would be derived from an idea, which referred to the original source of his existence. This child of the *TEM* or the *DAM* was called A-DAM. "And the Lord God formed *Man* (A-DM אדם) of the dust of the *ground.*" (A-DM-H אדמה) We now see that (TM—DM) *TEM* or *DEM* was the name for the *Earth* in the language of Paradise. It might be allowed us perhaps on this occasion to suspend for a few moments the tenor of our researches; and we might be edified by a train of reflexions, which may at once repress the pride of pompous learning, and encourage the exertions of the humble though ardent enquirer; who searches abroad for truth, wherever it can be found; and who believes that activity may perform, what strength has not accomplished. This important name of the primæval world—ADAM, which, in such remote ages and distant nations has been the theme of perpetual discussion:—Even this word,

after all the reſearches of the moſt profound Rabbies and learned Theologues, is now, I imagine, for the firſt time rightly conceived and juſtly explained. The moſt general opinion has been, that *Adam* is derived from ADMH (אדמה) *red Earth*, becauſe (according to Joſephus) the true virgin Earth is of this colour. Thoſe, who derive it from the formative A and root DM (דמה) which ſignifies "to liken or compare," deduce it from the idea that Man was made in the *likeneſs* of God! They are totally ignorant that TM or DM, in its ſimpler form, is the name of the *Earth*. The A is intenſive, and A-DAM means the *DAM*—the DEM-*as* (Δημας, corpus)—the *Form*—the *Being*. The effect of this name for *Man* is to be traced in every language, with which I am acquainted. In Sanſcrit ADIM meant the *firſt*; and I ſtrongly ſuſpect that their name for a *Huſband* SWAAMEE, is the ſimpler form of DAM—the original name for *Man*. It occurs in the *Mohaa Bhaarot*, or Great War, the great Epic Poem of India.

"SWAAMEE boneetar potee, SWAAMEE boneetaar gotee."

"The huſband is the Lord of the Wife; the Huſband is the guide of the Wife." (See Mr. Halhed's Bengal Gram. p. 54.) In theſe few Sanſcrit words, no leſs than three are found moſt familiar to our ears: BHaaRot—WAR; PoTee—PoTent; GoTee—GuiDe; BoNeetar—VeNus. BN is the appropriate and familiar name for *Woman* in the Dialects of the Celtic.—We ſhall not wonder that the idea of *ſhape—form* or *likeneſs* ſhould be derived from the plaſtic materials of the *Earth*. We inſtantly ſee the coincidence of *Mould* (the ſubſtance of the Earth) and *Mould*, form or figure; and it might eaſily be proved that *Form* is itſelf derived from the ſame ſource. The Hebrew Lexicographers have ſeen nothing of all this; though DMN (דמן) which ſignifies *Dung* follows next in order to DM (דמה) "to liken or compare;" which might have been interpreted with the true metaphor, "to *mould* into a likeneſs." P. 201.

The reader will of courſe perceive that, before he can admit all this ſpeculation (for ſuch in truth it is, though the author profeſſes to deal only in facts) he muſt be prepared to allow, that ZM. DM. TM. SM. are perfectly equivalent, and that an N ſubjoined to each pair makes no difference; and that all theſe are nearly allied to CR, and that to CB. But all this is very inconceivable: and, with ſuch a multiplicity of changes as are thus admitted, no wonder if a vaſt variety of words may be brought together. The author is ſo eager to find his radicals on every occaſion, that he will even be contented to meet them in the oblique caſe of a noun, or the added termination of a diminitive. Thus he finds MN in *HoMiNis*, though it is not in *Homo*, and CL in *teſtiCuLus*. If this be not riding an hypotheſis to death, it is difficult to ſay what can be ſo termed. The reader who ſees theſe things, and ſome even in the ſpecimen we have quoted, and the various objections we have made to other parts, will, we doubt not, be as much ſurpriſed as

as we have been, at the high tone of discovery which this author on many occasions assumes. He is no where more magnificent than in the concluding paragraphs of his various sections, of which the ensuing quotation will afford an apt example.

"In the succeeding section I shall engage in a more arduous task; and labour to unravel a subject, which, without a due spirit of investigation, at once patient and ardent, will elude our search and mock our enquiries. I shall endeavour to illustrate a great race of words, which are to be found in every language, conveying the idea of what is *high —eminent* or *exalted;* as it relates to a BEING invested with *superior* powers of reason and of action. It is a theme, which, if I do not deceive myself, will supply us with an ample and a fertile subject of interesting discussion. It will lead us into trains of thought, as yet totally unexplored; and develope those mysteries in language, which are at present either clouded by doubts or buried in the profoundest obscurity. I must again be permitted to repeat and to urge, that as we advance forward in these speculations, the nature of the *Human Mind* will become more fully unfolded, and more faithfully exhibited. As we ascend by slow but persevering steps to those higher seats and more commanding stations in the regions of Knowledge, from which the mind delights to look abroad on the world around it; the clouds vanish—the scene opens—and the prospect brightens to our view.—Our conceptions will enlarge, as our ideas are expanded; and while the understanding grows enlightened by the contemplation of its own faculties; we shall be still more enabled to appreciate—to feel and to enjoy the energies of intellect—the powers of knowledge and the blessings of truth.

> "Sed nil dulcius est, bene quam munita tenere
> Edita doctrina Sapientum templa serena;
> Despicere unde queas alios, passimque videre
> Errare, atque viam palanteis quærere vitæ." P. 345.

The Temple of Truth has seldom been found among these *Castles in the Air.* The writer of those verses certainly found it not; and we fancy that very few persons will expect the discovery to be made by the present writer; at least, in the course of enquiry which is here instituted.

We shall here take leave of the etymological part of this remarkable volume. We have done no more than the author requires in the conclusion of his Preface. He says there, "I expect, and I desire, a free and full trial of my pretensions, *at once just and severe.*" Severe we have never wished to be, certainly never without being completely just. We have examined his book with care, and have given an account of it as full as the nature of a periodical work appeared to allow, and as free as the interest of Truth seemed to us to demand. Our general judgment upon it is, that it is an effort conducted with great ingenuity, and abundant proof of learning, which would have had

had a much better chance of being carried to a ſucceſsful iſſue, had the author been leſs enamoured of his own ideas. Sagacity he has in plenty, coolneſs of judgment ſeems allotted to him in a very ſcanty proportion. The diſcovery for which the world will really be obliged to him is perhaps only this, that vowels are of leſs importance in etymology than they have uſually been thought. But, on the influence of certain combination of conſonants, he muſt be heard with great caution, and under many more reſtrictions than he himſelf has placed.

We cannot, however, quit the book without ſome notice of the author's opinion, always dogmatically, and ſometimes inſolently, announced concerning the genuineneſs of the poems which Chatterton aſcribed to Rowley. Theſe Mr. Whiter ſtrenuouſly maintains to be genuine ancient poems: ſtrenuouſly, but in truth with little ſoundneſs of judgment. A ſtronger proof cannot poſſibly exiſt than appears in his explanation of the word *Barganet*. This Chatterton has interpreted a ſong or ballad; but Mr. W. having found a derivation of it to ſuit one paſſage, contends that Chatterton did not underſtand the word, and conſequently could not be the author of the poems: and this he has the audacity to ſay in a moſt peremptory manner, though in one paſſage out of two where it is found, he is obliged to own that Chatterton's interpretation conveys its real meaning. In the other place alſo, we boldly ſay, it means the ſame. Mr. Whiter indeed contends that it ſignifies "a petty *boggling-haggling* queſtion." But that queſtion, be it what it may, is aſked in a little ballad, and therefore Chatterton knew better than the preſent critic its real meaning. The ballad is this.

> "All-a-boon, Syr Prieſt, all-a-boon,
> Bye yer preeſtſchype now ſaye unto mee,
> Syr Gaufryd the Knyghte, who lyvethe harde bie,
> Whie ſhoulde hee than mee
> Bee more greate,
> Inne honnoure, knyghtehood and eſtate?" P. 364.

How Chatterton found *Barganet* in the ſenſe of a ballad is perfectly plain. It ſtands ſo in one of the gloſſaries to Chaucer, and there he had it, as he had many other things. But Mr. Whiter will have it mean ſomething elſe; and to the palpable abſurdity of its ſignifying in one paſſage a ſong, and in the other a captious queſtion, he is totally blind: blinded, as uſual, by the glare of his own imagination. On this worthy ſubject obſerve, reader, how modeſtly he triumphs!

"Thoſe, who are ardent in the ſearch of Truth, will, I truſt, be inſtructed and gratified by this endeavour to elucidate a controverted queſtion; and I ſhall gladly leave the ſupporters of an oppoſite principle to the quiet enjoyment of their own hypotheſis. Still however I might

might venture to obſerve, for the benefit of that race of diſputants, *who form or rather maintain opinions* on ſubjects like theſe; that the buſineſs of Criticiſm was once conſidered as an ART, which muſt be learnt, before it can be practiſed; and that our deciſions on the meaning of ancient words might perchance be ſometimes enlightened by a knowledge of Ancient Language." P. 367.

Bargamette. (Rowley.) A captious queſtion.

Barganette. (Rowley.) A *War* Song.

Whoever reads this paſſage will certainly not think the writer of it ſeverely treated in being anſwered without ceremony. His other digreſſions on Rowley amount only to the ſame thing. He fancies he can interpret a word, by his mode of derivation, better than Chatterton;—*ergo*—Chatterton did not write the poems, but Rowley.

Without going into a particular examination of any more paſſages, we ſhall endeavour to ſhow Mr. W. that *criticiſm, as an art*, has been better learned by ſome perſons unknown than by himſelf, and that therefore they have, by his own conceſſion, a better right to practiſe it. Let us remark then, without entering into verbal queſtions of any kind (which have been fully and triumphantly diſcuſſed by Meſſrs. Tyrwhitt, T. Warton, and others) that the belief in the authenticity of the poems attributed to Rowley, as productions of the 15th century, can reſt only upon the groſſeſt and moſt deplorable ignorance of the nature and progreſs of verſification. Whoever has attended to this progreſs, with reſpect to Engliſh verſe, from the time of Chaucer to that of Pope, muſt be ſenſible how very gradual the improvement was; with reſpect to our couplet verſe more particularly, but in a great degree as to all our rhymed meaſures. Blank verſe, of more ſimple conſtruction as to meaſure (though more difficult to ſupport with poetic vigour) more ſpeedily received its perfection. But the heroic couplet (which Mr. Southey calls the *Jews-harp twing-twang**) the moſt difficult to ſuſtain with dignity and variety through a long compoſition, never received the perfection of its refinement and harmony till it came into the hands of Pope. Waller laboured at it, Denham made great efforts, the mighty powers of Dryden ſtruggled at the taſk, and formed, in fact, the full preparation for the higher poliſh of Pope; but the complete and moſt perfect ſtyle and cadence of our heroic verſe, and conſequently of ſtanzas of ſimilar lines, never was given before the compoſitions, and thoſe the later and more finiſhed compoſitions, of that poet appeared. His Art of Criticiſm has many of the aſperities of the

* See Brit. Crit. for September, p. 309.

older

older Time. All our poets, from the firſt to the laſt, wrote occaſionally good and harmonious verſes,—lines of the very beſt conſtruction, but the whole texture was never ſo finiſhed; and twenty lines together of any poet fifty years older, no more reſemble or are comparable to twenty lines from Pope's beſt writings, than an Egyptian idol to a ſtatue of Praxiteles. Roughneſſes and licences intervene, which ſhock the cultivated ear; and the poet, evidently contented to ſurpaſs his predeceſſors, comes into no degree of competition with thoſe who followed him. The ſame has been the caſe in moſt languages, except the Greek; and probably there alſo, but the ruder attempts of Greek writers not being extant, we have nothing but what is finiſhed to peruſe. But, in the Latin language, Ennius, though he produces occaſionally fine and ſonorous verſes, has nothing in the general management of them comparable to the art, poliſh, and delicacy of Virgil: and the early French poets, La Freſnaie-Vauquelin and others, bear exactly a ſimilar proportion to Boileau. It is, in fact, in the nature of things, that a difficult, and very artificial verſification, is no more to be perfected by the efforts of one or two individuals, than the complete civilization of a ſtate is to be achieved by the ſuperior genius or underſtanding of a ſingle barbarian. But what are the pretended poems of Rowley? Moſt manifeſtly the compoſitions of a man whoſe ear had been formed by the beſt verſification of the eighteenth century, and habituated to it; lines uniformly of the beſt conſtruction, and moſt harmonious cadence; and, removing the ſlight diſguiſe of obſolete words, in all reſpects reſembling the correſponding meaſures of the lateſt and moſt poliſhed poets. Mr. Whiter, therefore, who, "from his high temples of learning *looks down* upon the reſt of the world," may ſay what he pleaſes, and may pretend to prove what he thinks proper, by his etymological fancies; but the thing is clearly and abſolutely impoſſible; and they who have at all *ſtudied criticiſm as an art*, muſt know and feel it to be ſo. Not to diſmiſs this queſtion entirely without an example, let us take any twenty lines of the Pſeudo-Rowley, and putting modern words in the place of the antiquated (which is almoſt always practicable*)

* It has been thought, not unreaſonably, from this fact, that the practice of Chatterton was to write his verſes in modern language, and afterwards ſeek out old words of equivalent cadence to fill their place. When practice had given him a ſtore of obſolete words at command, he might do otherwiſe. His imitation conſiſts generally more in words than in ſtyle, though a very little of the latter is now and then caught by him. His *fructuous entendement*, in the firſt Battle of Haſtings, l. 6, is a phraſe borrowed from older writers, and ſeems to have been originally interwoven with his verſe.

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to remove the deception they occaſion, let us enquire what poet could ever have produced ſuch a paſſage, in point of conſtruction and verſification, till Pope and others had taught the art. The ſtanza of heroic lines, in rhyme, which Chatterton generally employs in the character of Rowley, requires all the artifice of conſtruction practiſed in the heroic couplet, and could not be made perfect till that was firſt completed*. We take the opening of the ſecond battle of Haſtings as our example.

O Truth, immortal daughter of the ſkies,
Too little known to writers of theſe days,
Teach me, fair ſaint, thy paſſing worth to prize,
To blame a friend, and give a foe his praiſe.
The fickle moon, bedeck'd with ſilver rays,
Leading a train of ſtars of feeble light,
With look benign the world below ſurveys,
The world, that fancied not it could be night.
With armour deck'd with human ſlaughter dyed
She ſees king Harold ſtand, fair England's curſe and praiſe.

With ale and cyder drunk his ſoldiers lay
Here was a hind beſide a baron ſpread,
Sad keeping of their leader's natal day!
This ev'n in drink, to-morrow with the dead!
Through ev'ry troop diſorder rear'd her head,
Dancing and frolic was their only theme;
Sad doom was their's, who left this eaſy bed,
And wak'd in torments from ſo ſweet a dream.
Duke William's men, of coming death afraid,
All night to the great God, for ſuccour aſk'd and pray'd.

On theſe lines we ſhall make no comment. To thoſe who have ears they ſpeak for themſelves, and ſpeak directly in contradiction of Mr. Whiter's pretended proofs.

Let us then, at length, take leave of his work; ſubjoining only this obſervation. To ſome it may appear, and perhaps to the author himſelf, that occaſionally we have ſpoken with a ſeverity which denotes particular hoſtility. This we poſitively deny. The author is ſcarcely known to us by ſight, and certainly neither liked nor diſliked as a private individual. To his work we have ſtudiouſly endeavoured to give the moſt candid conſideration, and we firmly believe that we have ſucceeded in that

* Spenſer and Fairfax, the great improvers of the heroic ſtanza, have never any thing of that general poliſh which pervades the ſtanzas of the *Pſeudo-Rowley*. It would be quite as probable that Rowley could write the language of the preſent day, as the ſtyle and verſification; ſo that Chatterton did leſs than half his work, in copying the words of early writers.

endeavour.

endeavour. But there is a degree of infolence in writing, which the more candid a man is the leſs he can bear to ſee. What liberal man ever read ſome parts of Warburton's writings without ſtrong indignation? Or could have oppoſed them without ſome aſperity? Of the ſpirit of Warburton this writer poſſeſſes much;—of his talents, perhaps ſome, but undoubtedly an inferior portion: and the world may be aſſured, and he alſo, ſhould he condeſcend to trouble himſelf about it, that if he had ſhown leſs haughty confidence in himſelf, and leſs arrogance towards others, we ſhould have oppoſed his opinions with a more ſcrupulous delicacy, and with leſs, or rather without any, diſpoſition to reprove.

ART. VI. *Facts and Obſervations, tending to ſhow the Practicability and Advantage, to the Individual and the Nation, of producing in the Britiſh Iſles Clothing-Wool equal to that of Spain: together with ſome Hints towards the Management of fine-woolled Sheep. By Caleb Hillier Parry, M. D. F. R. S. Member of the Royal College of Phyſicians of London, and of the Royal Medical Society of Edinburgh; One of the Phyſicians of the Bath General Hoſpital, and Phyſician to the Caſualty Hoſpital and Puerperal Charity in that City.* 4to. 93 pp. 4s. Cadell and Davies. 1800.

THE account here given by Dr. P. deſerves great attention from all well-wiſhers to the proſperity of our country. He propoſed to inveſtigate, by experiment, the practicability of producing, in Great Britain, wool as proper for the manufacture of ſuperfine cloths, of different deſcriptions, as that of Spain; and what benefits may probably ariſe to the farmer, and the nation in general, from the cultivation of a fine-woolled breed of ſheep. (p. 2.) The firſt of theſe points was ſuggeſted by his Majeſty's patriotic attempt (which ſoon after happily ſucceeded) to introduce into this country the fineſt woolled Spaniſh breed.

The breed of Engliſh ſheep, choſen as the baſis of an attempt to improve Britiſh wool by an admixture of Spaniſh blood, was the Ryeland, a particular ſort of Herefordſhire ſheep. In 1792, four ewes were ſent

" to the Spaniſh ram belonging to the Agricultural Society at Bath, at the Earl of Aileſbury's, and two to that of the late Earl Bathurſt; both given by the King. One of theſe ewes was ſtolen while with lamb, ſo that there were only five left as the baſis of this experiment.

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In the year 1793, I was allowed to ſend only four ewes to Lord Aileſbury's ram. In the following year, the late Marquis of Bath was ſo good as to permit me to ſend four ewes to one of his rams, which had alſo been preſented by his Majeſty; and I had again the liberty of ſending ſix to that of Earl Bathurſt. In 1795, I had the privilege of uſing the Society's ram, at Mr. Billingſley's, to a ſmall number of my ewes. The next year the Society depoſited one of their rams with me. He died the following ſummer; but his place was ſupplied by a much finer in every reſpect, obligingly ſent me by the preſent Marquis of Bath, and which he has ever ſince permitted me to retain. This ram is now old; and, in conſequence of an accident within theſe few days, I have ſome doubts whether I can reaſonably expect his ſervices even for the preſent ſeaſon. From this ſtatement it appears how ſlow my progreſs in the experiment muſt have been till the four laſt years, during which I have been able to employ a large number of ewes. It appears alſo, that the quality of wool in my flock muſt greatly vary; and as I have generally made it a rule not to put the ewe lambs to the ram, it is probable that the fineſt of my ſheep have not more than five croſſes of the Spaniſh blood." P. 3.

Here we ſhall introduce the Doctor's caution, delivered at p. 92 (which he might himſelf have more conveniently introduced in this place) that not *one or two* croſſes only, but *five* at leaſt, are neceſſary to the production of fine wool.

Dr. P. having "detailed the qualities of oilineſs, length of ſtaple, uniformity, and quantity of wool in ſheep derived from the Spaniſh race," proceeds to the queſtion, whether the wool of ſuch ſheep "be defective in fineneſs, or fitneſs for making the beſt cloth or caſſimere*; and whether this eſſential property depend on certain circumſtances of climate or management, which it is wholly out of our power to obtain?" P. 9.

Doctor P. then undertakes to anſwer the ſingle argument on this ſubject, drawn from *experience*.

"It was ſurely impoſſible for any one, who was at all practically acquainted with this ſubject, to avoid ſmiling at the grave confidence with which different gentlemen pronounced before the Committee of the Houſe of Commons, without any reſtriction or qualification, that the rich food of incloſures had made ſheep bear coarſer wool. If I am aſked, whether I do not reſpect the evidence of theſe gentlemen, ſo well informed as they muſt have been on theſe points on which they were examined; I anſwer, "Yes,—as manufacturers, which they were, I greatly reſpect them: as agriculturiſts, which they were not, I reſpect them not a ſtraw." And had it occurred to any member of that honourable Houſe to have aſked them one ſimple queſtion, "Do you aſſert this conſequence from your own perſonal knowledge; as a breeder or ſtudier of ſheep?" I am perſuaded, that the anſwer would have proved the juſtice of this diſtinction. That they were perfectly acquainted with the difference between coarſe and fine wool (when waſhed—but not before) I have no doubt; but I ſhall not believe, becauſe

* Uſually written *kerſeymere*. *Rev.*

experience

experience has convinced me to the contrary, that they had any knowledge of the means employed by Nature to produce that difference." P. 10.

Many civil things are then ſaid concerning the body of clothiers, Lord Sheffield, the Rev. A. Young, and Dr. Anderſon, with quotations from Annals of Agriculture. But let us paſs by authorities, and come to facts.

"As to myſelf, I would wiſh to aſſert nothing but what appears to me either demonſtrable, or, at leaſt, highly probable; and I conceive myſelf authorized to conclude from actual facts, which will be hereafter related, that the nature of the food, whether hay, graſs, chicory, Scotch cabbage, or oil cake, in indefinite proportions, given ſo as to maintain a certain quantity of fleſh, makes no obvious difference in the fineneſs of the wool. In other words, if an acre of cabbages ſhall keep for a given time fifty ſheep, in the ſame uſually good order as an acre of common keeps two ſheep, the wool of the former number ſo kept, will, ſo far as theſe circumſtances operate, be as fine as that of the latter." P. 17.

Dr. P. next conſiders, "what change is produced on the wool of any given ſpecies of ſheep by the influence of climate." P. 18. The common notion, that wool cannot exiſt on ſheep in tropical climates, but is ſoon converted into hair, is ſatisfactorily refuted. A diſcovery, by Sir Joſeph Banks, is related in his own words, of a ſheep brought from Jamaica which was ſuppoſed to carry no wool, but a particular kind of hair; which actually was found to carry two thirds of very fine wool, remarkably ſoft, and finer than the beſt Spaniſh.

Having taken this "general view of thoſe cauſes which are conſidered as influencing the quality of wool," Dr. P. "next examines into the circumſtances which are ſuppoſed to be eſſential to the production of the fineſt piles." P. 22. The annual journies taken by one ſort of Spaniſh ſheep called Traſhumantes, or Travellers, are denied to be the cauſe of their fine wool; and it is contended, that they are bred eſſentially different from the Eſtantes, or ſtationary ſheep. The latter are not permitted to travel, becauſe they *are* coarſe; and do become coarſe for want of travelling.

The author's next enquiry is, concerning "the actual reſults of the attempts to cultivate the Spaniſh breed of ſheep out of Spain." P. 25. In Sweden, France, Holland, and at the Cape of Good Hope, "the Spaniſh breed of ſheep has, to this time, through many generations, maintained the fineneſs of its wool." P. 26. The trials in England are then attended to. It is juſtly acknowledged, that to the King's

"patriotic care this country will be indebted for every benefit which it may derive from the growth of fine wool."—"According to Lord

Lord Sheffield, the wool of the Spaniſh breed, which had been nineteen years from Spain, and two years in his park in Suſſex, retained its quality ſo well, that it appeared as perfect as the generality of ſamples he had ſeen from Spain." P. 29.—" Having examined the reſults of the trials made by others to introduce the Spaniſh blood, Dr. P. is prepared to communicate thoſe of his own;"—" and here I muſt beg the reader once more to conſider and carry in his mind thoſe requiſites for fine wool inſiſted on by Mr. Williams and others, ſuch as change of place, extent of paſture, and fineneſs of feed, in order that he may contraſt them with the very defective management of my flock. The whole extent of the land which I occupy is leſs than ſixty acres; and the largeſt incloſure is fourteen acres and an half; the ſmalleſt ones being each of not more than three, five, ſeven, or nine acres. Almoſt all of it is very much expoſed to the influence of the ſun and weather; and the ſheep have been diſpoſed on it at different ſeaſons, merely with reference to their ſecurity and food, and the dryneſs of the ſoil. No particular care has been taken of them in the winter; and none of them have ever been houſed, except the ewes for two or three nights after lambing, if the weather has been ſevere. My land is ſucceſſively manured with ſtable dung, coal aſhes, and other ſoil, and by folding. The greateſt part of it produces good crops of graſs; and at leaſt half of it is naturally coarſe and rich. The fatting ſheep, as is uſual, have had better keep than the ſtore ſheep; and the rams and lambs have generally gone with the former, except in ramming time. In the ſpring and ſummer of 1799, they were chiefly ſupported on wild endive and cabbages; they have always had Scotch cabbages and hay in the autumn, winter, and ſpring; and laſt winter, were wholly fed on hay, Scotch cabbages, and ground oil-cake. After this ſtatement, I beg leave to aſk any impartial perſon, whether a worſe treatment of ſheep for my purpoſe could poſſibly have been deviſed; and whether, if the theory of Mr. Williams, and others thinking with him, be founded to the extent which they aſſume, it muſt not inevitably follow that my wool is coarſe, and rough, and intractable, and incapable of making ſuperfine cloth or caſſimere. This muſt be the theory. What is the fact? That, on the contrary, it is peculiarly fine, and ſmooth, and yielding; and that it poſſeſſes all the qualities of the beſt wool from Spain." P. 29.

Dr. P. then ſpeaks of the " actual application of the wool of this breed of ſheep to the manufacture of cloth and caſſimere" (p. 32) which appears to have carried away the prize from the fineſt Ryeland, and to have equalled the beſt Spaniſh wool :

" I have thus, I truſt, ſufficiently proved from actual facts the practicability of producing in England, from a croſs of Ryeland ewes with Spaniſh rams, and without the intervention of a ſingle Spaniſh ewe, wool equal to the fineſt which is imported from Spain; and this, under the indiſcriminate uſe of the coarſeſt food, in ſmall incloſures, without houſing, or any other management than what is common to the hardieſt and moſt ordinary of our ſheep." P. 36.

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We come now to the main point, to that which alone will call forth the exertions of farmers; namely, "the *advantages* which may arise to the *farmer*, from this fine-woolled breed of sheep." P. 38. An accurate comparative experiment on this question seems yet to be wanting; but Dr. P. urges the superior flavour and price of his breed; he gives up at present the point of their *beauty;* but contends that time, and a due selection, will undoubtedly accomplish this matter also. In answer to the objection, that these sheep are too small, he observes, that the profit in flesh and wool, on the same original value of carcase, appears from experiments to be in favour of the smallest breed. Of this breed (Dr. Parry's) the rams live very peaceably together, and the flock is more easily confined; they seem to be healthy, free from rot, scab, &c. and very few have died. They will live hard, and bear well, without shelter, the inclemency of the seasons.

At pp. 51, 52, the profit of this Spanish breed is shown by a comparison to be, from the fleece only, "more than treble the profit of the English sheep on the same land" (p. 52) exclusive of any allowance for improvement of the carcase.

Dr. P. then considers, "what advantages may result to the nation at large from the introduction of the Spanish breed of sheep." P. 52. On this point we must refer to the book itself; and hasten to conclude our account, already too far extended, passing by such information as the author draws from the "general views of the agriculture of the several counties of England," which are (most of them) of all authorities, the worst that could be produced.

Dr. P. now states the only objection to the introduction of this Spanish breed of sheep; which is, "the difficulty of obtaining the value for the wool; a most serious objection, when it is considered, that the promised superiority of profit in this breed is from its wool only." P. 64. The methods of counteracting the subsisting prepossessions against it are four; 1st, "The establishment of fairs for the sale of wool in different parts of England." 2nd, The "having this fine wool properly sorted; and perhaps even wrought up into cloth for the drapers, who would, no doubt, purchase it as English cloth, at such a price as to admit of a fair retail profit." 3d, "The wearing cloths made of British wool." 4th, "Permitting the *exportation* of our wool." This last topic is by far too extensive to be entered upon by us; and enough, at least, has been said, to show that Dr. Parry's book "deserves the attention not of farmers only, but of legislators and statesmen."

ART.

ART. VII. *Public Characters of* 1800 *and* 1801. 8vo. 587 pp. 9s. Philips. 1801.

WE have a general objection to biographical sketches of living characters, however distinguished by their talents, or esteemed for their virtues, or greatly as they may excite universal curiosity by any peculiarity of manners or of conduct. Our objections are of the following kind; and let our readers judge of their force.

Such sketches must either be composed by the individuals themselves, by friends, or by enemies. No individual can well be qualified to designate his own life, character, and manners; for what man of us knows himself, or can write of himself with an unbiassed judgment? Much less should either friend or enemy undertake the task during the life of the man himself, as it is impossible in such a case for partiality, prejudice, and passion, not to appear in the detail of any more extraordinary incident. It seems better therefore to wait till the ordinary course of nature brings the subjects properly before us; till the artificial veil is removed, which the tumult of the world invariably spreads before the face of truth; till the emotions of passion gradually subside, and permit the cool and uninterrupted operation of the judgment.

Of the individuals, whose characters are here brought forth to public exhibition, many are personally known to us with a greater or less degree of intimacy, many more have been observed by us in the common intercourse of life with so vigilant a notice, that we are able to say, unequivocally, of the first, that the accounts here given of them are exceedingly imperfect; and, of the last, that they must have been drawn up by themselves, or by very dear friends indeed; some, again, though here held up as public characters, have never reached our knowledge, even by name.

Such a volume as this, it is but justice to say, is exceedingly well calculated to put us in good humour with the world; all is complacency and kindness; the pages are deformed by no narratives of vices, and the characters themselves seem almost exempt from the common infirmities of our nature. This, indeed, is a fault on the right side. The writers, who are evidently various, have however a general bias to opinions which we cannot approve; and sometimes deliver their sentiments very peremptorily, on subjects which they undoubtedly had not studied. For this, and the preceding reasons, it is a book

book which we ſhould by no means recommend; but, though we do not think the compilers any where liable to the imputation of voluntary falſehood, we can perceive that ſome facts are erroneouſly ſtated.

Sketches are given in this publication of the lives of no leſs than forty-one perſons, conſidered as public characters, whoſe names we tranſcribe for the benefit of ſuch readers as may wiſh for ſuch information. But we ſhall expect that moſt readers will aſk, in one or two inſtances, at leaſt, who is the perſon celebrated, and where to be found?

"Mr. Matthew Boulton, Mr. Profeſſor Porſon, Mr. Pinkerton, Mr. Wilberforce, Mrs. Charlotte Smith, Sir Ralph Abercromby, Lord Dorcheſter, Earl Stanhope, Dr. James Gregory, the Duke of Bridgwater, Dr. William Mavor, Mr. Robert Ker Porter, Mr. John Thelwall, Mr. Jefferſon, Mr. Buſhrod Waſhington, Dr. John Gillies, Lord Hobart, Mr. Bidlake, Lord Loughborough, Mr. Dugald Stewart, Dr. Hugh Blair, Mr. Barry, Mrs. Robinſon, Mr. John Ireland, Sir William Beechy, the Duke of Portland, Sir Joſeph Banks, Sir Peter Parker, Mr. Edmund Cartwright, Lord Grenville, Dr. William Hawes, Mr. Edmund Randolph, Mr. Paul Sandby, Mr. John Clerk, Dr. Letſom, Mr. George Colman, Mr. Alderman Skinner, Dr. James Anderſon, the Prince de Bouillon, the Duke of Marlborough, the Lord-Juſtice-Clerk of Scotland."

The circumſtances of his glorious death, and the general intereſt of the public mind on the ſubject, will excuſe our giving the life of General Abercromby as a ſpecimen of the work.

"*Lieutenant-General Sir Ralph Abercromby.*

"Among the military commanders of the preſent period, no one has obtained greater or more juſt celebrity, for his virtues as a man, and his abilities as an officer, than the ſubject of this memoir.

"Sir Ralph Abercromby is of a very ancient and diſtinguiſhed family of North-Britain, poſſeſſed of an eſtate bearing the ſame name. His father had a numerous family, and, according to the cuſtom of the country which gave them birth, the ſons were deſtined for active employments. Each of his brothers in his peculiar profeſſion has been engaged in ſupporting the State, in ſome one of its departments or dominions, and Sir Ralph has no leſs exerted himſelf in the ſame cauſe, on different ſtations, and in diſſimilar climates.

"The firſt commiſſion he bore was as cornet of the 3d dragoon guards, into which he entered on the 23d of May, 1756. He obtained a lieutenancy in the ſame regiment on the 19th February, 1760; and continued in this corps till the 24th April, 1762, when he obtained a company in the 3d horſe. In this laſt regiment he roſe to the rank of major and lieutenant-colonel, to the former on the 6th June, 1770, and to the latter 19th May, 1773. In November, 1780, he was included in the liſt of brevet-colonels; and, on the 3d of the ſame month,

month, next year, was made colonel of the 103d, or King's Iriſh infantry, a new-raiſed regiment, but which being reduced at the peace in 1783, the colonel was placed on half-pay. On the 28th September, 1787, he was promoted to the rank of major-general; and, on the 17th September, 1790, he obtained the command of the 69th regiment of foot, from which, in April, 1792, he was removed to an older corps, viz. the 6th, from which he was again removed, the 5th November, 1795, to the 7th regiment of dragoons.

"Sir Ralph was employed on the continent ſoon after the preſent war broke out. On the 25th of April, 1793, he had the local rank of lieutenant-general conferred on him; and, although the ultimate iſſue of thoſe two campaigns afford but a ſmall amount of glory for the moſt meritorious officers to emblazon their military eſcutcheons with, yet Sir Ralph was entitled to a full ſhare. He enjoyed on all occaſions not only the eſteem, but the confidence, of the Duke of York.

"He commanded the advanced-guard in the action on the heights at Cateau, April 16th, 1794. The Duke of York, in his diſpatches relative to this affair, makes the following commendatory repreſentation of his conduct: "I have particular obligations to lieutenant-general Sir William Erſkine, as well as to major-general Abercromby." His Royal Highneſs further adds, in his diſpatches of the 19th of May, "The abilities and coolneſs with which lieutenant-general Abercromby, and major-general Fox, conducted their different corps, under theſe trying circumſtances, require that I ſhould particularly notice them." The lieutenant-general was wounded at Nimeguen, the 27th of October following.

"No part of the ſervice of this able officer had ever been ſo painful to him, or called ſo forcibly upon his humanity and exertion, as the duty he performed when the army retreated from Holland, in the winter of 1794. The Guards, as well as all the ſick, were left under his conduct and care, after lieutenant-general Harcourt had gone into cantonments behind the Ems. His ſenſibility was as conſpicuous as his judgment, in the diſaſtrous march from Deventer to Oldenſaal, at which laſt place his corps arrived on the 30th and 31ſt of January, 1795. This was the firſt time in the general's life, when his talents could not keep pace with circumſtances; but the inceſſant harraſſing of a victorious enemy on the one hand, bad roads, and the inclemency of the weather on the other, added to the difficulty of procuring ſhelter for the men, were ſufficient to depreſs the ſpirits of the braveſt, and leave the moſt ſagacious mind without reſources.

"The affairs in the Weſt-Indies, as left by Sir Charles Grey, had exhibited a leſs pleaſing aſpect ſince that commander's return to England. The French, after their ſucceſſes nearer home, had made very conſiderable and even unexpected exertions to recover their loſſes abroad. This object they attained to a certain degree; they repoſſeſſed themſelves of Guadaloupe and St. Lucia, made good a landing at more than one place on the iſland of Martinico, and effected partial deſcents, and hoiſted the tri-coloured flag on ſeveral forts in the iſlands of St. Vincent, Grenada, and Marie-Galante. They poſſeſſed themſelves of im-

menſe booty from the property of the rich emigrants on the ſeveral iſlands, but eſpecially on that of Guadaloupe. On this laſt only, according to the report made by Fermond to the Committee of Public Safety, the value was eſtimated at the enormous ſum of 1,800 millions of livres.

"To ſtop the ravages thus committing on the Britiſh allies, for ſuch the French emigrants were then conſidered; and to check the depredations on our own colonies, a fleet was fitted out in the autumn of 1795, to convey a military force to the Weſt-Indies, ſufficient to anſwer the neceſſity of the caſe. To General Sir Ralph Abercromby was given the charge of the troops, and he was appointed Commander in Chief of the forces in the Weſt-Indies. He accordingly repaired to Southampton on the 30th of Auguſt, 1795, and took charge of the remainder of the Britiſh troops that had been under the command of the Earl of Moira. Sir Ralph Abercromby was unfortunately detained in that diſtrict ſo long beyond the expected period of his departure, that after the troops had aſſembled, and were embarked, the equinox ſet in, and ſeveral tranſports were loſt in endeavouring to clear the Channel. Notwithſtanding theſe diſaſters, and in ſpite of the lateneſs of the ſeaſon, every exertion was made, and the General, with his ſtaff, &c. made the beſt of their way to the Weſt-Indies.

"On his arrival, no time was loſt in forming a plan for the operations of the army, and as ſoon as the ſeaſon permitted, the troops moved in every quarter. On the 24th of March, a detachment ſuddenly attacked and obtained poſſeſſion of the iſland of Grenada. The General afterwards found no difficulty in obtaining poſſeſſion of the ſettlements of Demarara, and Iſſequibo, in the province of Surinam, in South-America.

"The Commander in Chief had made the neceſſary arrangements with the Admiral for conveying the troops deſtined for an attack upon the iſland of St. Lucia, and the armament ſailed on the 26th of April. The enemy had a garriſon in Morne Fortuné, of nearly 2,000 well-diſciplined black troops, ſome hundred whites, and a number of black people who had taken refuge in the fortreſs. In carrying the battery Seche, within a ſhort diſtance of the works of Morne Fortuné, the difficulties of approach were found greater, from the intricate nature of the country, than were expected. The General was obliged to undertake a laborious communication from Choc Bay to that of Morne, by means of a new road, capable of allowing the tranſportation of heavy cannon. Theſe difficulties, with numerous other impediments which the enemy threw in the way of the army, he, however, overcame; and upon the evening of the 24th of May, a ſuſpenſion of arms deſired till noon the next day: a capitulation for the whole iſland enſued, and on the 26th, the garriſon, to the amount of 2,000 men, marched out, laid down their arms, and became priſoners of war. Pigeon Iſland fell of courſe into the poſſeſſion of the Britiſh Commander.

"Brigadier General Moore being left in quiet poſſeſſion of the captured iſland, the General haſtened the embarkation of the artillery and troops deſtined to act in St. Vincent's, and by the middle of June, every part of that valuable iſland was in the hands of the Britiſh troops.

"The

"The fortunate iſſue of all theſe ſervices enabled the Commander in Chief to viſit Grenada, where his preſence may be ſuppoſed to have contributed, not a little, to conclude the hoſtilities ſtill carried on under the orders of Major General Nicholls. Fedon, the celebrated chief, at the head of the inſurgents, was not eaſily to be overcome; his native courage, and acquired talents, added to his fierceneſs of diſpoſition, had drawn about him a maſs of force, partly voluntary, partly conſtrained. Major General Nicholls was now ordered to ſtraiten him in his retreat as much as poſſible, and to grant him no terms ſhort of unconditional ſubmiſſion. The troops were ſucceſsful every where, and nearly at the ſame hour, on the morning of the 19th of June, full poſſeſſion was obtained of every poſt on the iſland.

"The General having thus effected every thing which could be undertaken againſt the French, directed his attention to the Spaniſh iſland of Trinidad. The arrival of part of a new convoy from England, enabled him to undertake this expedition with confidence of ſucceſs. The preciſion with which the fleet of ſhips of war and tranſports had been aſſembled, prevented the loſs of a moment, when the ſeaſon for operations commenced. On the 16th of February, 1797, the fleet paſſed through the Bocas, or entrance into the gulph of Paria, where the Spaniſh Admiral, with four ſail of the line, and a frigate, were found at anchor, under cover of the iſland of Gaſpar-Grande, which was fortified. The Britiſh ſquadron worked up, and came to an anchor oppoſite to, and nearly within gun-ſhot of the Spaniſh ſhips. The frigates and tranſports anchored higher up in the bay. The diſpoſition was made for landing at day-light next morning, and for a general attack upon the town and ſhips of war. At two o'clock in the morning (the 17th), the Spaniſh ſquadron was perceived to be on fire; the ſhips, except one line of battle, were all conſumed, and that ſhip which eſcaped the conflagration, was taken poſſeſſion of by the boats of the Britiſh fleet; the enemy at the ſame time evacuted this quarter of the iſland. The General's whole attention was now paid to the town. As ſoon, therefore, as the troops were landed, about five hundred advanced to the weſtward of it, meeting but little oppoſition; and before night they were maſters of the town of Port d'Eſpagne, and of the whole neighbourhood, two ſmall forts excepted. The next morning the Governor, Don Chalcon, capitulated with the conqueror, and the whole colony paſſed under the dominion of his Britannic Majeſty.

"Thus far our General had ſucceeded in fulfilling the wiſhes and inſtructions of his Sovereign. An unſucceſsful attempt upon the Spaniſh iſland of Porto Rico, concluded his campaign of 1797, in the Weſt-Indies.

"If nothing was gained to the country by this laſt attempt, no loſs of reputation in its military character was ſuſtained by the failure; and indeed the manner in which the General was received on his return to Europe, teſtified the eſtimation in which his military talents were held by the Britiſh government.

"On the 2d of November, 1796, while on this ſervice, Sir Ralph (for he had now been inveſted with a red ribbon), was preſented to the ſecond, or North Britiſh dragoons, commonly called the *Scots Greys*; and in the ſame year he was made Lieutenant Governor of the Iſle of

Wight, and afterwards ſtill further rewarded with the more lucrative governments of Forts George and Auguſtus. On the 26th of January, 1797, he was raiſed to his preſent rank of lieutenant general.

"The ferment in Ireland threatening every day to break out into a flame, Sir Ralph was not allowed to remain long in a ſtate of repoſe. He was fixed upon to take the chief command of the forces in that kingdom. He paid great attention to the diſcipline of the army, and was anxious to reſtore to the ſoldiers that reputation, which had been ſullied by repeated acts of licentiouſneſs. His declaration "that their irregularity and inſubordination had rendered them more formidable to their friends than to their enemies," however true, was deemed harſh by ſome who neither conſidered the delicacy and reſponſibility of his ſituation, nor the danger of military inſubordination, by allowing diſorders in any army, like thoſe he complained of, to grow by example. The General's removal, however, from his command, was in no reſpect the effect of diſſatisfaction on either ſide, but the reſult of an unanimous opinion, that it would be expedient and efficacious to unite the civil and military authority in the ſame perſon, the benefits of which had been ſo obvious in the dominions of the eaſt. In this view of the precedent it was impoſſible not to fix upon the Marquis Cornwallis.

"Sir Ralph has ſince been appointed to the chief command of his Majeſty's forces in North Britain, and he was ſoon after employed in other commands of the higheſt importance.

"His conduct in the memorable attack on the Helder Fort, and the conſequent invaſion of Holland laſt autumn, needs not our panegyric; and the circumſtances are too freſh in the memory of the public to render the details neceſſary. This active and intelligent General is now inveſted with the principal command of our immenſe army in the Mediterranean; and wherever the orders of government may direct the operations of his talents and bravery, new laurels may be anticipated for his brow.

"Sir Ralph has not only ſerved his country as a warrior, but as a legiſlator alſo. At the general election in 1774, when his father was living, he was choſen to repreſent the county of Kinroſs in Parliament, and he continued to ſit in the Houſe of Commons till the next election, in 1780. His brother at this time repreſents the ſame county.

"His diſpoſition, however, and perhaps his talents, are better adapted to the determined buſineſs of the field, than calculated to wade through the intricacies of political diſcuſſion. Sir Ralph Abercromby, therefore, ought more immediately to be conſidered as a ſoldier: as an independent character, he will, nevertheleſs, be eſtimable in private and political life. He is naturally reſerved, and extremely ſilent in mixed ſociety; but was never known to betray the leaſt ſymptom of haughtineſs. Men of merit have eaſy acceſs to him, and when engaged in any particular enterprize, officers of talents ſeldom eſcape his attention. His conduct, indeed, through life, appears to have been founded on the following remarkable lines written by Frederick the Great.

"Dans des honneurs obſcurs vous ne vieillirez pas,
Soldats, vous apprendrez à régir des ſoldats." P. 64.

A frontispiece is prefixed, containing profiles of twenty-four of the characters; but these are, as far as we can speak from those persons whom we know, very unsatisfactory; and can only afford a pretence for increasing the price of the book.

ART. VIII. *Travels in Portugal, and through France and Spain. With a Dissertation on the Literature of Portugal, and the Spanish and Portugueze Languages. By Henry Frederick Link, Professor at the University of Rostock, and Member of various learned Societies. Translated from the German, by John Hinckley, Esq. With Notes by the Translator.* 8vo. 504 pp 8s. Longman. 1801.

CONCERNING a translated work, there are two obvious considerations. What is the value of the original, and how is that value preserved in the translation? Where the original is of known and established character, the representative must be strictly compared with it; where it is not, there may be a positive advantage in receiving a certain quantity of knowledge in a familiar language, which may counterbalance several imperfections. Such is the case of the present work. The author, Mr. Link, is a German Professor, and has written in the language of his country; a language very partially known at present in England: he is a man of science and enquiry; and in some respects better qualified, and more favoured by opportunity, for giving an account of Portugal, than any who have hitherto written on the subject. Baretti's book had never much estimation, and is, in truth, extremely trifling; Mr. Twiss, though superior to him, has by no means satisfied the enquiries of the curious; and Mr. Murphy*, with considerable merit on some points, particularly architecture and antiquities, expatiates only upon Batalha, Lisbon, Cintra, and Evora. He is also, according to this author, sometimes wrong; though we think we can prove, in some instances, that Mr. Link has attacked him without justice. Other works, that have more or less entered upon the description of Portugal, are not such as to anticipate the attempt of the Rostock Professor. Under these circumstances, the public will certainly feel some obligation to Mr. Hinckley for presenting the work to them in English, unless it should be thought that, by occupying the ground too hastily, he has prevented the task from being undertaken by some person better qualified to execute it in a proper manner. Without seeing the original, we can

* See an account of his Travels in Portugal, Brit. Crit. vol. vi, p. 509.

easily

easily perceive, and indeed prove, that this translation is very indifferent; and appears rather like the exercise of a person wishing to improve himself in German, than a work carefully finished, for the instruction and gratification of English readers.

We shall, in the present account, first notice the nature, and extent, and leading features of the work; then state a few objections which seem applicable to the original book; and, lastly, shall notice those blemishes for which the translator alone appears to be responsible.

Professor Link informs us that, in company with Count Hoffmansegg, whom he attended as a scientific assistant, he employed the greater part of the year 1798, in travelling over Portugal, with minute attention. His opinion of other works on the subject of that country, and his motives for producing the present, will be seen in the following passage. After mentioning that botany and natural history were their chief objects, he thus proceeds:

"At that time we had no idea of publishing an account of our travels as such; our chief attention was directed to investigating the works of nature, especially the botanical riches of the country, with an activity and enthusiasm of which none but the true lovers of that charming science can form an adequate idea.

"On my return, I read all the accounts I could procure of travels in Portugal, and found that no one had seen so much of that country as ourselves. I also perceived that most of the authors of these works were grosly ignorant of the language, and gave many false accounts, or such as were only applicable to the inhabitants of the metropolis, but which they erroneously extended to the whole kingdom. In short, I read of nothing but complaints against the lazy, bigotted, and thievish Portugueze, and saw with grief, that no one had described the delightful vales through which the Minho flows, the cultivation of which vies with that of England herself; that no one had bestowed due praise on the tolerant spirit of the common people, of which I had many pleasing proofs, (I speak not of priests, who have a character of their own, and are alike in all countries where the government favours them*) that no one had proclaimed the security enjoyed in a country where in my botanical excursions I laid myself down by the road-side in unknown spots, and, exhausted by the heat of the day, slept without care or apprehension.

"Thus I seized the pen to defend my friends the Portugueze, determining impartially to pourtray their character, their mode of life, and their agriculture, with which last my occupations rendered me intimately acquainted; till thus a mere apology grew into a book of

* If the author had known the history of the Church of England, and its uniformly tolerant spirit, he would not have ventured an assertion quite so broad. *Rev.*

travels. It being often needful to draw a compariſon between the Portugueze and their neighbours the Spaniards, I added a ſhort account of our journey through Spain, and France is too important an object of public attention to omit the few obſervations I have prefixed, more particularly on provinces through which travellers have of late very rarely paſſed.

"In this point of view then I hope the candid reader will conſider the following work. Relative to France and Spain I ſhall confine myſelf to a few curſory remarks, partly becauſe thoſe countries are already pretty generally known, and partly becauſe we paſſed more rapidly through them to Portugal, which was the grand object of our journey." P. iv.

The Profeſſor gives ſome account, though proportionally ſlight, of his journey through England, as well as France, and Spain. In leaving France, however, he has a remark which is curious, as repreſenting the ſtate of public opinion in that country, at the cloſe of the year 1797.

"We did not quit without ſome regret the territories of a republic, which at this time, owing to the peace of Campo Formio, had riſen into conſequence, and kept a great part of Europe in awe. Nor is there any truth in the aſſertion, that it was then either dangerous or unpleaſant to travel there. The roads were good, except in the neighbourhood of Bayonne, where the war had deſtroyed them. The inns too were good, and very reaſonable; and we travelled amid a race of polite and complaiſant men. I have often performed botanical excurſions entirely alone to a conſiderable diſtance, and in a country where I was a total ſtranger: but, on the other hand, it is equally far from true, that the inhabitants have ſeen any thing more than the name and the tree of liberty. Every where the people were diſcontented with the government, which only maintained its power through fear, and the dread of all revolutions, which the nation muſt naturally feel. Except at Paris, it did not appear that the inhabitants wiſhed for the return of all the emigrants; and this was very natural. In ſhort, every violent republican ſhould be ſent to France, to cure him of this contagious diſorder; for there they would ſoon confeſs, that a mild monarchy renders a country far happier than a republic." P. 71.

The account of Portugal does not commence till the 130th page, and the 18th Chapter; and the author ſoon explains to us his own particular feelings on the ſubject of Portugueze manners.

"On entering the inn at Elvas, we found the apartments and furniture ſimilar to thoſe of both the Caſtiles, and of Eſtremadura; nay both were perhaps ſtill worſe. The houſes are generally better, and more convenient in Spain; but here we had no occaſion to ſend out for what we wanted, or perhaps ourſelves to fetch every piece of bread or glaſs of wine, as both food and drink are ſupplied in every Portugueze inn, provided the traveller is contented with Portugueze fare. A dainty perſon might indeed find many things not ſuited to his taſte; but

but the inconvenience of having theſe trifles to attend to, after a long journey, is inconceivable. We met with good and ready attendance, decent fare, and our pretty and good-natured landlady had that animation of manner, that ſpeaking intelligence of countenance, and that well-bred politeneſs, which are ſo ſtriking in this nation. What a difference between Badajoz and Elvas in this reſpect! I ſhall often have occaſion to ſpeak of the common people of Portugal; and I often look back with pleaſure to the many happy hours I have ſpent with that friendly nation. But the reader will find my judgment of them very different from that of other travellers, who either were only acquainted with Liſbon, or never gave themſelves the trouble of learning to ſpeak the language." P. 132.

Some general obſervations of importance occur alſo in the 18th Chapter; on which we ſhall alſo offer a remark.

" Murphy, who in his travels into Portugal has many very juſt remarks, is truly ridiculous in others. He ſays, for inſtance, fruit-women wear pointed caps, though he might, however, have eaſily convinced himſelf of the contrary. Having alſo, perhaps, once ſeen ſome perſons playing at cards while waiting for their maſters, he ſets this down as a general characteriſtic; but, with his permiſſion, I have alſo once ſeen the ſame in London. On Sunday, he ſays, that the hair-dreſſers go about with their ſwords and chapeaux-bras; this alſo may have happened once, but is by no means cuſtomary. Fires ſeldom happen in Liſbon; but in the winter of 1798-9 they occurred very often, and a houſe was burnt down in which a young girl loſt her life. He ſays much in favour of the common people, and praiſes the great politeneſs of the Portugueze; adding, that they conſtantly give the right-hand to ſtrangers in walking. Juſt the contrary: it is ſingular that, in direct oppoſition to the cuſtoms of other nations, the Portugueze through politeneſs give every one the *left*-hand. His knowledge of the language cannot be great, for he ſays a Portugueze never fails to ſay, " I am dying with deſire to ſee you;" which he tranſlates, with a violation of all grammar, *morro com ſaudades de o ver**.

" What is ſaid in praiſe of this nation by Murphy and other writers is very juſt; but what they ſay againſt them is not unfrequently exaggerated. They who would judge of the nation by Liſbon run the riſk of committing frequent errors; for this city is a rendezvous for all the vagabonds of the whole kingdom, and a great part of the foreigners of the lower ranks are alſo the ſcum of other nations. I know that theſe laſt are ſometimes very docile, and eaſily fall into the cuſtom of hiring themſelves as banditti: for I know certainly of ſerious propoſals of this kind being made. But I muſt confeſs that, notwithſtanding the numbers of bad people among the lower claſſes, and the unworthy manner in which foreigners often act toward the inhabitants, examples are not wanting of true and diſintereſted hoſpitality among the common people. Round Liſbon, and in the villages, however, the true Portugueze character not unfrequently again appears, to which I have already borne teſtimony of my full approbation.

" * He ſhould have ſaid, *de ver a vm. Tranſl.*"

" Both

"Both the higher and lower claſſes are very fond of a profuſion of compliments, which flow in a torrent from every mouth. A common peaſant meeting another takes off his hat quite low down, holds him a long while by the hand, enquires after his health and that of his family, and does not fail to add, I am at your commands, and your humble ſervant (*eſtou a ſeus ordens, ſeu criado*). This is not a remark taken from a ſingle inſtance, for I have heard it extremely often from aſs-drivers, and others of ſimilar claſſes. The Portugueze language indeed, even in the mouths of the common people, has naturally ſomething well-bred and elegant; nor do they ever uſe oaths and indecent expreſſions, like the Engliſh, French, and Spaniſh low execrations, though the loweſt claſſes indeed ſometimes mention the devil. All the Portugueze are naturally talkative, and ſometimes very inſipid. The rich are ſaid to conceal a falſe heart beneath a profuſion of polite expreſſions. I have nothing to ſay in defence of the higher claſſes; they are as inferior to the Spaniards as the common people excel them. The want of ſcience and taſte, which perhaps ariſe from the total want of works of art in this country; a government which never had wiſdom or opportunity to bring into action the nobler paſſions of mankind, the conſtant and oppreſſive neighbourhood of the Engliſh, who juſtly feel their ſuperiority, and the total decay of literature, are, I conceive, the chief cauſes why the Portugueze nobles are formed of worſe materials than any European nobility.

"The male ſex are not handſome; and a tall man is rarely ſeen, the generality being ſhort, fat, and ſquare-made. Their features are alſo ſeldom regular, turned-up noſes and projecting lips being ſo common as to ſuggeſt an idea of a mixture with negroes. The difference between the Spaniards and the Portugueze is extremely ſtriking, the latter being fat, the former meagre, the noſes of the latter turned up, thoſe of the former arched downward, ſo that they only agree in their yellow complexions and black eyes. Of the fair-ſex, the author of the *New Picture of Liſbon**, who was a Frenchman, and his German editor at Leipzig, Tileſius, differ; the former praiſing, and the latter cenſuring them. In fact, they have the ſame defects as the other ſex, being of too low a ſtature, and inclined to corpulency; but their countenances are expreſſive, and their manners animated and friendly; which, with very fine eyes, long and uncommonly ſtrong hair, very white teeth, full breaſts, and extremely beautiful feet, form, in my opinion, a charming aſſemblage, and compenſate other irregularities. Although in Liſbon, as in every other great city, there is no ſcarcity of courteſans, and though, as their doors ſtand open, every one may enter, yet they are far leſs importunate than in London, or the palais royal at Paris; but the deſcription of them in the *New Picture of Liſbon*, though in ſome reſpects true, is on the whole exaggerated. But to return to ladies of condition. Thoſe ſofter graces which adorn the beauties of the north are rarely ſeen in Portugal; and perhaps they might as ill become the fire of Portugueze eyes as a burning climate can give them birth. Great beauties, however, may be ſeen in Liſbon, particularly when the ſlender northern ſhape and the fine white

* We have not ſeen this work. *Rev.*

ſkin

ſkin of thoſe climates are united with the advantages of the ſouth, producing as it were the moſt beautiful works of nature.

" From this charming ſubject I am obliged to paſs to the uncleanlineſs of the Portugueze. On leaving England and entering France, every ſpecies of uncleanlineſs becomes greater and greater in proportion as we travel ſouthward. The apartments grow conſtantly more dirty, the privies are more horrible, or totally diſappear, and a hoſt of vermin of all kinds ſwarm round the traveller in his ſleep. The removal of many of theſe inconveniencies has been attempted in the new German and Engliſh inns at Liſbon; and in this reſpect that city is preferable to Madid. It is neceſſary to ſpeak of lice, becauſe too much has already been ſaid of them by others; as, that they ſerve the ſoldiers inſtead of cards; that they are commonly bitten between the teeth, &c. It is certain, however, that perſons of condition are not aſhamed openly to kill them, or ſuffer others to do it. It is ſaid that the wife of a miniſter of ſtate does this not unfrequently at cards, in very large companies. This indeed I did not ſee; but at Caldas in Gerez, a place reſorted to for its warm baths, I ſaw the ſiſter of the biſhop, and of the governor of Oporto, a charming young widow of an ancient noble family, in an afternoon, before her door, laying her head in the lap of her waiting-woman to be louſed; and I know for certain that young ladies, when they viſit each other, reciprocally perform this office by way of paſtime." P. 207.

The laſt circumſtance is ſo little honourable to the Portugueze, that if the author had not ſaid he *ſaw* it, we ſhould have doubted the fact; and even as it is, we ſhould not have been ſorry to have it ſuppreſſed. As to his contradiction of Mr. Murphy, on the ſubject of giving the left hand, we can poſitively ſay that, unleſs a ſingular and very improbable change of cuſtoms has taken place within a very few years, Mr. Murphy is right, and the preſent author completely wrong.

As a ſpecimen of another kind, in which philoſophical reſearch is more concerned, we ſhall give the Profeſſor's account of the baths at Caldas.

" A league from Obidos is the ſmall town of Caldas, much frequented for its ſulphureous waters. The town is ſmall, being built in an irregular quadrangular form; but is continually increaſing. The houſes are ſmall, generally conſiſting merely of a ground-floor, and only a few have windows. The flooring is very bad almoſt throughout, and thoſe who would have other furniture, than bad wooden tables and chairs, muſt bring them. As to beds, table cloths, and other conveniences, they are wholly wanting; in ſhort every article of furniture muſt be provided. The inn will accommodate but few people, and would be called wretched in England or France, though here it paſſes for tolerable. The company who come to bathe always live in private houſes. Such are the accommodations prepared for the rich merchants and principal nobility of Liſbon, who viſit Caldas twice a year; namely, in May and September. As to balls, concerts, plays, and ſuch amuſements, they are not to be expected here, and thoſe who

ſeek

seek these enjoyments in places resorted to for pleasure in Portugal, must themselves form them. The company however visit, give tea-parties, play, and at most make small parties to visit some neighbouring place. These are their only amusements. It is however the fashion to go to Caldas. The rich pass the hot season at Cintra, and travel from thence to Caldas; for which reason the company are frequently more brilliant in autumn than in spring.

"In the middle of this place over the warm spring, is a spacious and handsome bathing house, founded in the reign of the late king, and close to it a hospital for poor patients. Besides the spring used for drinking, three others supply four baths; that for the men is thirty-six feet long by nine broad, and two feet eight inches deep. The soil is covered with a white clay and washed sand. The company undress behind a curtain, put on bathing cloaths, and sit upon the ground in the bath, so that the water reaches their neck. There are frequently twelve patients in the bath at the same time, and though the water is constantly flowing, it is unpleasant to be obliged to bathe in company, especially to those who come last, to whom the water arrives after washing the rest. It is also unpleasant that strangers are admitted. Nothing however is paid for bathing, except a small present to the attendants. The poor are not suffered to bathe till about noon, when the other company are gone. The rest of the baths, even those appropriated to the ladies, are regulated in a similar manner, except that the water in the bath for men is the hottest and of the strongest quality, being from 92° to 93° of Fahrenheit (from 26° to 27° of Réaumur). The water from all the springs joins and turns a mill near the bathing house.

"On entering this house the company come to a large floor, which serves for a promenade after bathing, and is generally full of people running to and fro with great violence. Here also is an apothecary's shop, and in the back-ground the spring used for drinking, the warmth of which is 91° of Fahrenheit.

"The country round is well cultivated, but sandy and full of pine-woods. The place itself is situated on the western brow of hills very much flattened, consisting of a soft browniſh sand-stone containing iron, and probably covering coal, from the combustion of which the heat of the water may arise. The sea is only three leagues distant, and the lake or lagoa de Obidos one league. This vicinity to the sea and the flatness of the country are the causes of the strong and cold winds, which prevail here, particularly in spring, and of changeable weather. The heat also in summer is uncommonly great. Every where are seen Berlengas, islands which resemble much the two islands of Helgoland and form hills in the middle of the sea. Except a quinta, there is no promenade at Caldas.

"We have a short treatise on the use and abuse of the baths of the Caldas, by Tavares, formerly professor and dean of the medicinal faculty at Coimbra, under the title of Advertencias sobre os abusos e legitimo uso das aguas mineraes das Caldas da raynha, por Fr. Tavares. Lisboa, 1791, 4to. but it is very singular that the author should say it is of little use to know the constituent parts of mineral waters. Mr. Tavares should recollect that even to render rules for the use of the water practicable, it is necessary to analyse it; without which

which it cannot even be classed among medicinal springs. Like many ignorant physicians in Germany, he imagines certain effects are expected to arise from the analysis, whereas its use is merely to complete the knowledge of the physician, who ought to know whether the water belongs to the carbonic-acid, or sulphureous class. He complains of the great minuteness of chemical analyses, and does not reflect that they are expected from every writer on objects of chemical enquiry. He justly blames excess in the use of these waters, the silly running to and fro after bathing, the leaving off the Portugueze custom of constantly wearing a cloak of cloth, and substituting the light English dress, which is not adapted to a hot climate. In this we cannot but fully agree with the author. The Portugueze, instructed by experience, wears his cloak in the hottest summer, but is almost undrest beneath it, so that he can wrap himself up from every cold breeze. In hot weather the skin is always covered with perspiration; and every current of air, by favouring evaporation, produces a degree of cold, which the air itself will not affect.

"But there is another more important treatise on this subject, by a well-known learned Englishman, named Withering, with a chemical analysis of the water, published at Lisbon in 1795, in Portugueze and English, under the title of analyse chemica da agua das Caldas da raynha, por Guilherme Withering. (A chemical analysis of the water at Caldas da raynha, by William Withering, sixty-one pages, 4to.) The analysis is good, as might be expected from so skilful an author; but the bad apparatus he was obliged to employ renders the most important of the results doubtful; as for instance the proportions of the various kinds of air. In 128 ounces he found of

Fixed air,	4 dr.
Hepatic air,	6 oz. 4 dr.
Calx aerata,	12 gr.
Magnesia,	$3\frac{1}{2}$
Ferrum hepatis alum,	$2\frac{1}{2}$
Argillaceous earth,	$1\frac{1}{4}$
Magnesia salita,	64
Selenitic salts,	44
Common salt,	148
Siliceous earth,	$0\frac{3}{4}$
Glauber's salt,	64

The iron might as well be dissolved in the carbonic acid, as in the sulphurated hydrogen; but I pass over the remarks that might be made on the proportions of the constituent parts, in which, as the author himself says, the analysis could not be exact. It is enough that he has contributed something to this object, for which he deserves the thanks of the world." P. 269.

Another celebrated place for bathing is the *Caldas de Gerez*, in the province of Entre Douro e Minho. See p. 340.

We shall now make a few remarks, of a more particular kind, respecting the original author, and then subjoin some which affect only the translator. The following accounts seem

seem rather contradictory. In p. 18, he tells us, "London, as a city, in far superior to Paris;" and, after pursuing the comparison, he adds: "the greater part is well paved, clean, and furnished with broad causeways; and the streets being spacious and straight, give it *a gay and smiling appearance.*" In p. 20, also, he says, to the same effect, "London is adorned with a vast number of *squares*, so called from their regular form, and decorated with a circular or oval inclosure, planted with rose-trees and other shrubs, which give the whole *a most charming and interesting appearance.*" Yet all this praise is flatly contradicted at p. 22, where the author says, "London itself is wanting *in all that is attractive to the eye;* for, as a whole, it is *monotonous and dull.*" This is certainly blowing hot and cold with the same mouth.

"In Spain and Portugal, single travellers are often accompanied by a servant, who sometimes rides on an ass, but more frequently runs on foot; and I know that these runners go eleven or twelve miles in this manner." P. 129.

Here the information is rather defective, for the author neither informs us what kind of miles these are, nor in what time they are travelled; nor does he tell us why this messenger is sent. He is employed, in fact, by the owner of the hired mule, to bring it back: and the miles intended are probably German miles*, which makes the effort considerable. At p. 202, we have the following curious passage:

"Nor must the reader be surprised if I should relate much evil of *Dom Diogo* (Ignacio de Pina Manique) his unjust imprisonments, and the wretched manner in which he feeds the prisoners; but this I will relate in few words to show that Dom Diogo is by no means beloved, though a traveller ought to be very cautious and moderate in forming his judgment."

After this passage, the reader will probably be *most* surprised to find, that Dom Diogo is never mentioned again, and that neither good nor evil is related of him, except what this single sentence contains. Can this be from any fault in the translation, or is it a carelessness of the original author?

"Had not men collected inscriptions from old monuments, moss would not now be sought there; nor would *Dr. Black* have discovered *oxygen gas*, had he not doubted the categories as well as the elements of the Stagyrite." P. 301.

There is a good deal of that common figure of speech called nonsense in this passage; but the worst mistake for a philoso-

* The shortest German mile is more than three miles and a half English.

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pher is the aſſertion, that Dr. Black diſcovered oxygen gas, which ſhould have been attributed to Dr. Prieſtley.

" The trade of Oporto, which is well known to be chiefly in wine, has ſuffered much in conſequence of the war." P. 323.

A groſs miſtake. We happen to know, for certain, that the wine-trade of Oporto was increaſed rather than diminiſhed during the war. The author adds, that the French privateers conſtantly hovering near the coaſt have occaſioned the ruin of many houſes in Oporto; which is ſo far from true, that we know not (with the beſt opportunities of information) a ſingle houſe that has been ſo ruined. The *Guimareen plumbs**, he ſays, p. 357, are ſmall and bad; whereas moſt people in England, who know them by the name of *Portugal plumbs*, can ſufficiently aſſert, that they are both *large and good.*

At p. 477, we have the following curious aſſertion.

" The Inquiſition was never very powerful in Portugal. During the laſt reign it was quite inſignificant, being confined to diſorderly monks. The temper of the Queen certainly increaſed their power, and rendered them particularly formidable to an author."

Of theſe three ſentences, the firſt is falſe; and the ſecond and third are not very intelligible. The following paſſage alſo requires notice.

With the following obſervation we confeſs ourſelves rather puzzled.

" Nor does Camoens ſtand alone, though he ſo far eclipſes all the reſt, that theſe are ſeldom named in foreign countries. The *Ulyſſipo*, by *De Souſa Macedo*, may ſtill be conſidered as equal to Ercilla's Araucane." P. 480.

We never heard of the poem, or the author here mentioned. There is an Epic Poem, called Ulyſſea, by Gabriel Pereira de Caſtro, which many ſenſible Portugueze think at leaſt equal to the Luſiad of Camoens. If there is no miſtake here, it ſeems extraordinary that the Portugueze ſhould have two good Epic Poems on the ſame ſubject.

We ſhall now add ſome obſervations, which ſeem to apply excluſively to the tranſlator. The author, whoſe ſkill in natural hiſtory is unqueſtionable, has very properly given the ſcientific names of the various plants, &c. mentioned in the courſe of the work. Theſe the tranſlator would have done well to have left as he found them; but unfortunately he has attempted to turn them into Engliſh, and has thereby furniſhed a ſtrong

* From the ancient town of *Guimaraens.*

inſtance

inſtance of the danger of meddling with what we do not underſtand. For inſtance, in p. 70, Ulex Europæus (common furze) is tranſlated *quickſet*. In the ſame page, Tamarix Gallica (common tamariſk) is moſt curiouſly converted into the Weſt-Indian fruit called *tamarinds*. In p. 180, we have magnolium, inſtead of *magnolia*. P. 181. "Here grows the ſtately Scilla hyacinthoides, the native ſoil of which is not yet known." Does this mean that the native ſoil was not known till now, or that the plant got into this place by accident, from ſome garden? Be that as it may, the epithet *ſtately* is oddly applied to a plant which never exceeds a few inches in height.

In p. 194, helianthus tuberoſus (Jeruſalem artichoke) is called *Spaniſh potatoes*. In p. 313, Panicum Italicum, a ſpecies of millet, is called Italian pannicle, inſtead of *pannick*. But, in pp. 357 and 390, the ſame ſpecies of panicum is unfortunately converted into *fennel*, a plant with which it has not the ſmalleſt affinity.

Theſe are a few ſpecimens of the tranſlator's botanical miſtakes. In the animal and mineral kingdoms, we are ſorry to ſay, he has not been more fortunate. Thus, in p. 92, we have "Cryſtals of Titan cryſtals;" meaning, we preſume, cryſtals of *Titanium*, or *Titanite*. In p. 105, we read of "a large piece of emerald ſet in the *ore*;" meaning, probably, the *matrix*. At p. 348, we have mountain cryſtal for rock cryſtal.

At p. 198, the ruivo (red gurnard) which the author himſelf very properly tells us is the trigla cuculus, is by the tranſlator changed into *a roach*, to which fiſh it has not the ſmalleſt reſemblance.

Other faults, of a different though leſs important kind, alſo occur.

"M. Le Sage's excellent muſeum of mineralogy, which the government have purchaſed, and placed at the mint, excels in arrangement every public muſeum I know." P. 27.

The tranſlator, in a note, ſays:

"The author is here miſtaken; it was collected for government by M. Le Sage, who had a ſalary for that purpoſe."

We have pretty good authority for believing, that the author's account of this tranſaction is right. We are quite certain that the name is wrong. It ſhould be M. Sage. M. Le Sage is a different perſon.

"The clocks hang very low in front of the church, or of the tower,—perhaps they are hung ſo low that they may more certainly twang

twang in the ears of the faithful, for indeed they make a moſt inſufferable noiſe." P. 77.

Surely for clocks we ſhould here read bells. The German word for bells *(glocken)* probably led to the miſtake.

"The pronunciation of the Portugueze is a full, deep, guttural tone, while that of the Spaniards is a light, blowing liſp; the former conſiſting of long, elegant, high-ſounding words, the latter of ſhort, broken, chattering ſounds." P. 131.

In the errata, we are told to "tranſpoſe the words Portugueze and Spaniards, former and latter." That the words Portugueze and Spaniards ſhould be tranſpoſed is very obvious; but it is equally ſo that the words former and latter ſhould remain as they now are.

"Here are ſome ſorts of figs, and thoſe very excellent, that fall to the ground unmatured, unleſs punctured by the gnats. To further this, another otherwiſe wholly uſeleſs variety of fig-tree is grown, wherein theſe inſects, which are larvæ of an ichneumon, abound." P. 448.

How this is expreſſed in the original, we know not; but we cannot conceive that the author (who is really a naturaliſt) can commit ſo enormous a blunder as to confound the larvæ of an ichneumon with gnats.

In p. 373, after telling us of the difficulty of conveying the grapes to the preſs, the tranſlator ſays "*this* proceſs is performed by treading," meaning undoubtedly the proceſs of preſſing the grapes, not of conveying them, as the arrangement of the ſentence implies.

"In theſe parts, we met with the elm-leaved ſumach tree, both wild and cultivated, of which probably the former had run wild." P. 386.

In order to make ſenſe of this, we muſt, inſtead of former, read latter.

That the tranſlator's ſtyle is very confuſed will appear from ſeveral of theſe paſſages; ſhould more proofs be wanting, they may be found in the ſtory of the landlady at p. 65, or that of the *Conde de Obidos* at p. 419. Our account will ſhow, at the ſame time, that the work has many merits, and probably that it deſerves a better tranſlation. A good map of Portugal is alſo much wanted.

ART.

ART. IX. *Obſervations on the Cow-Pox. By John Coakley Lettſom, M. et LL. D. &c.* 4to. 88 pp. Nichols and Son, Red-Lion Paſſage, Fleet-Street. 1801.

ALTHOUGH the number of publications on the Cow-Pox is conſiderable, and coming from perſons living in different and very diſtant parts of the country, may be ſuppoſed ſufficiently to have diffuſed the knowledge of the facts, yet we are not ſorry to find the attention of the public kept alive, by having the ſubject brought before them from other quarters, and under different points of view.

The idea of ſuperſeding the ravages of the ſmall-pox, and in time, perhaps, of totally annihilating it, by the introduction of a diſeaſe in ſome reſpects ſimilar, but infinitely milder, taken from a cow, ſeems ſo extraordinary as fully to juſtify the caution with which it has been received, and the incredulity of ſome of the moſt enlightened and judicious of the community, as to the reality of the fact. We know nothing in the whole range of medical hiſtory that can be compared with it. It required therefore, and ſtill requires, that the utmoſt attention be paid to every thing relating to the progreſs of the diſeaſe; that the experiments with it be multiplied, and the reſults of them regiſtered, and that they may continue to be publiſhed for many years to come; particularly that the perſons who were early infected with the cow-pox ſhould be again and again ſubjected to the infection of the ſmall-pox, either by repeated inoculations, or by being taken among perſons infected with that diſeaſe; which, by confirming and eſtabliſhing ſtill more ſtrongly the knowledge of the ſalutary powers of the cow-pox, will remove the doubt or prejudice of the ſceptical and incredulous concerning it.

The intention of Dr. Lettſom, in theſe obſervations, is to give an hiſtorical account of the diſcovery and introduction of the cow-pox; a deſcription of the diſeaſe, and a concentrated view of the arguments and facts, by which the value of the diſcovery has been ſupported. To theſe he has added the reſult of his own obſervations, and of his inquiries among other practitioners, whoſe names had not yet appeared before the public; which together make a valuable addition to the facts on which the preference of vaccine over variolous inoculation is ſupported.

The introduction of inoculation of the ſmall-pox into Europe was hailed, and deſervedly, as one of the moſt ſalutary

events recorded in the annals of the world; as mitigating the ferocity of a diſeaſe, the moſt fatal, as well as diſguſting and loathſome, that ever afflicted mankind. But though it was ſoon diſcovered, and eſtabliſhed by the teſtimony of innumerable and incontrovertible facts, that the perſons who received the ſmall-pox by inoculation were rarely, indeed ſcarcely ever, affected with the confluent ſpecies of the diſeaſe, and conſequently that they ran little riſk of loſing their lives, or of being ſcarred and ſeamed in the dreadful manner, that perſons frequently were who received the infection by the breath or effluvia; yet, as the inoculated ſmall-pox was ſometimes formidable, and in one out of three or four hundred ſubjects terminated fatally, many perſons, even among the upper ranks of the community, were deterred from having recourſe to the practice; not daring to inflict a diſeaſe upon their offspring that might prove fatal: and as joined to this, a certain apparatus or preparation, both diætetic and medicinal, was thought to be neceſſary, in order to enſure ſucceſs to ſmall-pox inoculation, and the proceſs was attended with trouble and expence, two thirds at leaſt of the poor, who form the great maſs of the community, totally rejected it. As the cauſes that deterred ſo large a portion of the people from adopting the practice of inoculation were not likely to be removed, the hope that had been entertained, that the ſmall-pox might in time be totally exterminated by it, had vaniſhed, and it even began to be perceived, that though inoculation was beneficial to the perſons who ſubmitted themſelves or their families to the operation, yet from the careleſs manner in which it was practiſed it became even highly injurious to the public. For the mild form under which the inoculated diſeaſe generally appeared, encouraging the patients to go abroad, and mix with the people, the diſeaſe which, though harmleſs to them, was ſtill infectious, was more generally and more conſtantly diffuſed and propagated, than it ever had been before the practice of inoculation was introduced. This is proved by recurring to the bills of mortality, by which it appears that more perſons had died of the ſmall-pox, within the laſt thirty years, ending in the year 1795, which was the ſpace of time in which inoculation was moſt generally practiſed, than had died of the diſeaſe in the ſame ſpace of time, prior to its introduction into the country.

"Out of every thouſand deaths in the bills of mortality (ſee p. 36 of Dr. Heberden's obſervations, noticed in our laſt Review) the number attributed to the ſmall-pox during the firſt thirty years in the eighteenth century, before inoculation could yet have had any effect upon them, amounted to ſeventy-four. During an equal number of years at the end of the century, they amounted to ninety-five out of each

each thouſand. So that, as far as we are enabled to judge from hence, they would have appeared to have increaſed in a proportion of above five to four."

This general diffuſion of the diſeaſe has been conſidered as ſo ſerious an evil, that it has been ſuggeſted that ſome legiſlative regulations ſhould be formed, obliging inoculated perſons to confine themſelves within their houſes, and in many places in the country this precaution is practiſed, though not enjoined by any law. But in London, and other populous places, where ſuch a regulation is moſt required, it cannot be enforced without injury to the patients, who are frequently in want of the refreſhment of cool air, which, in the greater part of their habitations, cannot be procured. Here then the benefit that would be derived by the general introduction of cow-pox, inſtead of ſmall-pox inoculation, is eminently obvious; as the cow-pox emits no noxious or infectious effluvia, and is only communicable by the actual application of the fluid contained in a veſicle or puſtule, to a part of the body where the cuticle, or outward ſkin, is abraded. Perſons therefore living in the ſame houſe, or lying in the ſame bed, with patients under the cow-pox, are in no danger of receiving the infection. This is an advantage of ſuch magnitude and importance, as to call aloud on all true lovers of their country, moſt ſtrenuouſly to exert themſelves in overcoming any prejudice that their neighbours or dependants may entertain againſt it, and in endeavouring to obtain its univerſal adoption. With this view, we apprehend, it was, that an inſtitution for vaccine inoculation has been opened in Golden Square: but though we have the higheſt opinion of the benevolence of the managers, yet we cannot help obſerving that, by taking a large and expenſive houſe, and forming an extended eſtabliſhment, (an error common to almoſt all the modern charitable inſtitutions in the metropolis) they are precluded from effecting this grand national object. It has been proved that the cow-pox is a diſeaſe ſo extremely mild, as ſcarcely to ſubject the perſons undergoing it to the ſmalleſt degree of illneſs; that perſons of all ages, and in almoſt every ſituation, may be ſafely inoculated with it; that it requires no previous preparation, and neither confinement nor medicine in the courſe of it. This, at leaſt, is the general character of the complaint, the exceptions being ſo few as not to deſerve noticing, conſequently the expence of inoculating even thouſands of perſons muſt be inſignificant. No bar therefore ſhould be placed to prevent admiſſion to the benefit of the inſtitution; but all perſons applying ſhould be inoculated indiſcriminately, and without enquiry. By the regula-

tions of the inſtitution, inſerted in the work before us, it ſeems, that inſtead of the people being invited to partake of its benefits, they are admoniſhed of the difficulty of obtaining them, which is not to be done without ſolicitation; "no perſons being admitted without recommendatory letters from the Governors, nor any but ſubſcribers allowed to take matter for inoculation, without paying for it." Such a form of admiſſion as this is neceſſary in general hoſpitals, where the patients are lodged, fed, and attended through the courſe of their illneſs at a conſiderable expence, and where the number of the patients muſt neceſſarily be limited by the funds, and by the capacity of the buildings; but is not applicable to the preſent caſe. This reſtriction is, however, adopted probably to induce perſons to become ſubſcribers. The ſame form of admiſſion, and for the ſame reaſon, is required at the different diſpenſaries, to the no ſmall vexation and diſtreſs of the poor; who are frequently, by thoſe means, deprived of the benefit thoſe excellent inſtitutions are calculated to afford; the caſe of the patient often becoming deſperate, before their friends can obtain for them the required recommendation.

It ſhould be remembered, that all infectious diſeaſes begin, and acquire their greateſt degree of malignity, in the cloſe and crowded habitations of the poor, and that they are thence introduced among the more opulent, by ſervants or working people, who hold communication with them. This is particularly the caſe with the ſmall-pox. Inſtead therefore of being reſtrained, the public good requires, that the poor ſhould be encouraged and invited to undergo a general inoculation with cow-pox matter. This cannot be done by a ſingle inſtitution; but as the diſeaſe is not infectious, the ſurgeons and apothecaries to all the hoſpitals, and diſpenſaries, and pariſh work-houſes, ſhould be directed to inoculate all perſons applying for the purpoſe, and freely to impart cow-pox matter to all perſons having occaſion for it. By this method alone we may hope that in time the ſmall-pox may be totally baniſhed from the country. The citizens of Mancheſter have actually adopted this ſalutary plan.

"Mancheſter," the preſent author ſays, "diſtinguiſhed as much for the ſcience of its citizens, as for its amplitude of commerce, has ſtood prominent in ſuggeſting, and carrying into execution, many uſeful and ſalutary eſtabliſhments. Their recent addreſs to the poor, which I ſhall here introduce, affords a pleaſing confirmation of their laudable attention to the intereſts of the community." P. 57.

The addreſs is ſhort, and well adapted to the purpoſe; we ſhall, therefore, give the principal paſſages.

"Inoculation for the cow-pox has been practiſed," it ſays, "for ſeveral years, with conſtant ſucceſs, in various parts of the kingdom.

"It

" It has never failed to prevent the infection of the ſmall-pox.

" It may be communicated with ſafety to perſons of every age and ſex, and at all times and ſeaſons of the year, with equal advantage.

" The cow-pox is much milder and ſafer than the inoculated ſmall-pox, and not capable of infecting the perſons living in the ſame family, or even ſleeping in the ſame bed.

" It does not produce eruptions, which ſcar and diſfigure the face; and is ſeldom, if ever, attended with any other marks of the diſeaſe, than what appear on the arms, or parts where the matter is inſerted, neither has it been found to introduce any other diſeaſe into the conſtitution.

" Scarcely any remedies or attendance is required for the cow-pox, neither is there any neceſſity for phyſic before or after inoculation.

" All poor perſons whoſe affection for their families leads them to embrace this favourable opportunity, may have their children inoculated for the cow-pox, at the Hoſpitals and Diſpenſaries, from twelve to one every day in the week (Sundays excepted) through the year."

Next follows a ſimilar addreſs and advertiſement from the Public Diſpenſary, Carey-Street, but reſtricted to perſons having letters of recommendation. Dr. Lettſom then gives the ſubſtance of his correſpondence with Dr. Waterhouſe, of Cambridge Town, near Boſton, in America, where inoculation for the cow-pox has been ſucceſsfully introduced, and is favoured by the Preſident and principal Members of the Congreſs. To make the work more intereſting, the author has given a neat engraved head of Dr. Waterhouſe, and three heads in ſhadow, of Doctors Jenner, Woodville, and Pearſon. It will not be forgotten, we truſt, that Dr. Jenner was the introducer of this moſt ſalutary practice; and, whenever it ſhall be deemed ſufficiently eſtabliſhed, will have the moſt undoubted title to a public reward from the gratitude of his country.

ART. X. *The Siege of Acre. An Epic Poem. In Six Books. By Mrs. Cowley.* 4to. 9s. Debrett. 1801.

NO one ſurely will venture to ſay, that the preſent period is not ſufficiently productive in Epic Poetry. Yet either the characteriſtics of Epic Poetry are not the ſame now as they were wont to be, or our appetite, cloyed by abundance, does not receive them with its original reliſh. Greatly as we love the art of poetry, and highly as we hold this particular exerciſe of it, we confeſs that we have ceaſed to rejoice at the intelligence of a new Epic Poem.

The Siege of Acre, a proud circumſtance for our country, might well and reaſonably be expected to call forth the ableſt exertions of the Britiſh Muſe, yet at preſent this is the only occa-

occaſion which it has afforded us for the exerciſe of our critical duty. Much are we diſpoſed to view it with complacency, on account of the ſubject, and as the firſt production occaſioned by the memorable event, and laſt, though not leaſt, becauſe it is the effort of a female pen; alas! what muſt we do, or what can we ſay, when obliged to peruſe ſuch lines as the following, with ſuch confuſion of metaphors?

Art thou the Muſe? Ah no! for Fiction She,
He, who o'er Aſia meant to drag the fight,
And at Byzantium all his horrors light.

A handful, from thy walls whole legions *ſend.*

And freſh anomalies ſtern Reaſon brave,

Hiſt'ry aſtoniſhed will the acts engrave,
Which *freed* a nation, and its ſons enſlave.

Not to be raſh, and *to make certain ſure,*
The chief reſolved freſh labours to endure.

The above is ſaid of Bonaparte, and his plan for invading Egypt. Again, on the ſame ſubject:

Whilſt Paris danc'd, or in the tribune roar'd,
He round him called a literary horde,

Bonaparte now embarks for Egypt.

Thus, when *to-wards* the ſea his forces drew,
Bidding to tortured Europe an adieu,
Globes, maps, and travels, ev'ry waggon bore,
And plans of fortreſſes an ample ſtore,
Scavans and heroes were filed off by troops,
Here ſoldiers march'd; there, volume writing groupes:
What could impede a ſcheme thus ſagely plann'd?
POETS, PHILOSOPHERS, *his purpoſe fann'd!*

Now, reader, they ſet ſail.

Forth from Toulon's wide bay the pilots ſteer,
Their fleet brings *graceful* out it's length'ning rear.

Then they come to Malta, and play at hop, ſtep, and jump, and

Saw the *baleful tree* inſult the ground,
And heard the horrid triumph *leap* around.

Then they arrive at Egypt, but what they did there the author's Muſe does not tell us; but we are to know hereafter.

To *fage* futurity be left their *road!*
Her page ſhall ſhew how ſwift the earth they *trod.*

Next follow theſe two lines, which we are not ſure that we underſtand.

The

The towers of *Ptolemais* command the Muſe,
Where bleeding valleys every joy refuſe.

Now they go on to Syria.

The tygers of the war, bounding, proceed,
And Syria's conqueſt boldly is decreed.

The ſacrifice of Elijah, which confounded Baal's prieſt, is really well-told, and with conſiderable animation. We were inclined to give it as a favourable ſpecimen, but were debarred by theſe vile lines:

Let the ſurrounding trough
Drink the ſoft tide, till every trench o'erflow.

Next comes the character of Bonaparte, who is called

A glorious, wicked, virtuous, wond'rous man;

followed by theſe two lines:

So, when the ſtoried Thetis flew to lave
Her godlike ſon in th' indurating wave.

From the above ſhort ſpecimens it may eaſily be imagined, that, without the ſmalleſt diſpoſition to harſhneſs or acrimony, it would be incompatible with our duty to beſtow on this performance any high degree of praiſe. We have deviated from our ordinary cuſtom, in firſt exhibiting what occurred to us as leſs favourable to the writer's pretenſion to literary fame. We will now view it on the other ſide, and willingly allow that ſhe is by no means without imagination, that the ſtory of the ſiege is well-told, that many of the paſſages are elegant and ſpirited, and that there are even ſome which may be peruſed with ſatisfaction by the critic, and with delight by the lovers of poetry.

The Epiſode of Oſmyn and Ira, in the Second Book, is intereſting; and that our readers may be induced to peruſe the whole, we will inſert only a part of it.

"Day ſprang! the *Feigner* bade her Lord adieu,
Then from a ſandal cheſt, impatient drew
The boyiſh robe, and bloſſom tinctur'd veſt,
Which Oſmyn's youthful brother once had dreſt;
Who late on wealth, and fruitful travel bent,
Adventurous, to diſtant CASHMIRE went,
Where the ſoft natives bid the ſhuttle fly,
And give to ſilky hair tenacious dye,
On the rich ſhawl contraſted colours pour,
And waft its beauties to each foreign ſhore.
Her female robes were inſtant thrown aſide,
And as a youth ſtept forth the blooming bride;
Before the mirror mov'd the martial fair,
Charm'd with her figure, and her graceful air.

The

The manly turban next, of crimſon dye,
Flaſh'd a new boldneſs o'er her radiant eye,
Fearleſs, *ſhe in her belt a dagger placed,*
The golden haft by jewel'ry embraced;
Again, her novel form diſtinct to view,
From room to room, from glaſs to glaſs ſhe flew:
Dark crayon'd curves, then graced her roſy lip,
A ſpot of equal hue, her chin's fair tip;
Self-ſatisfied, more gravely now ſhe ſtrode,
Acted a frown, aſſumed a ſtately nod.
Meantime her peering nurſe the fair one ſought,
And in the act, the ſtartled Ira caught;
Each to a burſt of mirth awhile gave way,
And moments paſt in laugh, and gay delay.

Serious, the beauteous Ira ſudden grew,
Grander impreſſions o'er each feature flew;
Her waken'd countenance with meaning glow'd,
And the ſage matron into wonder awed.
Think not, ſhe cried, with dignity of port,
Thou ſee'ſt me, Abra, thus array'd in ſport;
Ah, no! far other thoughts my ſoul diſtend,
Bleſs *thou* the meaſure, and the deed commend!
To ſhare my huſband's fate, whate'er betide,
Is the fix'd will of his adoring bride.
Nay, ſhriek not thus, but noiſy grief reſtrain;
Vain is thy ſorrow—thy remonſtrance vain;
The timid heart of Ira, DUTY ſteels;
Courage, and love, ſole attributes, it feels.
Duty is PASSION in a ſoul like mine,
Its bounds no human language can define:
In grov'ling minds compreſs'd and ſlow its tide,
Through life a humble but a placid guide;
Higher its tones in minds of higher mold,
And fine the lines its energies unfold.
O! if thy heart be callous grown through age,
Youth ſwells in mine, and animates to rage—
The arm which threatens Oſmyn with a blow,
Shall feel what powers from female vengeance flow;
Let men, let heroes, for their country fight,
Tread the proud field, and deathful fame invite;
Let patriots ruſh and for their nation fall—
For LOVE *I* arm, and dare the arduous wall!
Muſt thy Lord bleed, and not his Ira by,
To ſtaunch the flood, or catch the parting ſigh?
Now, whilſt I linger, *perhaps* the ſword deſcends,
And Oſmyn ſinks, abandon'd by his friends!
She ſpoke—a ſabre from its ſcabbard drew,
And through the ſtreets, with *wilder'd* air, ſhe flew.
The beauteous ſeeming youth ſmall notice caught,
Each boſom with its own diſtreſs was fraught;

If

If hopeleſs agony *her* features ſhew'd,
In ev'ry face the ſame expreſſion flow'd—
For ſhowers of bullets on the rampart fall,
And wounded townſmen ſtagger from the wall.
Almoſt to madneſs was her horror wrought,
As vainly through theſe ſcenes ſhe Oſmyn ſought,
Plainly diſtinguiſh'd, whereſoe'er his ſtand,
Lofty in height, amidſt the talleſt band!
Yet ſtill his lofty port ne'er met her eye—
From poſt to poſt they ſaw the trembler fly,
Nor wonder'd that a boy ſo young, ſo fair,
Should ruſh from danger with diſtracted air.

At length, amidſt her hurried, frenzied flight,
One ſpot ſhe mark'd where thickeſt ſeem'd the fight;
Ah, ſure, ſhe cried, if Oſmyn breathes, he's there!
And onward darted the courageous fair;
Nor vain—his tow'ring port ſhe raptur'd knew,
And ſoon his graceful viſage met her view.
Now ſoft receding, diſtant ſtood the maid,
To catch her tender Oſmyn's glance, afraid,
Leſt he ſhould force her from the hallow'd ground
Where himſelf ſtood, by circling dangers bound:
Where'er he mov'd ſhe kept him in her view—
Now forward ſtept;—now gently ſhe withdrew.
She ſaw him lift the maſs, ſhe ſaw him throw
The pond'rous ruin on the yelling foe,
Who, on the plain beneath in thouſands ſtrong,
With fearleſs valour to the bulwarks throng.
When the rock fail'd, or, tired at length of theſe,
The burniſh'd firelock ſhe beheld him ſeize,
Whate'er the weapon, ſtill his aim was true,
Nor e'er in vain the fatal bullet flew.
At length th' invaders, taught to be diſcreet,
Silenced their bombs, and ſounded a retreat!
Ira beheld her Osmyn ſafe deſcend,
And to their homes th' elated townſmen bend;
Swift, by a ſhorter route ſhe flew before,
The anxious Abra claſp'd her at the door." P. 34.

The Third Book deſcribes the arrival of Sir Sydney Smith to the relief of Acre, and though it abounds with many defective and feeble lines, will not be read without emotion.

The Fourth and Fifth Books repreſent the deeds of the Engliſh, which are well enough told; but we cannot get the better of the diſguſt excited by ſuch ſtrange expreſſions, as

—— the pearly arm of buſy morn.

—— deeds deſerving day tho' *ſubterreen.*

———— *unconſcious to fear.*

—— oppoſing ſwords dread duties know,
And round, and round, their random edges *flow.*

We

We presume the following to be the portion of the work, on which the writer most prides herself, we shall therefore insert as an act of justice.

" Softly majestic; full upon the sight
Of those who nourish'd on the walls, the fight,
A mount, distinct, its native honours shew'd,
And on its swells, carmined, the Nopal glow'd.
The name of *Cœur de Lion* graced the hill,
Bestow'd in ages past, and granted still.
Here BONAPARTE stood; and on the breach,
Rose SIDNEY SMITH, O! for the glowing reach
Of some inspired, *illuminated* pen,
To shew how stood, these two illustrious men!
To shew what thoughts each lofty bosom strain,
When glance met glance, athwart the martial plain!
The form of either prest upon the view,
And air, and action, stern attention drew.
Thus stood TWO MEN, in courage, zeal, the same,
But each ambitious of a diff'rent name;
So the two *Seraphs*, heading each their host,
Appear'd, O Milton! on the heav'nly coast,
Whilst the bright SON OF MORN with fading light,
Shrunk before ABDIEL in celestial fight,
Star-treading spirit! whose subsiding ray,
Pluck'd from immortal courts a shade of day,
And woke in Angels the sad power to sigh,
As, hurled—He darted from the marble sky,
Down, down, in endless depths remote to dwell,
Where seas of fire their burning surges swell.

High on the tower, bold SIDNEY lofty stands,
Guiding th' elastic courage of his bands;
Aloof, amidst his friends in crescent form,
Stood BONAPARTE, regent of the storm!—
On RICHARD'S mount, but not as Richard stood
Pouring to heav'n his consecrated blood;
Not to *protect* the faith whose glorious sun
First rising here, o'er all the earth had run;
No! but to quench it in its native bed,
Where yet its rays, obtusely bright, are shed,
His actions, vehemence and wrath declare,
Your bombs, he cries, nor toil, ye Frenchmen spare!
We'll force another breach—fly to the camp,
This day, this hour, my future fate must stamp!
See, where HE stands like some inspiring God,
Guiding a battle by his powerful nod;
O FORTUNE! shall no blest deputed ball,
That ruin reach—upon that seaman fall?
Fly to the camp! be all its engines roll'd
Towards the wall; a GATE we'll *there* unfold,

A gate

A gate to Acre's heart—to India's plains,
To ev'ry court where eaſtern Britain reigns;
To ev'ry mart her commerce makes its own,
And her proud traders, govern, from a throne?
Thus pierced remotely, in a fruitful limb,
The purple jewels of the vine are dim,
Its cluſters ſhrink, its ruddy drops exude,
Each branch is drain'd, and the tough TRUNK ſubdued.

Ere this important day—ſublime in rage,
Bad elements, and arms, and hoſts engage,
Rapid, was borne, acroſs the wearied land,
To diſtant KLEBER's camp the late command—
That ev'ry hope of glory he ſhould yield,
And quit with all his bands the turgid field.
They hear; with martial promptitude obey,
Strike ev'ry tent, and tread their trodden way.
Abana's flowery banks ſoon fell behind
Its noble ſtream by groves of balm confin'd;
And *Pharphar's* waves which nimbly dart along,
Whilſt Art's and Nature's gifts its borders throng,
Purple *Cadambras*, marble cones ariſe,
And glimpſe their features as the water flies.
O SACRED BOUNDS! where once rapt beings trod,
Who held entranced communion with their God,
Where prophet-poets ſtruck the hallow'd lyre,
And awed, and charm'd, with heaven's immediate fire!
Loſt 'midſt theſe ſhades unfelt the moments flew,
Whilſt *ungerm'd* ages bloſſom'd to their view;
Thrones, yet not raiſed, were *ruin'd* in their ſight,
Great empires blazed, and glimmer'd into night!" P. 105.

The Sixth Book deſcribes the march of the French to the breach, and the final triumph of the Engliſh; and now what are we to add in concluſion? The Poem was certainly compoſed in great haſte; yet although there are many feeble, there are many animated lines, and the patriotic ſpirit which choſe the ſubject is entitled, doubtleſs, to the higheſt praiſe. We are however compelled to ſay, that the taſte of the writer ſeems extremely vitiated; and, we greatly fear that the acute author of the Baviad would not be induced, on peruſal of this Poem, to retract an item of his former ſeverity. With reſpect to ourſelves, we ſhould be inclined, with the moſt favourable diſpoſition we can maintain, to adviſe this author to read more, and write leſs.

ART.

ART. XI. *Letters addreſſed to a young Man, &c.*

(Concluded from p. 365.)

WE turn with pleaſure to another female, whoſe mind is very differently cultivated. The third volume of Mrs. Weſt's valuable work is devoted to manners and literature. The author appears a ſtrong advocate for pleaſing manners, and aſks, "Why ſhould merit expect that every one ſhould take the trouble of piercing the rough ſhell, in which it wilfully incruſts itſelf?" But while enforcing attention to the agreeable qualities, ſhe founds politeneſs upon principle, and inſiſts that unleſs it is uniform it cannot be genuine. We would preſs the following remarks on all *very* genteel young men, who, with moſt elegant propenſities, have the misfortune to be born in humble mediocrity.

"Suitability includes another requiſite; namely, that you ſhould not be more of a gentleman than accords with your rank and fortune. The levelling principle, which is now ſo induſtriouſly diſſeminated, counteracts this precaution; and you will hear a vaſt deal of abuſe on dull care, low-minded prudence, and drudging induſtry. You will be told, that they are in their very nature infinitely inferior to liberality, generoſity, taſte, ſpirit, independence, vivacity, fire, and a great many other clever fellows, who I am apt to ſuſpect are Bow-ſtreet runners in diſguiſe, for I know that they generally conduct their aſſociates to the ſame goal.

"If you deſire it, I will grant that it is a pity, that a lad of great parts, numerous acquirements, fine feelings, and as many *etceteras* as you pleaſe, was not born a nobleman. I confeſs I ſee no reaſon why you were not, except the will of Providence, the laws of your country, and the abſolute neceſſity that the humbler ſtations in life ſhould be more thickly peopled than the exalted. And as many thouſand young men poſſeſſed of theſe pretenſions are in your predicament, I know of no remedies but induſtry and reſignation. For, if you were all to daſh in a high ſtyle, the univerſe could not hold you. There muſt be a profuſion of aromatic flowers, to ſupport the bees who live upon their ſweets; and, what is more, the *bees* themſelves are not *butterflies*. They alſo have a province aſſigned them, and *they* muſt *labour* in their vocation, or periſh. Had you been born in a higher ſphere, your duties would have been multiplied, or you would have been a worthleſs drone. If you find the care of a few talents difficult, do not murmur at your Lord for not having entruſted you with more. I am treating the ſubject more ſeriouſly than I intended; but it proceeds from my earneſt wiſh to ſee you contented in your ſituation, and performing its duties with cheerfulneſs: and, ſurely, reſpect to the wiſe appointments of your Creator, is the ſtrongeſt motive to induce you ſo to do. If you do not ſeem to deſpiſe your own lot in life, by affecting an *unſuitable* degree of importance, you will not give others a pretext to deride it. There is nothing contemptible in decent virtuous poverty; it is too ſacred to be ridiculed; unleſs, by a poor imitation of what you cannot

cannot ſupport, you give others leave to ſuppoſe that you are aſhamed of it. Have you any cauſe to bluſh at ſaying, "I cannot afford ſuch an indulgence," unleſs you are conſcious of uſing thoſe expreſſions with a view of extorting the deſired pleaſure from the liberality of thoſe whom you addreſs? The purſe-proud worldling, and the empty-headed coxcomb, may deſpiſe you: and if *contempt* for any individual were a Chriſtian ſentiment, you might retort it; but ſolace yourſelf with reflecting, that the friendſhip of thoſe, who act on ſuch *narrow* principles, cannot be deſirable.

"I am not adviſing you to trumpet your wants to the world; that were to loſe all virtuous dignity of character, and to aſſume the air of a mendicant. I wiſh you to *confine* your wants within the *bounds* of your fortunes; and never to be aſhamed of owning, that you dare not allow yourſelf even an innocent gratification which you can ill-afford. By exerciſing a habit of prudent ſelf-denial, you will ſtrengthen all your virtues; and the forbidden fruit, when it has been long avoided, will ceaſe to be attractive. Beſides the conſiderations, which are due to fortune, ſome are juſtly owing to rank; for, even allowing wealth to be equal, it is evident that the gradations of ſociety have a certain propriety of expence allotted to each order, which it is at leaſt injudicious to outſtep. I do not mean that the *degree* of experience ſhould be preſcribed and limited by ſumptuary laws; I only mean, that it is prudent in every rank of ſociety ſo to conduct themſelves, as not to excite the ridicule or the envy of the degrees which are immediately above or below them. This opinion will draw on me the bittereſt invectives from the immenſe hordes of ſpirited young men, who, like Lænitive in the play, ſecretly "curſe the ſhop," and whenever they go out of it baniſh it from their minds, and, if *poſſible*, from their manners. Nor am I leſs afraid that the lady of the houſe, their *ci-devant* miſtreſs, will be equally indignant, when ſhe has lighted up her luſtres and chandeliers, ſtrung her wreaths of artificial flowers, fixed her card-tables, prepared her lemonade, nay even engaged the *circular* groom of the chamber, who is maſter of the ceremonies in that neighbourhood, for the grand event of her "being at home;" ſhould I, in my blunt way, aſſure her, that I ſhould conſider her more in character when preſiding at the *ſocial* comforts of a friendly tea-table, or a family party. I almoſt doubt whether the maſter of the manſion, notwithſtanding the impending horrors of an appearance in the Gazette, would thank me for animadverting upon his tavern bill of fare; and I will own that his liſt of wines, and the furniture of his country villa, might tempt me to ſay ſomething more juſt than agreeable, unleſs I ſhould reſtrain myſelf by a recollection of the next ſubject* which I propoſe to diſcuſs. I will diſmiſs this with an earneſt entreaty that, from the conſideration of its not having been your own fault that you are not rich and great, you will never fall into the puerile vanity of wiſhing to be thought ſo. You muſt immediately be found out, and then you will deſerve the ridicule which cannot now faſten upon your character. Adopt the manners of the gentleman, as far as civility, attention, pro-

* Ill-nature.

priety

priety of expreſſion, modeſt eaſe, and decent frankneſs, indicate the gentleman. But ſtop there; to *imitate* his expences is ruinous; to *affect* to do ſo is contemptible." P. 82.

Our extracts have already been ſo numerous, that we muſt paſs more ſpeedily over the remainder of this work. But we cannot refrain from noticing, with moſt entire and warm approbation, the ſpirited attack on the *new philoſophy*, which is contained in the 14th, 15th, 16th, and 17th Letters. Mrs. Weſt ſeems to have hunted it through all its intricate windings, with a degree of zeal and ability, to which we heartily wiſh ſucceſs. The ſophiſtry which that pernicious ſchool employs to pervert the nature of vice and virtue is forcibly expoſed, and the writings of Goethe and Rouſſeau are held up to deteſtation. We could with pleaſure ſubjoin the *humourous* account of the popular romance of the former, but the length of our critique ſo forcibly reminds us of the neceſſity of compreſſion, that we muſt refer our readers to the work itſelf. The following remark is, however, too good to be omitted.

"Sentimental wickedneſs is infinitely more dangerous than ſenſual. Satan, when clad in a mild cherubic form, deceived "Uriel, the ſharpeſt ſighted ſpirit of all in Heaven," and obtained admiſſion into Paradiſe! In his own form, he was foiled by the miniſtering ſpirit Abdiel, and he ſtood abaſhed before the youthful Zephon. Vice formerly paid Virtue homage, by affecting the diſguiſe of Hypocriſy; and when ſhe wiſhed to deceive, ſhe aſſumed the tone, air, and dreſs of her celeſtial adverſary. But now, when tricked out in her own meretricious ornaments, and marked by her peculiar emblazonry, ſhe performs her moſt nefarious actions in the face of day; and boldly tells us, that ſhe is not Vice but Virtue. Happily, we have an unerring rule, by which to form our judgments: "By their fruits ye ſhall know them." P. 199.

The exiſtence of the anti-chriſtian conſpiracy is proved by the conceſſions of a publication, which is "*more* than *ſuſpected*," Mrs. W. obſerves, "of being partial to the principles of the new philoſophy." We know not to which of our contemporaries ſhe alludes; we can only ſay, that the inferences which ſhe draws from the extract are fair, and the charge of temporizing juſt. Indeed, Mrs. Weſt has the courage to treat Reviewers, and periodical publications, with no great ceremony. She ſeverally reprobates the folly of "young ambition" turning author; and we agree with her, that a forced unnatural character is likely to be the conſequence.

In p. 232, we meet with the following juſt limitation of the liberty which an author might properly uſe.

"If you ſhould aſk me, "whether my precautionary ſuggeſtions are meant to inſinuate that you ſhould read no books but thoſe which

are

are manifeſtly written in the *defence* of religion, or thoſe which are ſtrongly *tinctured* with piety?" I would anſwer, "By no means." On the contrary, I think that amuſement is lawful; that varied information is highly ſerviceable; and that confining your ſtudies within ſuch limitations would be very unſuitable to your period of life, and might give an enthuſiaſtic contracted bigotry to your character. If it had not become neceſſary to counteract the wiles of our enemies, who have ſeized on the lighter kinds of literature, and made them the vehicles of their dreadful tenets, I would recommend that books of amuſement ſhould be kept *clear* from the ſubject of religion. Solomon was not required to blend the worſhip of the ſanctuary with the feſtivals and dances of the "ivory palaces." But then thoſe palaces ſhould not have been devoted to "the worſhip of Milcom, the abomination of the Moabites, or Aſhtaroth the goddeſs of the Zidonians." If a ſenſe of religion pervades the *heart* of the writer, nothing *offenſive* to its ſpirit will appear even in thoſe *light* compoſitions which are dedicated to mirth and hilarity. He will not recommend vice by placing it in an advantageous point of view. He will uſe no ſophiſtical arguments in its favour. He will not ſeek to inflame the criminal paſſions. He will ſpeak of the failings of virtuous characters in the terms which they really deſerve, as faults and blemiſhes; and if he deals in fiction, he will take care that thoſe errors ſhall produce inconveniences which may deter others from ſimilar actions. Above all, we muſt abſtain from inſulting the honoured form of religion, either by ridiculing her doctrines, her inſtitutions, and her miniſters, by ſly inſinuations, and oblique ſarcaſms, which tend to degrade her in the eſtimation of the public, or by openly avowing the principles of Deiſm. This attention to decency, to morals, and Chriſtianity, is ſtrictly required from all, who *profeſs* themſelves to be members of any Chriſtian communion."

Part of the 15th, and all the 16th Letter, is devoted to the examination of thoſe democratical notions which affect government, property, and the origin of ſociety. In this part Mrs. Weſt ſuſtains her former character, as a lover of order, ſubordination, and lawful authority. She contraſts the account given in Scripture, of the firſt aſpect of civil ſociety, with the wild dreams of Rouſſeau. We lament that their abſurdity has not rendered a laboured refutation of them unneceſſary.

The 17th Letter is chiefly employed in refuting the falſe aſſertions of thoſe, who call themſelves *Rationaliſts* in education, by omitting what they term prejudices in favour of religion. She refutes Rouſſeau's falſe, but pernicious aſſertion, that, as a child can form no proper ideas of God, by bringing him acquainted with the divine nature you make him an idolater. She obſerves, that material ſymbols are uſed in holy writ, when ſpeaking of the Creator, and that divine inſpiration would not ſuggeſt ideas which might lead us into ſin.

After expoſing the inſtability of *feeling*, as a guide of conduct, and making ſome pertinent remarks on the fearful aſpect of the times, ſhe concludes with this pathetic exhortation.

"To

" To you, and to your brothers, I bequeath my labours: a pledge of my ſtrong maternal attachment. I have enjoyed *one* heartfelt ſatisfaction while engaged in this purſuit, which reſults from the conſciouſneſs of having diſcharged *my* duty. Do you, my children, add the exhilarating delight which will reſult from my perceiving that you make the principles I have ſo warmly recommended your rule of action, and I ſhall then enjoy a reward far ſuperior to any that fame or fortune can beſtow.

" To you, my dear Thomas, ever preſent to me in mind, though diſtant in perſon, I more *peculiarly* addreſs myſelf. The duty of an eldeſt ſon is in ſome degree paternal. The younger branches always look up to him as a model; and the conduct of one often leads a whole family, by imitation, to vice or to virtue. Reſolve then, with all the warm ſincerity of youth, even in the ſanctuary of God, and before his altar, that the fond affection, the deference and eſteem, with which you have inſpired the hearts of your brothers, ſhall not betray them into vice or folly. Reſolve to be a comfort to the old age of thoſe parents who inſtructed and ſupported your youth. By this ſolemn engagement you will take the moſt certain method of inſuring your own happineſs; and, that God may enable you to fulfil it! prays, from the fulneſs of her heart,

" Your ever-affectionate Mother." P. 393.

Our general opinion of this work may be gathered from the copious extracts which we have made from it, and the commendations we have beſtowed on various parts. Our admiration of it, as a *whole*, is increaſed by conſidering it as the work of a female, " whoſe ſecluded life," as ſhe informs us in the Preface, " afforded her few opportunities of profiting by literary converſation, or the colliſion of minds actuated by a ſimilar taſte, and engaged in congenial purſuits:" and we have been informed by a gentleman, who accidentally called upon her laſt year, at her houſe in Northamptonſhire*, that inſtead of finding her abſorbed in books, and ſurrounded with papers, with all the paraphernalia of a profeſſed *authoreſs*, ſhe was employed in looking over the linen of her large family, and regulating its œconomy, in one of the neateſt manſions he ever entered; ſhe herſelf being a perfect pattern of neatneſs in her perſon and dreſs, and of unaffected ſimplicity in her manners and character.

Here then it may not be improper to mention, for the elucidation of that paſſage in her work (vol. i, p. 184) wherein ſhe reminds her ſon of the claims which the eſtabliſhed religion has upon him, by his being able " to enumerate among his immediate anceſtors and collateral kindred, beſides a long

* At Little Bowden, near Market-Harborough.

liſt

liſt of worthy parochial clergy, ſome confeſſors in the cauſe of epiſcopacy, and one eminent defender of the moſt important article of the Chriſtian Faith;" that in this laſt ſentence ſhe refers to that excellent Treatiſe on Chriſt's Reſurrection, by Gilbert Weſt, Eſq. For he, and his brother, Admiral Weſt, were Couſins-German of her huſband's father; his mother being daughter of the clergyman of his pariſh, and deſcended from an uninterrupted ſucceſſion of its incumbents; one of whom had been a great ſufferer in the time of the Rebellion, and had his living ſequeſtered for ſeventeen years. Mrs. Weſt herſelf alſo, by a female line, is deſcended from the family of Dr. Henchman, ſome time Biſhop of London. This information, which her own modeſty would have led her to decline, has been communicated to us by the gentleman abovementioned. We do not heſitate to add, that her ſon, whatever boaſt he may derive from anceſtry, or to whatever ſituation abilities or contingencies may raiſe him, will always have reaſon to be moſt proud of being born of ſuch a mother.

ART. XII. *Sermons preached to a Country Congregation; to which are added, a few Hints for Sermons; intended chiefly for the Uſe of the younger Clergy. Vol. II. By William Gilpin, Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt.* 8vo. 472 pp. 7s. Cadell and Davies. 1800.

A SECOND volume of the diſcourſes of this pious and valuable author, has waited longer for our notice than agreed with our intention, or reſpect for him*. We ſhall not further attempt to characterize a writer already ſo well-known to the public; but giving firſt a liſt of the Sermons, ſhall mention one or two other particulars, and then conclude.

"Philip and Nathaniel—On the Trinity—Sin againſt the Holy Ghoſt—Chriſt delivered for our Offences, &c.—On the Sabbath—On the Lord's Supper—On Self-denial—On a State of Trial—Chriſt's Yoke eaſy—On the penitent Thief—On the different Modes of God's ſpeaking to Mankind—On the Secret of the Lord—Againſt allowing ſmall Offences—On St. Peter's Denial of Chriſt—On Anger—On forgiving Injuries—On evil Thoughts—Martha and Mary—Caſting all our Care on God—Praiſe the Lord for his Goodneſs, &c.—Commune

* For the account of the former volume, ſee Brit. Crit. vol. xvii, p. 21.

with your Heart—Hiſtory, and Proof of the New Teſtament—On Faith without Works—Go on unto Perfection—Lord now letteſt thou thy Servant depart in Peace." P. iii.

The Hints for Sermons are here continued to the complete number of 100; and to fill them up would certainly be an admirable exerciſe for thoſe who are beginning the important ſtudy of compoſition for the pulpit. It is rather an error in the title-page, that the ſentence, "intended chiefly for the uſe of the younger clergy," is not ſo particularly adjoined to the *Hints*, as the reaſon of the caſe ſeems to require; but is divided from it by a black line, which puts it in doubt whether the whole volume was not intended to have the ſame deſtination; whereas, in truth, the Sermons are fit for general uſe, and by no means deſerve to be confined to a particular claſs. To chooſe a ſpecimen from the writings of ſuch an author is either very difficult, on account of the many paſſages which equally demand notice, or perfectly eaſy, becauſe any which can be given will be found ſufficiently good. We take the eaſier way, and place before our readers the following paſſage of the 30th Sermon, on the obſervance of the Sabbath.

"I have heard many trifling excuſes for not attending the church. Some will tell you, they have not proper clothes to appear in. This is, at beſt, giving up their duty to God, through the fear of man. But generally ſpeaking, they cannot leave their wicked haunts on a Sunday: and this commonly keeps their children, and themſelves in ſuch clothes, as they think it not decent to appear in at church. You always ſee moſt decency in the ſober, religious family. Even where the family is large, and there is nothing to depend on but daily labour, yet when God bleſſes the father and mother with health, and they do their utmoſt to bring up their children in induſtry, to aſſiſt the general ſtock with what little they can do, we ſee in ſuch families—hard living indeed—yet this hard living is ſo bleſſed by God, that there is always a little ſtill left to put the beſt face on poverty.

"Among the moſt pleaſing ſights of a country village, is that of a father, and mother followed by their family, of different ages, iſſuing from their little dwelling on a Sunday morning, as the bell tolls to church. The children, with their ruddy, wholeſome looks, are all neat and clean; and though many a patch appear on their clothes, all is tight and whole. Their behaviour at church ſhews what an impreſſion their parents have given them of the holineſs of the place; and of the duties they have to perform. Though unregarded, as they return home, by their richer neighbours, they carry back with them to their humble cottage, the bleſſing of God.—Pious parents! lead on your children from church to heaven. You are in the right road. Your heavenly father ſees your hearts, and will never demand an excuſe for your dreſs.

"There are other excuſes made for neglecting the ſabbath. Some alledge, they are engaged in their maſter's work, which they cannot leave.

leave. And, in caſes of neceſſity, this may be true. But I ſuppoſe there are no maſters ſo hard upon their ſervants, as not in general to allow them time to go to church.—Too often, it may be feared, the ſervants are not ſo early, and active at their buſineſs, as they might be; and that in ſhort themſelves make the excuſe, which they lay on their maſters.—One thing indeed I wiſh their maſters would remedy; and that is a cuſtom, which I fear prevails much, of paying labourers on Sunday morning; which gives them a pretence for neglecting church, and ſpending the time in procuring proviſion. I ſee not why their wages might not be paid when they are due, on Saturday night: the maſter has certainly this to anſwer for.

"But whatever excuſes are made, if they who make them wiſh to know whether they are ſincere, let them only aſk themſelves, whether they are not ſuch excuſes, as they could eaſily get over for the ſake of ſome little pleaſure or advantage? If any diverſion, for inſtance, were going forward, which they were eager to ſee, would any of theſe excuſes reſtrain them from it? Would they not get their buſineſs quickly done, that nothing might detain them from their pleaſure? If ſo, they plainly ſhew in what light they conſider their duty to God.

"Perſons of this kind, who think every thing an excuſe for neglecting the worſhip of God, would take it very ill, were they to ſuppoſe their bodies after death were not to be buried in a church-yard. And yet, in fact, what has a perſon of this kind to do with the rites of the church in any ſhape? He never comes into a church, till he is brought in as a corpſe. What muſt ſuch a wretch feel, if he has any feeling, at the laſt hour? With what face can he cry, as he is lying on his death-bed, Lord have mercy upon me!—Who is to have mercy upon him?—That God, whom he hath never ſerved.

"Let me then beſeech thoſe among you, who are more regular in your attendance on the holy worſhip of God, to continue in your good reſolutions; and not fall away after the example of ſuch as *dwell in the tents of ungodlineſs*. Depend upon it, and I cannot repeat it too often, there is nothing which tends ſo much to keep up order, and decency, and good manners, and religion in a pariſh, as a ſtrict obſervance of the ſabbath. Some people may go to church without a good motive; out of mere decency perhaps: but nobody, I believe, neglects it without a bad motive. A neglect of the ſabbath generally either finds a man wicked, or makes him ſo.

"I was reading lately an account of a country, in which the chriſtian faith had once been eſtabliſhed; but when the perſon who wrote the account travelled there, all knowledge of chriſtianity was ſo utterly loſt, that when he aſked ſuch of the inhabitants as he met, who Chriſt was?—for what purpoſe he died?—what was meant by a future ſtate?—or by the immortality of the ſoul—or by the day of judgment?—and other eaſy queſtions—they ſtared at him in ſtupid ignorance, having never heard of any of theſe things.——In the laſt page, the author tells us the uſe of the ſabbath was totally loſt among theſe people.——If he had told us this in the firſt page, we ſhould have taken all the reſt for granted." P. 56.

Of the purchasers of Sermons, those who have not yet heard of the appearance of this second volume, will certainly feel obliged to us for informing them of the fact.

ART. XIII. *The Little Sea-Torch, or True Guide for Coasting Pilots: by which they are clearly instructed how to navigate along the Coasts of England, Ireland, France, Spain, Portugal, Italy, and Sicily; the Isles of Malta, Corsica, Sardinia, and others in the Straits; and of the Coast of Barbary, from Cape Bon to Cape de Verd. Enriched with upwards of One Hundred Appearances of Head-Lands and Light-Houses; together with Plans of the principal Harbours: also a Table of Soundings, and various explanatory Remarks. The Whole forming a Work of the greatest Utility to Seamen, and peculiarly calculated to instruct the curious Inquirer into those Subjects that are connected with Maritime Geography. Translated from the French of Le Sieur Bougard, with Corrections and Additions. By J. T. Serres, Marine-Painter to his Majesty, his Royal Highness the Duke of Clarence, and Marine-Draughtsman to the Right Honourable the Board of Admiralty.* Folio. 143 pp. besides many Plates. 4l. 4s. Debrett, Nicol, &c. 1801.

THIS useful publication is a translation of the "*Le Petit Flambeau de la Mer*," a French work of great value and authority; which accounts sufficiently for its quaint, and, to an Englishman, almost ridiculous title. It is dedicated to Earl Spenser, the late First Lord of the Admiralty, and contains a just compliment to his Lordship, on the unrivalled successes of our fleets during his presiding at the Admiralty. "That period," says the author, "was indeed fraught with glory; being not less truly honourable to yourself, than satisfactory to the nation at large, that beheld, with pride and triumph, the British standard expanded on every sea, and victorious on every shore." The author was encouraged to undertake this work, by the recommendation of several captains in the navy, and particularly by Captain Cunningham, of his Majesty's ship Clyde, with whom he made several voyages. This gentleman told him, that by giving a correct version of the original, and by accurately delineating the head-lands and charts, as there exhibited, he would do an essential service to the British marine, and particularly to those persons in its service, who might not be acquainted with the French language. In consequence, Mr. Serres, whose merits as a marine-painter are not unknown to

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the world, immediately engaged in the undertaking, which to us, who, however, are not well acquainted with that original, appears to be performed in a manner that does credit to the author, as a draughtſman; while the elegant, and, we doubt not, juſt *tinting* of the prominent cliffs, the various objects, the caſtles, the light-houſes, and other conſpicuous buildings, as ſeen from the ocean, during the approach of the veſſel to the ſhore, renders it valuable even to thoſe who have no occaſion for the work as a guide to avoid its dangers, or embrace its bleſſings.

Indeed, when we conſider the perils to which our fellow-creatures are often expoſed on ſuch occaſions, even when the wiſhed-for haven ſeems to open its arms to receive them, after a long exile from all that they hold dear on earth; when, alſo, we reflect on the very recent loſs near our own coaſt, of a fine and crowded ſhip of the line, from the inattention or ignorance of the pilot, we cannot but wiſh for the multiplication and diffuſion of books of this uſeful kind, when founded on actual ſurvey.

The work is divided into fifteen chapters, and is decorated with no leſs than twenty folio plates, taken off on hot-preſſed paper, of appearances of head-lands and ſtriking permanent objects that meet the ſight, on the approach of the veſſel to the coaſt; and theſe plates exhibit numerous views of the ſame object, accommodated to the various poſitions of the veſſel during her approximation to it. Some of them indeed form very pictureſque and beautiful landſcapes; and all carry the appearance of exhibiting to the attentive mariner the true repreſentation, and juſt local poſition of the object intended to direct him. The eighth, eleventh, ſixteenth, nineteenth, and twentieth plates are particularly well executed, and cannot but arreſt the attention of thoſe voyagers who have viſited the ſeas and havens to which they belong. We hope they will alſo intereſt them in favour of a work which, we hear with regret, has been almoſt ruinous to the finances of the author.

The Charts are twelve in number, and are alſo elegantly tinted. They delineate, with apparent accuracy, the moſt celebrated and frequented ports of Europe; and as the preceding views, called by Mr. Serres *Appearances*, gave the objects diſtinctly ſeen from the ocean on land, theſe charts mark the ſhoals, the rocks, the ſand-banks, that lie hid beneath the ſurface, or are only partly viſible, their bearings, and their diſtances. The ſoundings near them, and the other parts of the road that lead into each haven reſpectively, are marked by figures denoting the fathoms of water; and, on the whole, as minute

minute attention seems to have been bestowed on the hydographical description as on the geographical delineation. A particular table of soundings, those, we mean, of greatest importance to be known to English mariners, in the channel, and on the coasts of England and France, closes the volume; which we think highly deserving of the public patronage, especially of those who preside in the department for the use of which it was intended. We cannot speak of the style, as always correct or elegant; but if it be faithful to the original, and intelligible to the sea-faring man, it is sufficient. In this country where commerce is so universally cultivated, and at a time when peace has given to our merchants access to every part of the globe, a work like the present, evidently attended with much labour and heavy expences, ought not, we think, to want purchasers; and we heartily wish, that our efforts to promote its circulation may be crowned with success, and give effectual assistance to the ingenious author.

ART. XIV. *Grecian Antiquities; or, an Account of the public and private Life of the Greeks; relating to their Government, Laws, Magistracy, Judicial Proceedings, Naval and Military Affairs, Religion, Oracles, Festivals, &c. &c. Chiefly designed to explain Words in the Greek Classics, according to the Rites and Customs to which they refer. To which is added, a Chronology of Remarkable Events in the Grecian History, from the Foundation of the Kingdom of Argos, under Inachus, to the Death of Alexander. By the Rev. Thomas Harwood, late of University College, Oxford.* 8vo. 509 pp. 9s. Cadell and Davies. 1801.

THE works hitherto chiefly in use at English schools, and in the Universities, for the illustration of Grecian antiquities, were the Archæologia of Potter, and the work of Lambert Bos, with the notes of Leisner, as translated by Mr. Percival Stockdale in 1772.—The former, an inestimable compilation for the sound and diligent scholar, is perhaps too copious on some points for mere learners; the latter, even with the aid of the notes, has the opposite fault of being too jejune. In its plan, however, it approaches so nearly to that of Dr. Adam in his Roman Antiquities, on which the present work is professedly modelled, that it probably suggested to that very careful compiler the mode which he employed and perfected. In

In almoſt every inſtance, the proper Greek word was given, to expreſs the perſon or thing deſcribed, the authorities for which terms were produced by Leiſner in his notes. It was a material improvement to ſubjoin the authority immediately to the word, and in the text, not in the margin, to prevent the confuſion which muſt otherwiſe ariſe from references ſo very numerous. This plan Mr. Harwood has adopted, and candidly acknowledges, in his Preface, that his intention was to make a ſimilar work.

A publication of this nature, judiciouſly executed, cannot fail to be extremely acceptable to thoſe who teach, as well as to thoſe who wiſh to learn. A clear and convenient text-book for inſtruction is for tutors of all deſcriptions an invaluable preſent. The Roman Antiquities, by Dr. Adam, are already an eſtabliſhed book; and the preſent work bids fair to claim, and to obtain, a ſimilar eſtabliſhment. On comparing it diligently with Potter's famous Archæologia, we find it in fact no more than an abſtract, and new modification of that excellent work, adapted to the plan of Dr. Adam. Mr. Harwood follows the learned Archbiſhop, ſtep by ſtep; the order of the one is the order of the other*; the references the ſame; the information, in general, neither more nor leſs. The firſt volume of Potter extends to the 279th page of this work; the ſecond to p. 449. Then indeed follows a ſmall addition (taken from Stockdale's Bos) on the topics of education, painting, muſic, and dreſs. The account of their money, weights, and meaſures, is profeſſedly drawn from the tables of Dr. Arbuthnot. An Index of Greek works is added, and an Engliſh Index of remarkable things. The Chronological Table is prefixed, and occupies ſixteen pages. Such being the nature of the work, it ſeems hardly neceſſary to give a quotation from it, which is not likely to preſent any thing new, except in form. That thoſe perſons, however, who may wiſh to uſe it, may ſee in what manner Potter's book is here epitomized, we ſhall extract a few pages. We take the part relating to the ſacred rites, the correſponding paſſage to which will be found in Potter's Archæol. vol. i. p. 209–219.

"OF THE SACRIFICES.

"Ευκταια, or Χαριστηια, were vows or free-will offerings, promiſed to the gods before, and performed after a victory.

"Θυσιαι δωροφορικαι, were free gifts of the fruits of the earth, offered by huſbandmen out of gratitude to the gods, after harveſt; (*Sui-*

* With few and inconſiderable exceptions.

das

Δεσ in v. Θυσια.) They were ſometimes called Αποπληξικαι, becauſe they fulfilled ſome vow made to the gods.

" Ιλαστικα, were propitiatory ſacrifices, called alſo Διαλλακτικα, to avert the anger of ſome offended deity; including all expiatory ſacrifices.

" Αιτητικα, were petitionary ſacrifices, for ſucceſs in any undertaking.

" Τα απο Μαντειας, ſuch ſacrifices as were impoſed by an oracle or prophet.

" THE MATTER OF THEIR SACRIFICES.

" The ancient ſacrifices to the gods were of the fruits of the earth; *(Porphyr. de Abſtinent. lib.* 2. § 6.) plucked up by the roots; *(Cæl. Rhod. lib.* 12. *c.* 1.) It was originally forbidden to immolate victims; *(Paus. lib.* 1. *c.* 26. *p.* 62.—*Id. lib.* 8. *c.* 2.; *c.* 42.—*Porphyr. de Abſtin.)* Man felt a natural horror at plunging the ſteel into the breaſt of an animal deſtined to the plough, and become the companion of his labours; *(Ælian. Variar. Hiſt. lib.* 5. *c.* 14.) It was prohibited under pain of death; *(Varr. de Re Ruſti. lib.* 2. *c.* 5.) by an expreſs law: and univerſal practice induced him to abſtain from the fleſh of animals; *(Plat. de Legib. lib.* 6.)

" The ſolemn ſacrifices conſiſted of Σπονδη, Θυμιαμα, and Ιερειον; *(Heſiod.* Εργ. κ. Ημερ. *a. v.* 334.) Either of theſe might be offered ſeparately, as every man's domeſtic concerns required: for inſtance, it was uſual to offer drink offerings of wine before a journey, at the entertainment of a ſtranger, before they retired to ſleep, and on many other occaſions; *(Euſtath. in Il. a.)* When the fruits of the earth were the only food of men, care was taken to reſerve a certain portion for the gods. The ſame cuſtom was obſerved when they began to feed upon the fleſh of animals. Sometimes water was poured on the altar or head of the victims, ſometimes honey or oil; *(Porphyr. de Abſtin. lib.* 2. § 20.) but in general they were ſprinkled with wine, and then the wood of the fig-tree, the myrtle, or the vine, were burnt upon the altar; *(Suidas in* Νηφαλ.) No animals were at firſt ſacrificed, but ſuch as ſerved for food, as the ox, the ſheep, the hog, the goat, and the like; *(Suidas in* Θυσιαι. *Hom. Iliad. and Odyſſ. paſſim.)* Afterwards horſes were offered up to the ſun, ſtags to Diana, and dogs to Hecate. Caution was neceſſary in the choice of the victim, which was to be without blemiſh or defect; *(Hom. Iliad. lib.* 1. *v.* 66.—*Ariſtot. ap. Athen. lib.* 15. *c.* 5.—*Plut. de Orac. Def.)* The cakes which they uſed in ſacrifice were made with barley-meal and ſalt; *(Serv. ad Virg. Æneid. lib.* 2. *v.* 133.) which were placed on the head of the victim. The hair of the victim was plucked from its forehead and thrown into the fire; *(Hom. Odyſſ. lib.* 3. *v.* 446.—*Eurip. in Electr. v.* 810.) and the thighs were burnt with cloven wood; *(Hom. Iliad. lib.* 2. *v.* 467.)

" Σπενδειν and λειβειν, ſignify to pour forth; *(Heſychius.—Phavorin.—Iſid. Origin. lib.* 6. *c.* 19.) but from their uſe at the drink-offerings of the gods, were at length appropriated to them. The ſame may be obſerved of Σπονδη and Λοιβη. Σπονδαι, was appropriated generally to wine. Ενσπονδον, was wine legally uſed in libations; Ασπονδον, that wine which it was unlawful to uſe. Ακρατον, was that wine which was pure and unmixed with water. It was unlawful to offer upon

upon the altars the juice of the grape called Aſpendia; *(Plin. Nat. Hiſt. lib.* 14. *c.* 18.) or to make an oblation of wine preſſed from grapes cut or pared round, or fallen to the ground; or that which was trodden with wounded feet, or from a vine blaſted and unpruned; *(Plin. Nat. Hiſt. lib.* 14. *c.* 19.) Νηφαλιοι θυσιαι, απο τυ νηφειν, from being ſober, were libations made of various ingredients; *(Vid. Suidas, v.* Νηφαλ. θυσιαι.) They were offered to Bacchus, becauſe men might not always be accuſtomed to ſtrong wine; *(Plut. de Sanitate.)* The people of Elis never offered wine at the altar dedicated to all the gods, nor to the Δισποιναι, viz. Ceres and Proſerpine. To Pluto, inſtead of wine, oil was offered; *(Virg. Æn.* 6. 154.) Ulyſſes, in an oblation to the infernal gods, poured out wine mixed with honey, pure wine, and pure water; *(Odyſſ.* 11. *v.* 25.) To other gods, they alſo ſacrificed without wine. Upon the altar of Jupiter υπατος, the ſupreme, they never offered wine, nor living creatures. The νηφαλια ιερα, ſober ſacrifices, are, τα υδροσπονδα, libations of water—τα μιλισπονδα, libations of honey—τα γαλακτοσπονδα, libations of milk—and τα ελαιοσπονδα, libations of oil. Libations were alſo offered in cups full to the brim; as it was deemed irreverence to the gods to preſent any thing which was not τελειον και ολον, whole and perfect. Thus to fill the cup was termed επιστεφειν κρατηρα, to crown it; and the cup ſo filled, επιστεφης οινοιο, crowned with wine, ητοι υπερχειλης ποιειται ωστε δια τυ ποτε εστεφανωσθαι, the liquor appearing above the cup like a crown; *(Athenæus, lib.* 1. *cap.* 11.—*lib.* 15. *cap.* 5.) The word θυος, ſignified originally τα ψαιστα, broken fruits, boughs, leaves, acorns; whence τα θυη are expounded θυμιαματα, incenſe. Θυειν is never uſed by Homer to ſignify the offering of the victim, but of ψαιστα; *(Athen. Deipn. l.* 14.) which ſignification was afterwards almoſt always applied to animals; *(Porph. l.* 2. *de Abſtin.)*

"There were no ſacrifices in early times, of which trees did not compoſe a conſiderable part. Theſe are chiefly odoriferous. Χλοαι, green herbs, were part of their early oblations; *(Porph. de Abſt.)* Afterwards, they uſed frankincenſe, and other perfume. In the time of the Trojan war, frankincenſe was not known; at which time they offered cedar and citron; *(Plin. Nat. Hiſt. lib.* 13. *cap.* 1.) Some ſorts of trees were offered with libations of wine; others only with νηφαλια ιερα; hence they are called νηφαλια ξυλα. Theſe were τα μητ' αμπελινα, μητε συκινα, μητε μυρσινα, all except the vine, fig, and myrrh; which being offered with wine only, were called οινοσπονδα. The αλοχυται, αλαι, or molæ ſalſæ, cakes of ſalt and barley, were uſed, which they poured down upon the altar before the victim was ſacrificed. At firſt the barley was offered whole, till the invention of mills, whence they were called αλαι, or ολαι; *(Euſtath. Il.* α.) This offering was called αλοθυτειν. The πωπανα, were round and thin cakes. Of the πελανοι, there were three ſorts, called θιστοι, ανεζατοι, and αμφιφωντες. Another ſort was called σεληναι, becauſe it was broad and horned, like the new moon. Another ſort, with horns, was called Βους, and uſually offered to Apollo, Diana, Hecate, and the moon. In ſacrifices to the moon, after having offered ſix of the σεληναι, they offered one of theſe; hence the term βους εδδομος. It was alſo offered

after a ſacrifice of ſix animals. There were alſo other offerings of this kind, peculiar to certain deities, as the ὀβελιοφόροι, to Bacchus, the μελιτῆται, to Trophonius. No oblation was deemed acceptable without ſalt; (*Plin. Nat. Hiſt. lib.* 31. *cap.* 7.—*Æneid.* 2. 131.—*Ovid. Faſt. lib.* 3. 337.) As ſalt was conſidered as an emblem of friendſhip and hoſpitality; and as it was uſed as a part of the food of men, it was ſuppoſed to be neceſſary to the ſacrifices of the gods. On this account, there was ſcarcely any ſacrifice without corn or bread, and more particularly barley, as it was the firſt ſort of corn uſed by the Greeks, after the diet of acorns was given up. For this reaſon they offered only ſuch barley as grew in the field Rharium, in memory of barley being firſt ſown there; (*Pauſan. Attic. p.* 71.—*Dion. Helic. lib.* 2.)

"Ιερεῖον, the victim, was required to be ſound and perfect in its members, unſpotted and without blemiſh. It was uſual to ſelect the beſt part of their flocks for their ſacrifices; (*Virg. Georg.* 3. 157.—*Apoll. Rhod. lib.* 2. *v.* 355.) When approved by the prieſt, the ſacrifice was called Τελεία Θυσία—hence Ταυροι, αιγες, Βοες—τελειοι. The Spartans frequently ſacrificed maimed and defective animals; (*Plut. Alcib.* 2.). Particular animals were offered in ſacrifice by particular perſons. A ſhepherd would offer a ſheep, a fiſher a fiſh, a goat-herd a goat. To the infernal gods they offered black victims—white victims to the good—barren to the barren—pregnant to the fruitful—males to the gods—females to the goddeſſes. Particular animals were conſecrated to particular deities, as, to Hecate, a dog; to Venus, a dove. Ferocious and ſavage animals were offered to Mars—the ſow, to Ceres; which is repreſented to have been the firſt animal eaten by men, and ſacrificed to the gods. Hence in Greek it is Συς, ſuppoſed to be derived, by changing θ into σ, from θυειν, to ſacrifice; (*Athenæ. lib.* 2. —*Varo de Re Ruſt. l.* 2. *cap.* 4.—*Porph. lib.* 2. *de Abſtin.*) The goat was frequently ſacrificed, as an enemy to Bacchus; (*Ovid. Met. lib.* 15.) Among the animals, the bull, ox, cow, ſheep, lamb, and others, were ſacrificed—among the birds, the cock, hen, &c. An heifer, which had never worn the yoke, was an acceptable ſacrifice; (*Iliad. κ. v.* 292. —*Odyſſ. γ. v.* 282.) Eels of an unuſual ſize were offered by the Bœotians, thoſe in particular which were caught in the lake of Copais; (*Athenæ. lib.* 7.) In early times it was unlawful to ſacrifice the labouring ox; (*Var. Hiſt. lib.* 5. *cap.* 14.) The commiſſion of ſuch an offence was puniſhed with death; (*Varro de Re Ruſt. lib.* 2.—*Æliam. de Anim. lib.* 12. *c.* 14.) ſometimes, as in Rome, with baniſhment; (*Plin. lib.* 8. *tap.* 45.) The labouring ox was [latterly] not only uſed in feaſts, but in ſacrifices; (*Plut. de Eſu. Anim. lib.* 2 —*Lucian. Dial. de Sacrif.*) This cuſtom became at length ſo common, that it was uſual to apply βοθυειν, inſtead of θυειν; (*Ariſtoph. Plut. act* 4. *ſc.* 1.) Men were ſometimes, though not often, offered in ſacrifice. It was accounted ſo barbarous an act by the ancient Greeks, that Lycaon was feigned by the poets to have been turned into a wolf, for offering an inhuman ſacrifice to Jupiter; (*Pauſan. Arc. p.* 457.) In latter times this cuſtom became more common; (*Plutarch in Themiſt.—Virg. Æn.* 10. 517.) It was conſidered a high contempt of the gods for a rich man to bring a poor offering;

offering; from a poor man, the humbleſt oblations were acceptable: inſtead of an ox, he might offer bread-corn; *(Suidas in verb. βοῦς.)* The companions of Ulyſſes in Homer, when they had no barley, made uſe of oak leaves; and, inſtead of wine, offered water. By the rich, hecatombs and chiliombs were offered. The former derives its name from an hundred oxen, meaning a ſacrifice conſiſting of that number, or, as ſome think, of any conſiderable number; *(Euſtath. Il. α. p. 36. —Heſych.)* An hecatomb was offered, ſometimes by erecting an hundred altars of turf, and killing an hundred ſows, ſheep, or other animals; *(Jul. Capitol. in Max. et Balb.)* A ſacrifice ſometimes conſiſted of ſeven offerings, a ſheep, a goat, a ſow, an ox, a hen, a gooſe, and an ox of meal; *(Suidas in verb. βοῦς.)* A ſacrifice in which only three animals were offered, was called Τριττὺς or Τριττύα; *(Schol. Ariſtoph. Plut.* 820.—*Suidas.)* This ſometimes conſiſted of two ſheep and an ox; *Euſtath. in Odyſſ.* λ. *p.* 423.) ſometimes of a boar, ram, and bull; ſometimes of a ſow, he-goat, and ram. Sometimes a ſacrifice conſiſted of twelve animals, which was called δωδεκαὶς θυσία; *(Euſtath. Odyſſ.* λ. *p.* 423.)" P. 145.

Whether any thing could have been added to this matter by the aid of Bos, Leiſner, and others, we have not thoroughly examined; but in general they alſo owe ſuch ample obligations to Potter, that not much is to be obtained from them after his treaſures have been exhauſted.

One fault common to Potter (in ſome degree) and all the writers of Grecian antiquities, was not likely to be corrected by the plan Mr. Harwood has purſued. It is this; that they make their books too excluſively Athenian antiquities, without regard to the other leading cities of Greece. An admirably uſeful chapter, or much more, on the diſtinctive laws and government of Sparta, might be extracted from the very accurate work of Cragius. Something alſo ſhould be ſaid diſtinctly on the polity of Thebes, of Rhodes, &c. and of the various tendencies of the ſtates to monarchy, oligarchy, and democracy, with the fluctuations produced by their connection with Athens or Sparta alternately. A ſection alſo ſhould be given to the Macedonians, whoſe power finally ſwallowed up the reſt; and perhaps to Alexandria and the Greek ſtate of Conſtantinople. Much certainly remains to be done, and it could not better be done than according to the method here uſed; the materials for which might abundantly be found in the vaſt collection of Grævius. The preſent author, however, has produced a convenient and uſeful book, and therefore deſerves encouragement.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Poetical Works of the late Thomas Little, Esq.* 8vo. 175 pp. 7s. Carpenter. 1801.

We are told in the Preface, that the author of these Poems "died in his one-and-twentieth year;" but, if we may credit our private information, the author is now living; and the name of *Little* is fictitious, adopted perhaps in allusion to his person, and with the view, no doubt, of screening the poetry from severe criticism: for who would treat with asperity the defects or errors of a youthful writer after his decease? It is indeed acknowledged in the Preface, that these Poems are, in general, of too slight a texture, and must be "insipid and uninteresting to the greater part of their readers;" and the reader is also reminded, that "they were all the productions of an age, when the passions very often give a colouring too warm to the imagination." Admissions so candid on the part of the editor, or author, render the task of the critic more pleasing; and we have therefore to add, that, though many of the Poems have little but smoothness of versification to recommend them, and some of them are, in a high degree, exceptionable, yet there are several which display spirit as well as elegance, and some which not only are consistent with morality, but beautifully enforce it. Of the last species is the following address, "To a Boy, with a Watch;" which we extract as a favourable specimen of the volume.

"Is it not sweet, beloved youth!
To rove through Erudition's bowers,
And cull the golden fruits of truth,
And gather Fancy's brilliant flowers?

And is it not more sweet than this,
To feel thy parents' hearts approving,
And pay them back in sums of bliss
The dear, the endless debt of loving?

It must be so to thee, my youth;
With this idea toil is lighter;
This sweetens all the fruits of truth,
And makes the flowers of fancy brighter!

This little gift we send thee, boy,
May sometimes teach thy soul to ponder,
If indolence or syren joy
Should ever tempt that soul to wander.

'Twill

'Twill tell thee that the winged day
Can ne'er be chain'd by man's endeavour;
That life and time ſhall fade away,
While heav'n and virtue bloom for ever." P. 159.

There are two or three tales of ghoſts, told at ſome length; but they ſeem rather deſigned as burleſques of Mr. Lewis's ghoſt ſtories, than as imitations of them.

ART. 16. *Juvenilia; or, a Collection of Poems: written between the Ages of Twelve and Sixteen. By J. H. L. Hunt, late of the Grammar School of Chriſt's Hoſpital. Second Edition.* 8vo. 236 pp. 6s. Rivingtons. 1801.

By the Advertiſement prefixed to theſe Poems, it appears that the age of the author, at the time of publication, was only ſixteen, and that ſeveral of the Poems were written at a much earlier age. A very reſpectable Liſt of Subſcribers follows, and may well account for the publication of theſe juvenile performances; which conſiſt of Miſcellaneous Poems, Tranſlations, Sonnets, Paſtorals, Elegies, Odes, Hymns, and Anthems.

In noticing the compoſitions of early youth, we would be as mild as poſſible, and feel peculiarly deſirous to diſplay beauties, not to exhibit defects. Theſe Poems, however, appear to us (although by no means wanting in the inaccuracies that might be expected) not to prove ſo much genius in poetry as fondneſs for it. The verſification is in general ſmooth and flowing; and there is a ſuperabundance of ornament, without much originality of thought. The following lines, in the Poem on Retirement, are among the beſt which we have found:

"How ſweet to riſe, when Morn's refulgent hand
Waves o'er the bright'ning ſky her magic wand;
How ſweet to riſe, with manly Temp'rance ſtrong,
And hear the lark begin his quaver'd ſong;
To view Creation ſmiling as ſhe glows,
And ſee freſh Nature waken from repoſe!
Boaſt ye, ye ſons of Opulence and Pow'r,
Boaſt ye, midſt all your treaſures, ſuch an hour?
Can pallid Sloth deſert her downy reſt,
Or panting Aſthma lift th' unwieldy breaſt?
Does nightly Revel ſpring to hail the ſky,
Or Riot wake with Animation's eye?" P. 42.

Some of the Sonnets are alſo pretty; and the author, if he will ſtudy ſimplicity of ſtyle, and correctneſs of expreſſion, may in time become a pleaſing, if not a great poet.

ART. 17. *Poems, on various Subjects. By G. Walker, Author of the Vagabond, Three Spaniards, &c.* 8vo. 161 pp. 5s. 6d. Walker. 1801.

The moſt tolerable of theſe Poems is, in our opinion, the firſt; which is a mere verſification of Dr. Johnſon's tale of "Obidah and the

the Hermit," in the Rambler. The lines are ſmooth, and but few of the expreſſions objectionable. In the next Poem, which the author calls an "Eaſtern Eclogue," we have the word expánſe with the accents of the two ſyllables reverſed, and mountainous with the middle ſyllable accented; the *profuſive* Tygris ſpreads *her* waves, *delectuous* Keura paints its downy bloſſoms, fountains *variate* the ſcene, and compliance is pointed with *rejects*. Notwithſtanding theſe, and other glaring faults (not counterbalanced by any ſtriking merits) we looked through the remainder of the book; which conſiſts of Eaſtern and American Eclogues, Hymns, &c. and Northern Odes; ſome of them original, and others tranſlated. They are not in general deficient in harmony or rhythm, but have little elſe to recommend them. There is a Poem at the end, addreſſed to Fancy, by a Mr. Mitford; which ſeems to be deſigned as a burleſque on thoſe that precede it.

ART. 18. *Orlando Furioſo di Lodovico Arioſto con Note caſtigate de Leonardo Nardini, ad uſo degli Studioſi della lingua Italiana. Four Vols.* 12s. Londra Preſſo a Dulau et Co. é L. Nardini, Poland-Street. 1801.

This favourite Poem of Italy, which many Italians do not heſitate to compare even with the Jeruſalem Delivered, appears in a form, in which it may ſafely be placed in the hands of young perſons. M. Nardini has modified ſome portions, in which the repreſentations of paſſion were too lively; and has in other places inſerted whole ſtanzas of his own, without materially injuring the integrity of the original. He has alſo added ſuitable notes, illuſtrative of hiſtory and geography, and is altogether entitled to our thanks. There are two editions of the work, one chaſtened, if we may ſo ſay, by M. Nardini for young readers, the other, in which the original is printed without alteration, with the addition of the editor's notes.

ART. 19. *Hymns. The public Worſhip and private Devotions of true Chriſtians, aſſiſted in ſome Thoughts in Verſe, principally drawn from ſelect Paſſages of the Word of God. By Samuel Medley.* 12mo. 3s. Johnſon. 1800.

We lately noticed Memoirs of this perſon, compiled by his ſon, in a true ſpirit of filial piety. Theſe Hymns we preſume are ſome poſthumous works, publiſhed with the view of doing honour to the memory of a deceaſed parent. Of their poetical merit it is impoſſible to ſay much; but they ſeem compoſed with a fervour of unaffected piety, and will doubtleſs be received and circulated with much eagerneſs amongſt the author's friends.

DRAMATIC.

ART. 20. *Wallenſtein. A Drama. In Two Parts. Tranſlated from the German of Frederick Schiller, by S. T. Coleridge.* 8vo. 371 pp. Longman and Rees. 1800.

"May the wretch," ſaid Horace, "who ſhall murder his aged father, eat garlic for his puniſhment!"—"May the critic," we may juſtly

juſtly exclaim, "for his higheſt offences, be doomed to review a German hiſtorical play!" This penance we have, though "with difficulty and labour hard," at length performed; the ſtory of Wallenſtein, though dramatized into a large octavo volume, may, as to its leading circumſtances, be related in few words. That General, the celebrated antagoniſt of Guſtavus Adolphus, inflated by pride, intoxicated by power, and inſtigated by ſome deſigning villains in his confidence, engages in rebellion againſt his ſovereign, the Emperor, and treacherouſly attempts to deliver the army intruſted to his charge to the enemy. He is prevented by a counterplot of his Lieutenant-General, Octavio Piccolomini, and obliged to fly with a few regiments to the fortreſs of Egra, where a Colonel Butler, who had continued with him for the purpoſe of betraying him, cauſes him to be aſſaſſinated. The epiſodes, and circumſtances by which this ſtory is eked out into two long dramas, are ſcarcely ſufficient to have formed one play, carried on with any ſpirit and vivacity. Unluckily too, the greater part of the firſt play is ſo barren a deſert, that ſcarcely any reader, we fear, will have courage to travel through it. Yet ſome fertile ſpots here and there appear; and the latter part of that drama, as well as a conſiderable portion of the ſecond, though chargeable with many extravagancies and abſurdities, and unfit for repreſentation, are not devoid of intereſt. The moſt pleaſing (indeed the only intereſting) characters in theſe dramas are, Maximilian Piccolomini, ſon of the Lieutenant-General (and ridiculouſly addreſſed throughout by the familiar abbreviation of *Max.*) and Thekla, the daughter of Wallenſtein. They are enamoured of each other, and placed in a diſtreſſing ſituation; but the gentleman has too much of the eccentricity of a German lover, and the lady not a little of the forwardneſs of German heroines. As to Wallenſtein himſelf, his inordinate pride is ſo diſguſting, and his attempted treaſon ſo profligate, that, with all his ſplendid qualities, we cannot feel intereſted for him. For the tediouſneſs of moſt of the ſcenes and ſpeeches in the dramas, the tranſlator, Mr. Coleridge, makes the beſt apology in his power, comparing them to Shakeſpeare's three hiſtorical plays of Henry the Sixth. But, not to mention that a very ſmall part of thoſe plays is ſuppoſed, by the beſt critics, to have been the work of Shakeſpeare, is not this compariſon to the *worſt* of our bard's hiſtorical dramas, ſomewhat like that of the actor, who aſſured himſelf of ſucceſs, "becauſe he was taller than Garrick, and had a better voice than Moſſop?" Yet the three parts of Henry the Sixth are full of buſtle and incident; ſo that they form, in that reſpect, a perfect contraſt to the two dramas of Wallenſtein. We admit, however, the merit of thoſe paſſages which are pointed out by the tranſlator, and could cite ſome others which exhibit proofs of genius. The beſt ſcene, or at leaſt the moſt dramatic and intereſting, is, in our opinion, the firſt in the fifth act, of the ſecond play; but it is too long to tranſcribe here. We will, as a ſpecimen, extract another favourite paſſage with the tranſlator, the deſcription given of Thekla, of the aſtrological tower, in the firſt drama.

"It was a ſtrange
Senſation that came o'er me, when at firſt
From the broad ſunſhine I ſtepp'd in; and now

The

The narrowing line of day-light, that ran after
The closing door, was gone; and all about me
'Twas pale and dusky night, with many shadows,
Fantastically cast. Here six or seven
Colossal statues, and all kings, stood round me
In a half-circle. Each one in his hand
A sceptre bore, and on his head a star,
And in the tower no other light was there
But from these stars; all seem'd to come from them.
"These are the planets," said that low old man,
"They govern worldly fates, and for that cause
Are imag'd here as kings. He fartheſt from you,
Spiteful and cold, an old man melancholy,
With bent and yellow forehead, he is SATURN.
He oppoſite, the king with the red light,
An arm'd man for the battle, that is MARS:
And both these bring but little luck to man."
But at his side a lovely lady stood,
The star upon her head was soft and bright,
And that was VENUS, the bright star of joy.
On the left hand, lo! MERCURY, with wings.
Quite in the middle glitter'd silver-bright
A cheerful man, and with a monarch's mien;
And this was JUPITER, my father's star:
And at his side I saw the SUN and MOON.

MAX.

O never rudely will I blame his faith
In the might of stars and angels! 'Tis not merely
The human being's PRIDE that peoples space
With life and mystical predominance;
Since likewise for the stricken heart of LOVE
This visible nature, and this common world,
Is all too narrow: yea, a deeper import
Lurks in the legend told my infant years
Than lies upon that truth, we live to learn.
For fable is Love's world, his home, his birth-place:
Delightedly dwells he 'mong fays and talismans,
And spirits; and delightedly believes
Divinities, being himself divine.
The intelligible forms of ancient poets,
The fair humanities of old religion,
The Power, the Beauty, and the Majesty,
That had their haunts in dale, or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms and wat'ry depths; all these have vanish'd.
They live no longer in the faith of reason!
But still the heart doth need a language, still
Doth the old instinct bring back the old names.
And to yon starry world they now are gone,
Spirits or gods, that us'd to share this earth
With man as with their friend; and to the lover

Yonder they move, from yonder viſible ſky-
Shoot influence down: and even at this day
'Tis Jupiter who brings whate'er is great,
And Venus who brings ev'ry thing that's fair!" P. 80

Not having the original with which to compare it, we cannot give any opinion reſpecting the fidelity of the tranſlation: as an Engliſh compoſition, it does not want ſpirit and energy; but is frequently faulty in rhythm, and devoid of harmony and elegance.

ART. 21. *Adelmorn, the Outlaw. A Romantic Drama, in Three Acts. As originally written by M. G. Lewis. Firſt performed at Drury-Lane Theatre, Monday, May* 4, 1801. 8vo. 101 pp. 2s. 6d. Bell. 1801.

The ſingular title of *Romantic Drama*, as well as our knowledge of moſt of the other productions of this author, taught us to expect an excurſion with him beyond the bounds of truth, probability, and nature. The laſt of theſe, however, ſhould, ſo far as reſpects the delineation of characters, and the conduct obſerved by them, even in theſe eccentric dramas, be adhered to.

In a quaint but good-humoured Preface, the author gives ſome account of the origin of his piece, and the reception it met with on the ſtage. The cataſtrophe was, it ſeems, ſuggeſted by a ſtory he had read of the diſcovery of a murder, "through the conſcious terrors of the perpetrator, at the moment when, for want of evidence againſt him, he was going to be acquitted." On this anecdote the Drama before us is founded; and we readily admit that it is far from being devoid of intereſt, or unpleaſing in the peruſal. In its merits and defects, as a ſcenic repreſentation, we ſhould have nearly concurred with the οἱ πολλοι; who ſeem to have borne ſtrong teſtimony to the unſkilfulneſs in the conduct of ſome parts of the plot. In delineating ſuch a cataſtrophe, the great difficulty was to make a change ſo ſudden, in the mind of a guilty and hardened culprit, underſtood by the audience. This Mr. Lewis obviated by his old expedient of a ghoſt; but his ghoſts are become to the public, what he ſeems to conſider them himſelf, rather ludicrous than terrible. When the ghoſt, on the next repreſentation, was baniſhed, ſome external occurrence, likely to make a ſudden impreſſion on the criminal, ſhould (we think) have been ſubſtituted: for, without ſuch a circumſtance, a hardened conſcience, after reſiſting ſo many attacks, would ſcarcely take ſo ſudden a turn, or yield at the moment of triumph. There are other objections to the conduct of the ſtory, of moſt of which, indeed, the author ſeems well aware; but we repeat, that (except in the attempts at humour) it is by no means ill-written; and we ſhould be pleaſed to ſee this writer apply his talents to ſome more legitimate ſpecies of the drama.

An apology is alſo made, in the Preface, for the juſtly cenſured Romance of the Monk; but we wiſh the author was not ſo fond of bringing that performance again into notice. On that ſubject we think, with the hero in the burleſque tragedy, that "*the leſs is ſaid, the better.*"

MEDICINE.

MEDICINE.

ART. 22. *The Medical Aſſiſtant; or, Jamaica Practice of Phyſic: deſigned chiefly for the Uſe of Families. By Thomas Dancer, M. D.* 4to. 384 pp. 1l. 1s. Jamaica printed, by Alexander Aikman. Imported by Murray and Highley, Fleet-Street. 1801.

Though this work is principally intended for the heads of families, to enable them to diſtinguiſh diſeaſes, and in caſes of emergency, or where medical advice cannot eaſily be procured, to apply the proper remedies, and is therefore written in a popular manner, yet the author has not thought it neceſſary totally to avoid technical terms, or even reaſoning phyſiologically, where it ſeemed neceſſary to elucidate the phænomena of diſeaſe, or to give the *rationale* of the effects of the medicines recommended. He rightly obſerves, that though a profeſſed medical education may not be neceſſary in obtaining a general knowledge of the treatment of diſeaſes, which he thinks ſhould not be confined to the medical practitioner alone, yet ſuch knowledge is hardly to be acquired but by perſons who have had a liberal education; and by them, theſe terms and modes of reaſoning will be eaſily underſtood.

In his arrangement of diſeaſes, the author has not followed the uſual noſological order. He firſt treats of diſeaſes affecting the whole body, compriſing the different ſpecies of fever, then of partial diſeaſes, or thoſe having their ſeats in particular organs, or parts of the body, as conſumption, dropſy, diſeaſes of the ſkin, &c. The diſeaſes are, in general, conciſely and clearly deſcribed, and the modes of treating them are ſuch as are now uſually practiſed, and need not be detailed; we ſhall content ourſelves therefore with ſelecting a few circumſtances, ſhowing the effect of climate on ſome of them. "It is the privilege," the author ſays, "of the inhabitants of the tropics, to be in a great meaſure free from phthiſical or conſumptive complaints; but the exemption is not abſolute, for there are not wanting examples of genuine phthiſis among natives who were never off the iſland;" (p. 416) but when formed, it appears to be equally fatal there as in Europe: the few cures, therefore, that have been performed in conſumption, by ſending the patients to the Weſt-Indies, ſeem to have been effected by the voyage, rather than by the temperature of the climate there. Calculus, or ſtone in the kidneys or bladder, is ſcarcely known among them. In the few caſes that have come under the author's care, the diſeaſe had been contracted in Europe. The operation of lithotomy, or cutting for the ſtone, has never been performed, the author believes, in Jamaica; and he has never known but one perſon die of the complaint. It ſeems probable, therefore, that the violence of the diſeaſe is mitigated by the temperature of the climate. Dropſy, again, is by no means ſo frequent in Jamaica as in Europe. The moſt common form of it there is the hydrothorax, or dropſy in the cheſt. When formed it is equally rebellious to medicine there as in Europe. Though diſeaſes of the ſkin are numerous, and ſome of them inveterate and dangerous, the itch is ſaid to be leſs infectious there than in Europe, and the

the tinea, or ſcald-head, to be ſcarcely known among them. The author apologiſes for the badneſs of the paper, no better being to be had, he ſays, while the volume was printing. Indeed an apology was neceſſary, as we have ſcarcely ever ſeen paper ſo vile applied to printing; but to inſure an acceptance of his apology, the price ſet on the work ſhould have been much reduced.

ART. 23. *A Syſtem of Diſſections, Parts IV. and V.—Appendix to Syſtem of Diſſections, Part I. containing additional Deſcriptions of the Abdominal Muſcles. By Charles Bell, Surgeon, Fellow of the College of Surgeons.* Folio Plates. Johnſon.

The author having, in the three former parts of the work, explained the order and mode of diſſecting the integuments and contents of the abdomen, thorax, and pelvis, proceeds, in thoſe before us, to lay down rules for diſſecting the extremities. Numbers Four and Five, contain the diſſection of the thigh, leg, and foot; and the Appendix, additional deſcriptions of the abdominal muſcles. Theſe the author was enabled to give, by having met with a peculiarly hale and athletic ſubject, in whom thoſe muſcles were better marked and defined than they are uſually found. The reputation of this work is ſo fully, and ſo juſtly eſtabliſhed, and the work is ſo largely circulated, as to need no eulogium, or particular deſcription from us; it will be ſufficient to obſerve, that the numbers before us are executed with the ſame care and faithfulneſs as the former Parts; of which, ſee our accounts, p. 68, and 392, in our 12th, and p. 554, in our 15th volume, and that the plates continue to be finiſhed with equal neatneſs and correctneſs.

DIVINITY.

ART. 24. *A Sermon preached at Durham, July 21, 1801, at the Viſitation of the Honourable and Right Reverend Father in God, Shute, Lord Biſhop of Durham. By Robert Gray, B. D. Prebendary of Chicheſter, and Rector of Craike, in the County of Durham.* 4to. 30 pp. 2s. Hanwell and Parker, Oxford; Rivingtons, London. 1801.

A principal part of the argument of this able Sermon is of a novel and very ingenious kind. After mentioning the chief of thoſe extraordinary means by which the Goſpel was at firſt diffuſed, the third of which is ſtated to be the gift of Tongues, the preacher adverts to the manifeſtly providential appointment, for the advancement and preſervation of the Chriſtian faith, in the permanency and eſtabliſhment given to the Hebrew, Greek, and Latin languages. The firſt, the language of the original Scriptures, "by a remarkable exemption from the ordinary fate of languages," preſerved from innovation and debaſement, till the inſpired canon was cloſed: the ſecond, in which thoſe firſt Scriptures "were to be tranſlated near three centuries before the advent of the Meſſiah, and in which the glad tidings of the Goſpel were to be everlaſtingly recorded," diffuſed, eſtabliſhed, and rendered permanent by circumſtances the moſt peculiar and extraordinary: the laſt, "through which revealed wiſdom was communicated

cated for many ages to the weſtern church," extended by the power and authority of the Roman empire, ſo as to become in its turn a moſt admirable inſtrument for the purpoſes to which it was appointed. Of this opinion, which appears to us entirely juſt, we ſhall only ſay further, that it ſeems to require more diffuſion and illuſtration than the compaſs or nature of a ſermon would allow; and that, though the mind of the writer probably comprehended it in all its parts and relations, it is likely that it would not have the ſame degree of clearneſs to thoſe who heard it ſtated in that form.

The connection of Mr. R. Gray with the dioceſe of Durham is honourable both to himſelf and his Dioceſan. For if it be aſked, how came he eſtabliſhed in that ſituation? the only true anſwer that can be given is, "becauſe he is a ſound and good divine, and wrote an excellent book for the ſervice of Religion*."

ART. 25. *A Sermon, preached at the Cathedral Church of St. Mary, in Lincoln, before the Right Reverend Father in God, the Lord Biſhop of Lincoln, and the Reverend the Clergy, at his Lordſhip's Viſitation there, holden on Monday, the 17th Day of July*, 1797. *By the Rev. William Hett, A. M.* 8vo. 42 pp. Rivingtons. 1798.

The preacher ſhows (from Gen. i, 26) that the original properties of the human mind were "a clear underſtanding, and an unperverted will, with a power of exerting them fully and effectually, in every inſtance where duty is concerned;" and he contends, that "theſe properties bear a ſtrong reſemblance to the three divine perſons of the ever-bleſſed Trinity: for though in the perſons of the Godhead, none is afore or after other, none is greater or leſs than another, in any one eſſential circumſtance, ſtill power appears to be the more appropriate attribute of the Father, Wiſdom of the Son, and Goodneſs of the Holy Ghoſt." He then *endeavours* to ſhow, that the ſun is a *material* emblem of the Trinity; that its *light* bears a ſtrong reſemblance to *truth*, and its *heat* to the operative powers of the mind, comprehended under the general term, the *will*, or *affections*." This, as is well known, is the *Hutchinſonian* notion, with which ſeveral able and pious men have been ſo much enamoured. The ſubſtance of the whole diſcourſe is then briefly ſtated, that "thoſe properties, which we denominate the divine attributes, are nothing more than diſtant and imperfect reſemblances of the inſcrutable nature of the Deity; that the image of God, in which man was originally created, conſiſted in a power devoted to the proſecution of truth and righteouſneſs; that in the primary qualities of the human ſoul may be traced an analogical repreſentation of the Holy Trinity; and in the material ſun is contained a far leſs perfect emblem of the ſame Chriſtian myſtery." Although in ſome points this diſcourſe is certainly more fanciful than ſolid, yet we readily allow that it exhibits many proofs of animated piety, and a creditable ſhare of reading.

* The Key to the Old Teſtament. Alſo a volume of valuable Sermons, &c.

ART.

ART. 26. *A practical Sermon on the Nature of Public Worſhip. By Thomas Sanderi, A. B. of Chriſt Church, Oxford.* 8vo. 30 pp. Hanwell and Co. Oxford; Rivingtons, London. 1801.

After explaining the particular occaſion on which our Lord uſed the text, (John iv. 24.) the author proceeds to its general application; and from contemplating the holineſs and ſpirituality of the divine nature, which are conſidered ſomewhat at large, ſhews the neceſſity of our acts of devotion being always ſpiritual, and our affections eſtranged from all ſublunary objects. An application is then made of theſe conſiderations to the regulation of our behaviour during public worſhip; and ſeveral appropriate queſtions are propoſed, as fit to be uſed before we enter the houſe of prayer. Theſe are followed by ſome animadverſions on the manner in which this important duty is generally diſcharged, ſuch as the vain and trifling demeanour of ſome and the glaring negligence of others: theſe are ſeverally inſtanced by idle converſation, a late attendance on the church, and ſitting where the Rubric preſcribes kneeling; the later of theſe practices is particularly cenſured, as being generally prevalent.

From the ſpirituality of the divine nature another argument is derived, to prove the expediency of a precompoſed form of prayer, the ſubſtance of which is, that the effuſions of the lips ſhould become the ſolemn occaſion not leſs than the thoughts of the heart; and that ſuch a form of prayer is beſt adapted to include the wants, and to ſupplicate for the prevailing ſins, of the congregation. The author now proceeds to remark the excellence of the Liturgy of the Church of England in theſe reſpects, and in its entire coincidence with ſcripture and the prayer of our Lord.

The ſeveral parts of the Liturgy in the order of the ſervice are next enumerated, and the manner in which they are uſually performed is commented on, which introduces occaſional reflections on the ſhameful violation of the propriety and decorum of public worſhip, and the ignorance of our church ſervices, ſo notoriouſly diſcoverable. Mr. S. defends the Athanaſian Creed, and inſiſts on its agreement with ſcripture; and, in a few notes, endeavours to obviate ſome of the popular objections to other parts of the Liturgy, and particularly laments the general and, he thinks, increaſing diſregard to the Holy Sacrament.

The concluſion is made up of a tribute of applauſe to the memory of our excellent reformers, and a call upon thoſe within the communion of our church to imitate their piety, and to make a right and holy uſe of that invaluable form of prayer, which, under Providence, we owe to their laudable exertions, upon which the temporal and ſpiritual advantages reſulting from a due regard to public worſhip are briefly enumerated.

ART. 27. *A Sermon, preached at the Octagon Chapel, in Norwich, Auguſt 30, 1801, for the Benefit of the Norfolk and Norwich Hoſpital. By Pendlebury Houghton.* 8vo. 1s. Johnſon. 1801.

A manly, ſenſible, and impreſſive diſcourſe, in which, without the ſmalleſt tincture of fanaticiſm, no argument, nor illuſtration appears to be

be omitted suitable to the occasion, and likely to obtain the object required. One very interesting anecdote is related of a sailor, who, after a long and distant voyage, made a journey from the sea-port where he landed, to return thanks to the Governors of this hospital, for the benefit and kind treatment formerly received from this excellent institution.

ART. 28. *A Serious Persuasive to the due Observance of the Fast-Day. A Sermon, preached in the Parish-Church of Richmond in Yorkshire, on February the 8th, being the Sunday before the late General Fast. By James Tate, M. A. Master of the Free Grammar-School of Richmond, and late Fellow of Sidney College, Cambridge.* 4to. 25 pp. 1s. Todd, York; Baldwin, Paternoster-Row. 1801.

This Sermon, as its title explains, was preparatory to the fast, and calculated to bring the congregation together, in a fit temper of mind to perform that solemn act of worship and humiliation. It is, in truth, admirably adapted to this purpose. It contains a solemn and pathetic exhortation, requiring every individual to examine and to purify his own heart; to cast away the sin that he finds there, and to lead a new life. It speaks, with peculiar strength and propriety, against every careless and inadequate manner of performing these duties. As God, conformably to that mercy which he has ever shown to this country, and more especially in our late dangers, has again blessed us with the prospect of peace, let us hope that our imperfect endeavours to fulfil our duties have been in some degree approved. Our next task will be, to give him hearty thanks for the blessings he has conferred, and to labour to deserve them.

ART. 29. *The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter, on Sunday, Nov. 30, 1800. By the Rev. Jonas Dennis, LL. B. of Exeter College, Oxford; Prebendary of Carswell; and Chaplain to the Right Worshipful the Mayor of Exeter.* 8vo. 14 pp. 2d. or 1s. 9d. per Dozen; or 12s. per Hundred. Trewman, Exeter; Rivingtons, &c. London. 1801.

The loyal sentiments in this discourse are well expressed, and, what is more satisfactory, exactly conformable to truth. The author, by the price of his Sermon, evidently means it to be circulated among the poorer classes. Happily the love and veneration of our excellent Sovereign are already diffused among them. Whatever this may add to that impression, it will add to the sources of public happiness.

ART. 30. *A Dialogue between a Country Gentleman and One of his Poor Neighbours, &c.*

(Concluded from our last, p. 430.)

We had lately occasion to notice a tract, entitled "*The Evangelical Clergyman,*" in which the author took care abundantly to revile the ministers of the church, and to give the honourable title above-mentioned, exclusively to the preachers of his own sect. (See October, 1801, p. 431.)

p. 431.) On both theſe ſubjects, the Dialogue before us gives ſome ſtrong and excellent remarks.

" It is not very decent in any one, without ſtrong proofs to ſupport the aſſertion, to ſay that the Clergy do not preach what they are expreſsly ordained, and have ſo ſolemnly undertaken to do; that they are a ſet of hypocrites, promiſing one thing and doing directly the reverſe. A man ſhould be pretty well able to make good his charge, before he ventures to bring a railing accuſation againſt any one individual clergyman; but much more ſo when he accuſes the whole body of the Clergy of ſuch groſs ignorance, prevarication, or neglect." P. 35.

On the expreſſion, *Evangelical Clergyman*, the Country Gentleman thus interrogates his Neighbour.

" *Co. Gent.* Do you know, Matthew, what *Evangelical* means?

" *Matth.* No, I can't ſay that I know any more of it than that it means one of the right ſort.

" *Co. Gent.* You are very right, Matthew. It means in their eſtimation one of their own ſort. It is an invidious diſtinction which they find very convenient to throw an odium upon the eſtabliſhed Clergy, and lead the public to believe that they do not preach the truth as it is in Jeſus. It is a cant word that carries with it a great deal of meaning. It is intended to convey in one word what it requires many fully to expreſs, and which every one has not the courage to ſay in direct terms, that the Clergy do not preach the Goſpel; and that it is only they who do. It is an artful contrivance to make you believe, Matthew, that your Clergy are heathens, and they alone believers in Chriſt. In its true meaning every Chriſtian Miniſter is an Evangelical one; that is, he is a Miniſter of the *Glad tidings* or *Goſpel* of Chriſt: and it is not only a breach of good order, and a great want of decency, to caſt ſuch a reflection upon a public body, even by implication, as this is intended to do, but it is as unjuſt as it is indecent. The Clergy, I venture to aſſert, do preach the Goſpel; and though, as I before ſaid, they do not rant and rave like your extemporary preachers, nor are they always haranguing upon one or two points of the Goſpel, to the neglect of others which they think of importance to their hearers, they do (and with great judgment, in my opinion) ſo divide the word of truth, as to give to every part the portion of attention which its relative importance, and the opinions and circumſtances of their hearers demand; blending Faith with Practice, the doctrinal with the practical parts of Chriſtianity, and teaching not only what we are to *believe*, but what we muſt *do*, to be ſaved." P. 37.

Before the Dialogue concludes, ſome uſeful remarks are made on the propriety of the Laity occaſionally co-operating with the Clergy, in the manner of the Country Gentleman who is here introduced.

" I do think the higher orders are not ſo active as they might be in this reſpect. They leave all to the clergy. They know very well how capable they are of doing what the laws of God and of their country have entruſted to their care; and that it muſt be every man's own fault if he be not well informed of all which concerns his ſalvation. But they ſhould conſider, that the Clergy cannot do impoſſibilities. They will do their part, if others will come to hear them; but if thoſe for whoſe benefit they are appointed to miniſter will not come within the reach

reach of their admonitions, what good can they do them? If their flock are ſcattered about, ſome here and ſome there, ſome wandering of their own accord, through idle curioſity, after ſtrange preachers, others ſeduced away by the artifices and deluſions of intereſted or enthuſiaſtic pretenders to greater gifts, how are the ends of their miniſtry to be anſwered? how, rather, are they not defeated?" P. 51.

We have thus given, in ſucceſſion, a few of the moſt ſtriking paſſages of this judicious and well-conducted Dialogue; but the larger part, which we have of neceſſity omitted, is, in general, of little leſs value than the parts we have ſelected. Let us add, that our praiſe is perfectly free from perſonal conſiderations reſpecting the author, as we know not to whom the church is indebted for this ſpirited and able defence.

ART. 31. *A Dialogue between a Churchman and a Methodiſt, in which the Grounds of Communion and Separation are fully examined, and the principal Points of Difference fairly diſcuſſed, with a Reference to Scripture.* 12mo. 61 pp. 1s. Rivingtons. 1801.

This is a Dialogue in ſome reſpects ſimilar to the former; but goes much more deeply into doctrinal diſcuſſions. It is written with judgment and force, and contains an able abſtract of the principal matters in diſpute between the miniſters of the Church of England, and thoſe who profeſs to be more evangelical, and more ſtrict adherents to the faith of the church. It deſerves attentive and general reading.

ART. 32. *Familiar Inſtructions for Young People, relating to the Holy Feſtivals of the Church of England. By a Clergyman.* 12mo. 4d. Rivingtons. 1801.

This is a very uſeful companion to the Catechiſm, in which the firſt origin and occaſion of the feſtivals of the church are briefly and perſpicuouſly explained. Such a publication is by no means unneceſſary, as it often appears that catechumens are groſsly ignorant of the meaning of Advent, Epiphany, Whitſunday, and the other great periods of obſervance.

ART. 33. *A few Words on the Unreaſonableneſs of not attending to the Chriſtian Religion.* 8vo. 6d. Rivingtons. 1801.

Upon a ſubject ſo often and ſo powerfully diſcuſſed, on which the moſt exalted talents, the profoundeſt erudition, and the brighteſt genius, have alternately been exerciſed, what novelty can poſſibly be expected? Yet we are friendly to all who eſteem this great and noble cauſe worthy of their diligence; and may truly aſſert of this publication in particular, that it is a rational and forcible appeal to the underſtanding of every candid and unprejudiced reader. A ſhort Appendix points out where the beſt information may be obtained reſpecting the evidences of Chriſtianity; viz. from the Biſhop of London, Mr. Paley, Dr. Doddridge, &c. The Biſhop of Lincoln ſhould have been added.

ART.

ART. 34. *Principles of Chriſtianity, as profeſſed by the Eſtabliſhed Church, for the Uſe of Schools. By the Rev. Samuel Sayer, M. A. of Corpus Chriſti College, Oxford. The Second Edition.* 12mo. 2s. Rivingtons. 1800.

This performance is of the ſame deſcription as that which immediately precedes, and is certainly entitled to the ſame praiſe. The great, and indeed a ſerious, objection is, that the former, containing very nearly as much matter, may be had for ſixpence, whereas for this two ſhillings muſt be given. Thoſe publications which are intended more immediately for the benefit of the uninſtructed, and as this is profeſſedly, for theuſe of ſchools, ſhould have a moderate price fixed to them, or their end and object run a great riſk of being fruſtrated on the threſhold.

POLITICS.

ART. 35. *Remarks on a late Publication, ſtiled the Hiſtory of the Politics of Great Britain and France, &c. &c. By William Belſham.* 8vo. 133 pp. 3s. 6d. Robinſons. 1800.

In our account* of the public-ſpirited and able work of Mr. Marſh, we obſerved, that "it contains, not a political argument, but a clear and diſtinct narrative of facts, ſupported by the completeſt documents." To the truth of this remark the oppoſition writers, in general, have borne a ſtrong though unwilling teſtimony: for we have not hitherto met with any one of them who ventures to controvert the facts; and ſcarcely one, excepting the author before us, who diſputes any of the inferences contained in that publication. As our limits will not permit us to enter at large into the diſcuſſion of this extenſive ſubject, we will briefly notice ſome of the principal arguments in the pamphlet before us, and add a few of thoſe remarks which naturally ariſe from them, leaving the taſk of more completely reviewing his antagoniſt to Mr. Marſh himſelf; who, we think, has fully and fairly performed it in the ſucceeding article.

After a ſhort Introduction, in which Mr. B. aſſerts, that the Britiſh miniſters were "the grand and original aggreſſors in this fatal quarrel," though he admits that "the French government bears its ſhare of blame," he proceeds to mention the "agreement or convention," as he terms it, ſuppoſed to have been entered into between the Emperor and King of Pruſſia at Pilnitz. To his mode of ſtating this tranſaction we will not object (though it appears to us by no means a fair one) ſince the author admits that Great Britain was not a party to it. He adds, in this part of the tract, ſome ſtriking inſtances of the inſolence of the ruling party in France, and pacific temper of the king and miniſters of Great Britain. Thus the writer before us proceeds, acquit-

* See Brit. Crit. vol. xv. p. 170.

ting Great Britain of an original diſpoſition to hoſtility (although he has aſſerted that our adminiſtration were the "grand and *original aggreſſors*") and admitting, one inſtance excepted, the offenſive conduct of the French National Aſſembly, till May 1, 1792, when he ſets forth the letter of the King of France to his Majeſty, ſuggeſting the expediency of an alliance between the two kingdoms. This he is pleaſed to conſider (on what grounds he has not condeſcended to inform us) as a moſt "glorious opportunity of advancing to a height before unknown, and of eſtabliſhing on a broad and ſolid baſis the great and permanent intereſts of mankind." He does not, however, dwell much on the non-compliance with this propoſition, as an accuſation againſt the Britiſh miniſters. But the true ſpirit of the democratic writer ſoon afterwards appears: for, though no blame is imputed to the Proclamation againſt ſeditious writings, yet when he comes to the inſidious propoſal (for we can give it no better term) made in the name of the unfortunate Louis XVI, by his "*virtuous* and *patriotic* miniſters," of the Briſſotine faction, that our Sovereign ſhould interpoſe his mediation between France and the allied powers, his Majeſty's anſwer, declining that office, unleſs deſired by all parties, excites the vehement indignation of this author. It incurred, we find, the cenſure of "that moſt *able writer and ſtateſman*, Philip Francis, Eſq." in his "Queſtion as it ſtood in 1798."* We know not in what terms to characterize this uncandid and prepoſterous inference of a hoſtile diſpoſition to one party, from the refuſal to interfere in a diſpute, without the leaſt right, to judge the conduct of independent ſtates, and incur the hazard of war on the one hand, or contempt and diſgrace on the other, in order to flatter a ſet of upſtart demagogues, manifeſtly hoſtile to our government and country. Such would have been the conduct of miniſters, had they acceded to the propoſal of ſuch a partial and unjuſt mediation. The arguments by which this opinion is ſupported appears to us as ſophiſtical as the opinion itſelf is extravagant and abſurd.

The next proceeding of miniſters noticed in the pamphlet, is the recal of Earl Gower immediately after the maſſacres of the 10th of Auguſt, 1792 (inſtigated by the *virtuous* and *patriotic* friends of this author) the depoſition of the French King, and the abolition of all regular and legal government. As this charge is, in our opinion, fully and ſatisfactorily anſwered by Mr. Marſh, we will only teſtify our indignation at the unneceſſary (in this place) and audacious calumny reſpecting the injured Louis XVI; a calumny, to which all the ſophiſtry and miſrepreſentation, all the fraud and falſehood of his enemies, at his trial, could not give even the ſemblance of truth.

The next remarkable ſtatement in this pamphlet is that of the Addreſſes by the *Patriotic Societies* (as the author terms them) of England to the National Convention. Theſe, he admits, were filled with *bold, inſolent*, and *ſeditious* expreſſions: he alſo admits that anſwers were returned to them *in a congenial ſpirit*; and he ſets forth the famous, or rather infamous, decree of the 19th November, adding, that "on the

* See Brit. Crit. vol. xiii. p. 440.

28th of the same month, the President of the Convention, in reply to a seditious address from England," declared, "that *the moment no doubt approached in which the French would bring congratulations to the National Convention of Great Britain.*" After this strong but just statement, what shall we say to the writer, who informs his readers, that "Parliament was summoned, *no one could tell why*; the militia called out *to fight, no one could tell whom*; an explosion hourly expected, *no one could tell where*," &c. &c. &c.? When a writer has given such decisive evidence of aggression on the part of France, and of a plot formed against the British government by foreign enemies and domestic traitors united (not to mention other proofs) what but the blindest infatuation, the most violent party zeal, can condemn those measures of precaution which alone, in the opinion of every unprejudiced and reflecting mind, preserved the country? The Alien Bill, the bill to prevent *swindling* by means of assignats, &c. are next condemned, of course: but the chief topic of the author is the negotiation, or correspondence, between Lord Grenville and M. Chauvelin. Here too the writer's inferences, in a great degree, contradict some of his own admissions; and, where they do not, have been often combated and refuted. We are indeed surprised that a diplomatic intercourse could continue so long when one of the parties, in the outset, denied all force to the most solemn guarantees, and contradicted the most undoubted principles of the law of nations. Much reasoning of the same kind follows: but these are, we trust, sufficient specimens of Mr. B.'s arguments. We now advert to his opponent's reply.

ART. 36. *The History of the Politics of Great Britain and France vindicated from a late Attack of Mr. William Belsham. By Herbert Marsh, B. D. F. R. S. and Fellow of St. John's College, Cambridge.* 8vo. 136 pp. 3s. Stockdale. 1801.

Our opinion of Mr. Belsham's Remarks, to which this publication is a reply, may be collected from the preceding article; but we took notice of a few only of that writer's statements and reasonings, leaving the remainder to be discussed by his able antagonist, Mr. Marsh.

To this vindication is prefixed an Introduction, recapitulating the principal facts proved in Mr. Marsh's History; after which, Mr. M. observes, "unless an adversary can prove that the facts themselves are unfounded, it seems useless to persist in denying the consequence." Mr. Belsham, he adds, is so far from having done this, "that he has made many concessions in regard to points on which the gentlemen of his party used very strenuously to insist." These concessions are enumerated, and they close with the remarkable one, that "had France uniformly acted upon a system of *moderation* and *discretion*, it would indeed have been extremely easy, as M. Dumouriez justly affirms, to have avoided a war with England." The inference drawn by Mr. Marsh, that "it was the *immoderation* and *indiscretion* of the French rulers that gave birth to the present war," appears to us incontrovertibly just. Equally well-founded is his censure on the concluding assertion of his adversary, "that the British ministers stand charged before God and their country for *precipitating* the nation into a destructive and ruinous

conteſſ;"—"when (ſays the writer before us) he not only had given no proof of ſo black a charge, but when he had granted that the continuance of peace was prevented by the mad ambition of the French rulers."

Mr. M. then examines, and anſwers, the objections of his opponent as they apply to the different chapters of his work. The refuſal to mediate is juſtified on various grounds, and even from ſome of the expreſſions of Mr. Belſham himſelf. The violent aſſertion, that Louis Seize "was a traitor to the conſtitution which he had ſworn to defend," is properly anſwered by referring to the conſtitution itſelf.

The charges againſt the Britiſh government, in various reſpects, are then diſcuſſed and refuted. The Alien Bill is very juſtly vindicated, by ſtating that France had a law full as ſtrong, and conſequently could not have any right whatever to complain. The infamous decree of December 15, 1792, could not, Mr. Marſh clearly ſhows, have been occaſioned by any thing which paſſed in the Britiſh Parliament; which met only two days before, and could not have paſſed any bills till ſome days afterwards. He alſo gives ſome ſtriking inſtances of the conduct of the French Executive Council, which Mr. B. had commended as "*temperate*," and "*highly laudable*." Among other circumſtances, the ſecret orders to General Miranda, for the invaſion of Holland, is ſtrongly and juſtly relied on, as a proof of their hoſtile diſpoſition. The negotiation between Lord Grenville and M. Chauvelin is then fully examined; and we wiſh it were poſſible to include within our limits a more exact account of Mr. Marſh's remarks on this part of the ſubject, particularly thoſe on the refuſal to receive M. Chauvelin's new credentials. From the attempt of Dumouriez to negotiate, Mr. Marſh has ſhown that the Executive Council can claim no merit; nor could the miſſion of Maret, who gave no intimation that he had any propoſals to make, be noticed by adminiſtration. A juſt repreſentation of his antagoniſt's manner of quoting cloſes this clear, argumentative, and, to us at leaſt, ſatisfactory work; which we recommend to all who have peruſed the prior Hiſtory, as an admirable ſupplement and ſupport to that public-ſpirited and excellent publication.

ART. 37. *A ſhort View of the Preliminaries of Peace, ſigned Oct.* 1, 1801. 8vo. 1s. Hatchard. 1801.

The writer ſenſibly aſks whether the ſituation of this country made peace deſirable, and whether the conditions obtained are ſuch as that ſituation demanded? The firſt queſtion may ſurely be anſwered without heſitation in the affirmative, even by thoſe moſt tenacious of the honour of their country. To reply to the ſecond, the author takes into conſideration our different dominions, finances, induſtry, commerce, and foreign relations. Having done this, with much good temper as well as good ſenſe, he decides alſo in favour of the ſecond queſtion; nor have we any great ſcruple in avowing ourſelves to be of the ſame opinion.

ART.

ART. 38. *Considerations on the Right of the Clergy of England to a Seat in Parliament. By a Member of Lincoln's-Inn.* 8vo. 1s. 6d. Cadell and Davies. 1801.

The author has taken considerable pains, and exhibited a wide extent of reading and power of argument, to illustrate a question which many think might as well never have been started. The clergy, as a body, certainly smile at a proposition, which is very far from rousing their ambition. We doubt not that were their votes to be required and registered, a vast majority would be found to think with this intelligent writer, who disputes their right to a seat in Parliament.

MISCELLANIES.

ART. 39. *Elements of Perspective; containing the Nature of Light and Colours, and the Theory and Practice of Perspective, in regard to Lines, Surfaces, and Solids, with its Application to Architecture. To which are added, Rules for Painting in Transparent Water-Colours. By John Wood, Master of the Drawing Academy established at Edinburgh, by the Honourable the Board of Trustees for Manufactories, &c. Second Edition.* 8vo. 132 pp. 18 Plates. 6s. Cawthorn, Strand. 1801.

This author seems to prove himself destitute of genius in painting, when he endeavours to show that *nothing* can be done without rules; what becomes of theory, when remote distances are to be delineated, or lines in showing trees of unequal heights? unless indeed he would have them consist of avenues, such as they once had at Versailles, where every aspiring leaf and branch suffered amputation, as soon as it departed from the gardener's line of perspective. He says that genius always decides rashly; if this author can teach those who *do not* possess a talent, to draw correctly, he will be one of the greatest of genuisses. He that has the spirit of painting in him, will decide by the eye in one moment, what a geometrician would require a day to perform by rule. When an artist is employed to paint scenery for the stage, a knowledge of the art of perspective is indispensably necessary; but as the best of historic painters seldom introduce many buildings in their designs, it becomes with them a secondary object, as it is scarcely possible to reconcile lines with human figures. That a general knowledge of the art is requisite, cannot be disputed; and as this gentleman professes in his Preface to simplify more elaborate works, we shall proceed to examine how he has succeeded. In the first place, his description of the human eye is concise and satisfactory; how light produces vision is ingeniously defined; and the principal objection to the article is, in the terms not being quite so familiar as a learner would require, which objection applies through the book. It is impossible to ascertain the accuracy of many of this author's definitions, without a series of practical experiments; some are so clear, that common observation will confirm them; but that numbers of the examples are useless to an artist, and merely serve to confound his ideas, and cramp

cramp his genius, appears very plain. In plate 14, there are palpable errors. The pedestal, fig. 111, has a front of parallel lines, although the left side is shown in perspective, near one quarter of its breadth. Fig. 112, is in too violent declension. The whole of plate 16, is totally and fundamentally deceptive, and indeed common justice must pronounce against the professor, and engraver of them. Sir Joshua Reynolds, by using lake for transparent colour and otherwise, has left us mere shadows of his original works; let the author then expunge *lake* from his list of colours. He says, that the light of clouds should not be entirely white; many of the ancients put on their white in masses to catch the light, and thus produce more brilliancy. The directions for colouring landscapes are, with some exceptions, judicious.

ART. 40. *The Cambrian Directory, or Cursory Sketches of the Welsh Territories; with a Chart, comprehending at one View the advisable Route, best Inns, Distances, and Subjects worthy of Attention.* 8vo. 4s. 6d. Hurst. 1800.

The Welsh Territories is rather an odd appellation; and indicates some singularity in the author; but we can assure the reader and traveller that, allowing for a few eccentricities of manner and of style, this will be found a very useful Welsh Itinerary. It is perhaps deserving of still greater praise, for the author never omits to point out and describe, with greater precision than is usual in such performances, every local curiosity, custom, and manufacture of the place through which he passes.

ART. 41. *Essays and Notes on Husbandry and Rural Affairs. By J. B. Bordley.* 8vo. 591 pp. 10s. 6d. Dobson, Philadelphia. 1799.

To American critics we must leave the care of pronouncing a judgment upon this book, as far as it relates to the peculiar soils, the climate, and the crops of America. To Mr. Young (meaning, we presume, the well-known Secretary) the author "is mostly indebted for his knowledge of the present state of agriculture, and the modes of practice in Europe: it was a happy first thought, which led Mr. Young to make his farming-tours, for collecting facts of the then existing state of husbandry in England." P. iii. Concerning the happiness of this thought, and the credit due to this collection of facts, there are various opinions among English agriculturists; but, concerning Mr. Young's "own experience," (p. 62) we believe there is but one opinion; namely, that such an experience, upon a scale sufficiently expensive, would break the richest farmer in the kingdom.

We find in this bulky volume little information in many words. Of what value are such lessons as the following? "A large quantity of good meadow would yield much hay. It is a sin against good husbandry to sell off the hay of a farm."—"The principal links in good farming are due tillage, proper rotation of crops, and manures." P. 141. "Grass is the sine qua non of live stock! the essential of dung! and therefore the nursery of corn, and of all farming products!" P. 511. At p. 382, we are treated with a *political* dream, such as agricultural theorists frequently indulge in: "With the improvements in govern-

ment, which the philosophical spirit of modern times is producing, the condition of mankind will be bettered, and in no circumstance will it be more perceptible than in their greater skill in all arts, as well in agriculture as others. Then will France be fully equal to supply her own demands for wheat, and Spain and Portugal will be so in no long time." If France is to wait for her full supply of wheat till the spirit of her philosophers has bettered the condition of mankind, we apprehend she will long continue an *importing* country.

The last 150 pages contain a multitude of recipes, extracted from various well-known authors; and, like the rest of the pages, sufficiently prove that the art of book-making is known in America almost as well as in England.

ART. 42. *The Beauties of Sentiment; or, Select Exercises, from the best Authors ancient and modern, on a great variety of Subjects, divine, moral, literary, and entertaining. On a Plan entirely new; with synonymous Words, and a Definition of most of the Articles; also a List of the best Books on the principal Subjects. In Two Volumes.* 12mo. 360 and 335 pp. 9s. Symonds, &c. 1801.

We feel inclined to characterize this as a good book with a bad name. *Beauties*, as a title, seldom announce any valuable work; and *Sentiment*, as it has been of late years popularly understood, is a very nauseating thing;—the spawn of an imperfect morality, hatched by affectation. No such matters, however, are here. The work is a very copious common-place book of passages from a great variety of authors: in the first volume, confined to theological topics; in the second, extended to morality, literature, and a variety of other subjects. The compiler certainly quotes many authors whom we should not have recommended, yet his selections are so judicious, that we can seldom do other than approve the passages. By close printing, a vast abundance of matter is compressed under above fourscore heads in each volume; and certainly they who have not many books, may find in this an useful substitute for various others; nor do we perceive that they will elsewhere be in danger of meeting with citations favourable to error. If the author be a dissenter of any kind, as seems to be the case, he is not, however, one of a bigotted or intolerant disposition. He should have called his book *Instructive Selections*, or almost any thing but what he has called it.

ART. 43. *The Method of educating the Deaf and Dumb, confirmed by long Experience. By the Abbé de L'Epée, translated from the French and Latin.* 8vo. 7s. 6d. Cadell and Davies. 1801.

The author of the original of this volume, has obtained great and deserved reputation in Europe, by his successful education of the deaf and dumb. He has published the system which he has auspiciously pursued, and it is impossible not to express great approbation, generally at least, with respect to the rules here laid down. The Abbé, like the rest of his countrymen, in his explanation of his plan, is apt to wander a little at large in the fields of fancy. See for example, p. 62 of this work; when, *in idea*, he ranges the garden of Versailles, and engages his

his pupils to do the same. The work is admirably printed, and dedicated with adequate propriety to Lord Eldon; but it is much too dear. A small volume of 220 pages, ought not to be charged at the great price of seven shillings and sixpence.

ART. 44. *Introduction to the English Reader; or, a Selection of Pieces in Prose and Poetry. Calculated to improve the younger Classes of Learners in Reading, and to imbue their Minds with the love of Virtue; with Rules and Observations for assisting Children to read with Propriety. By Lindley Murray, Author of English Grammar, adapted to different Classes of Learners.* 12mo. 3s. 6d. Longman and Rees. 1801.

Our pages bear ample testimony, both to the ability and diligence of Mr. Murray. His different publications evince much sound judgment and good sense; and his Selections are very well calculated to answer the intended purpose. We have before given our opinion, that elaborate rules for reading well are generally chimerical. Perfection in the art must depend on good taste, improved by thought and practice. What Mr. Murray observes in his Preface is, nevertheless, worth attention; the precept with which he concludes is particularly so; find out and imitate a good example.

ART. 45. *An Appendix and Key to Stackhouse's Essay on Punctuation. Every apparent Intricacy in the Essay itself is removed by the Simplicity and Perspicuity of this* valuable *Appendix; the original Intent of the Characters used in Punctuation is clearly demonstrated, by an analytical View of their Construction and mutual Reference; and a System founded thereon, which is at once facile, correct, and practical. By the Author of the Essay.* 12mo. 44 pp. 1s. West and Hughes. 1800.

The Essay itself was noticed in our Review for August, p. 329. The author in his title-page has precluded the necessity of praising his Appendix, which he there styles *valuable*, &c. He also concludes a short Preface thus; "The author, concluding he has now done his part for the advancement of a branch of grammar, in which both *writer* and *reader* are interested, takes his leave of it, with a wish that the subject may yet receive that attention from men of letters, which its importance merits." If we do not think quite so highly of this importance as the author himself, we are yet ready to praise his exertions. We have mentioned elsewhere, that the former Essay on Punctuation, which had very great merit, and, indeed, surpassed this in clearness, was the work of Mr. Robertson.

ART. 46. *Of Education founded upon Principles. Part the First. Time; previous to the Age of Puberty. By Thomas Northmore, Esq.* 12mo. 86 pp. 2s. Reynolds, 137, Oxford-Street. 1800.

There is no doubt that Mr. Northmore is an ingenious man, witness his "Quadruplet of Inventions;" noticed by us in our xvth volume, p. 91; but on the subject of education ingenuity has often erred, and he has here added a new instance to the number. Speculations of this

kind are occaſioned, in general, by very partial views, and an inordinate love of novelty; while experience ſets its broadeſt ſeal on the plans which theſe enquirers diſdain. The luminaries raiſed up by the common modes of education, leave little more to be hoped from the *Cornelii* and *Emilii* of modern philoſophers; and in practice it has always appeared, that a boy, educated by the new methods, was a boy completely ſpoiled.

Mr. Northmore has many groſs and ſhameful prejudices of his own, which deſtroy all confidence in his judgment, whatever we may think of his talents. Thus, when he aſks, "What is the cauſe that the ſons of the rich and great are deficient in intellect, and unfeeling of benevolence?" How can he be properly anſwered, but by a plain and flat denial of the thing ſuppoſed? Every department of the ſtate, and almoſt every conſpicuous ſituation in the kingdom, affords a refutation of one or both the accuſations. Mr. Northmore, in ſhort, is in the clouds; and a boy bred at Weſtminſter or Eton would at any time beat his Cornelius, in perſonal proweſs, and in the active and uſeful employment of the underſtanding. In many very eſſential points, boys can educate one another more effectually than all the ſage inſtructors in the world.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Des Tombeaux*, ou *de l'influence des inſtitutions funèbres ſur les mœurs, par* J. Girard, *auteur de* Praxile. Paris, An 9 (1801) 12mo. 192 pp.

We are not far removed from the time, when the man in France who believed in God, and in the immortality of his ſoul, was not encouraged to hope that his body would be diſtinguiſhed, at the moment of his death, from that of the moſt vile animal. The abettors of Atheiſm, who were at the ſame time the authors of the public and private calamities, wiſhed to deprive the individual, whom they were torturing during his life, of the expectation of a more happy futurity. They endeavoured to efface in men the conviction, that they are ſomething more than mere matter more or leſs perfectly organized. This conviction has ſtruggled with ſucceſs againſt their efforts, and their empire had no ſooner diſappeared than there was raiſed a general cry, from all quarters of France, againſt the prevalent and indecent modes of interment. Theſe charges of outraged ſenſibility were heard by the government, and the members of the Inſtitute were the firſt to ſhow their reſpect for the

the dead, by assisting at the obsequies of their associates. They were afterwards commissioned, by the minister, to adjudge a prize to the *meilleur mémoire sur les funérailles et les sépultures*, which produced a great number of valuable compositions; among which, this of Mr. *G.* deserves to be distinguished. "Je fis jadis," says he, "de traiter un sujet qui parloit à mon imagination et flattoit ma sensibilité; je pensai qu'une mélancholie douce pouvoit suffire pour intéresser; et je cherchai dès-lors à inspirer des sentimens tendres plutôt que de sombres réflexions, je présentai un plan d'institutions funèbres simple et moral, et j'y mêlai toutes les idées consolantes qui peuvent adoucir la dernière et douloureuse séparation." It was not this plan that was adopted.

Magas. Encyclopéd.

ART. 48. *Parallèle de la Révolution d'Angleterre en* 1642, *et de celle de France, suivi de poésies satyriques relatives à la Révolution Française d'épigrammes, de contes, &c. par* P. G. B. Nougaret, *né à la Rochelle.* Metz et Paris. 8vo. 252 pp.

Most of the pieces which are here brought together, had been before separately published in the journals, and other collections. *Ibid.*

ART. 49. *Polygraphie, ou l'art de correspondre à l'aide d'un Dictionnaire, dans toutes les langues, même dans celles dont on ne possède pas seulement les lettres alphabétiques, par* Zalkind Hourwitz, *ancien interprète de la bibliothèque nationale.* Paris, An 9; 8vo. 114 pp.

The author, by his new method, or rather methods, for he proposes three, wishes to facilitate, not the study of languages, but the means of communication between persons speaking different languages; so that, for instance, with the aid of a French and Arabic, and Arabic and French Dictionary, without knowing the rules of grammar, an Arab may write to a Frenchman, or a Frenchman to an Arab. It would be impossible for us to give our readers a just idea of the methods adopted by Mr. *Z. H.* without copying the greatest part of his work. If he could persuade all nations to conform to a system, his Polygraphy might become a sort of Pasigraphy; at any rate, however, it appears to us indispensably necessary, that the learner should be acquainted with the letters of the language of which he is to use the dictionary. *Ibid.*

ART. 50. *Voyage dans l'Empire Ottoman, l'Egypte, et la Perse, fait par ordre du gouvernement, pendant les six premières années de la république; par* G. A. Olivier, *membre de l'Institut national, de la Société d'agriculture du département de la Seine.* This Voyage, of which the *first part* only is now published, is accompanied with an Atlas. The *first part* contains the *Voyage to Constantinople*, to the *Islands of the Archipelago*, and to *Crete*. 4to. and 8vo. Paris.

After having from the capital of the Ottoman empire, and its environs, Messrs. *Olivier* and *Bruguière* successively visited the Troad, the Islands of the Archipelago, Egypt, Syria, Mesopotamia, Babylon, the country of the Curds, and Persia, Returning through Syria they passed

passed to Cyprus, from thence to Caramania, into Asia Minor, and arrived again at Constantinople. Lastly, they effect their return through Attica, the isthmus of Corinth, the gulph of Lepanto, the islands of Ithaca, Cephalonia, and Corfu.

Unfortunately this last part of their voyage was fatal to M. *Bruguyère*. Scarcely were they disembarked at Ancona, when he died of a malady occasioned by the fatigues which he had undergone, and by regret at having suddenly lost a brother in this place where they had just landed.

"Le C. *Bruguière* sera longtemps regretté de ses amis," says Mr. *Olivier*, "il le sera sans cesse par celui qui avoit eu si souvent occasion d'apprécier les qualités de son cœur, d'admirer les ressources de sa tête et la profondeur de ses connoissances. Personne n'avoit mieux approfondi, que lui la classe si difficile, si nombreuse, si variée de vers, de mollusque, de coquillages, &c."

Here the author cannot help expressing his regrets, that depending on very extraordinary memory, Mr. *Bruguyère* had constantly neglected to put down his observations, being likewise always averse from the trouble of writing. Mr. *O.* was therefore under the necessity of taking upon himself the whole of what related to the manners, usages, and laws of the people visited by them. It is of this work that the first part is now published.

We shall only observe of it, that it is drawn up with great care; that the language is clear and precise; and, that the narration of the author has a more than ordinary character of veracity, inasmuch as he has abstained from those unconnected episodes, and from those exaggerated or false descriptions, which metamorphose so many travellers into writers of romances. Besides the account of the manners, usages, and laws, the work presents the description of the different situations, and famous monuments which embellish the countries visited by the author; the recital of the events to which he was witness, or respecting which he was able to obtain certain information; notices concerning the most celebrated men who have acted, or still act a distinguished part in these countries; very important political and commercial instructions; with a number of new observations on ancient and modern geography, on geoponics, general physics, &c. The Atlas is executed with great care by the best artists. *Espr. d. Journ.*

ITALY.

ART. 51. *Del* Petrarca *e delle sue opere, libri quattro*; 4to. 321 pp. Florence.

Petrarch will always be the favourite poet of affectionate minds; he joins to this merit that of having contributed to the re-establishment of the sciences, and of ancient literature; which neither *Dante*, nor *Boccace*, his predecessors, had done in the same degree. The *Mémoires sur Pétrarque* which appeared in France in five volumes, quarto, certainly contain interesting notices and valuable information, but without

out order, and intermixed with hazarded assertions. The other writers of the 14, 15, and 16 centuries, which have appeared on *Petrarch*, including *Alessandro Vellutello*, furnish very imperfect materials, on which we can with safety rely, for the history of the life and works of this celebrated poet. Other Italian and foreign authors who have succeeded them, have likewise attempted to give the history of *Petrarch*, with more or less success; among whom may be reckoned *Gian Andrea Gesualdo*, *Filippo Tomasini*, *Andreas Schoderen*, a Fleming, *Philip van Maldeghen*, *Pacidio Catanusi*, *Ludovico Beccadelli*, *Muratori*, the Abbé *della Bastia*, &c. There likewise exists a MS. on the life of *Petrarch*, in the Ambrosian and Riccardinian libraries, the author of which, *Lelio de' Leli*, is a descendant of the friend of *Petrarch*, known under the same name. This MS. has never been printed.

Lastly, Mr. *Giovanni Battista Baldelli* has undertaken to collect all the authentic facts relating to *Petrarch*, and to give, in the present work, a complete biography of this celebrated author, accompanied with remarks on the state of literature in his time.

This last object is treated with a considerable degree of taste, and proportionable knowledge, in the *Introduction*, and followed by an account of the political situation, or civil wars of Italy.

The two first books of the work are entirely consecrated to the *History of the youth of* Petrarch, that is, the history of his love for Laura, which has immortalized him, by inspiring him with poetical compositions that have been read for five centuries with delight and admiration. In the third book, the author speaks of the influence of *Petrarch* on the political affairs of Italy; and in the fourth, of what he contributed towards the advancement of the sciences in that country; of his powerful influence on the taste of his nation; of his literary connections, friends, protectors, &c. An Appendix, under the title of *Illustrazioni*, contains very interesting chronological notices on the life of *Petrarch*, and on the distinguished characters with whom he was connected; accompanied with remarks and observations collected by Mr. *B.* from all the authors, ancient and modern, who have written on *Petrarch*; so that this biography is unquestionably the most authentic and complete that has hitherto appeared.

GERMANY.

ART. 52. *M. Tullii Ciceronis quæ vulgo feruntur Orationes quatuor: I. Post Reditum in Senatu. II. Ad Quirites post Reditum. III. Pro Domo suâ. IV. De Haruspicum responsis. Recognovit, animadversiones integras Ier.* Marklandi *et Io.* M. Gesneri *suasque adjecit* Frid. Aug. Wolfius. *Berolini, impensis* F. T. La Gardii, 1801. 8 *maj.*

The aim of the learned editor is chiefly to investigate the important question, whether these four *Orations*, hitherto admired as models of eloquence, be in reality the productions of *Cicero*, or whether they were

were compoſed by ſome rhetorician, who aſſumed this honourable appellation. The generally received opinion, ſo ſtrongly upheld by the lexicographer, *Geſner*, againſt the attacks of the profound *Markland*, having been ſince adopted by ſcholars thoroughly well verſed in the knowledge of the Roman hiſtory and language, namely, *Dav. Ruhnkenius*, Preſident *de Broſſes*, *Adam Ferguſon*, and others; it cannot fail to prove highly intereſting, to behold the reſult of this ingenious editor's enquiries. In his examination of theſe pieces, he analyſes every paſſage that tends to elucidate this literary problem.

What ſtill more enhances the importance of his diſcuſſion, and the difficulties of his proceſs, is this: many of the ancients, ſuch as *Valerius Maximus*, *Aſconius*, *Quintilian*, *Servius Honoratus*, and the Latin panegyriſts, have partly cited and partly imitated theſe harangues, as *Cicero's*. If, therefore, they turn out to be ſuppoſititious, they muſt neceſſarily be aſſigned to a period of time nearly coetaneous with the Roman orator's exiſtence.

The editor does not plume himſelf upon a grammatical interpretation of the work; *Manutius*, *Hotoman*, *Gravius*, and ſeveral other tranſlators, have fulfilled this taſk: he rather choſe to accompany the deep obſervations of the learned Engliſh critic, and the ſhrewd remarks of *Geſner*, with a copious commentary. In the performance of this plan, he has inveſtigated whatever relates to Ciceronian Latinity, and the art of oratory, both with reſpect to the thoughts and the diction; he has, likewiſe, canvaſſed the hiſtorical truth of the events therein alluded to.

The Preface is pleaſingly dedicated to *Larcher*; in it, the editor unfolds his deſign ſo ſatisfactorily, that he will at leaſt ſecure the liberal attention of the learned. It is publiſhed at various prices: common paper, 4 liv. 12s.; Engliſh large paper, 8 liv.; wove paper, 14 liv.; large wove paper, 18 liv. Some copies of this work have already been imported into this country.

ART. 53. *Bibliothek der pædagogiſchen Litteratur, verbunden mit einem Correſpondenz-Blatte, welches pædagogiſche Abhandlungen, Aufſætze, Anfragen, Nachrichten, Wünſche, Zweifel, Vorſchlæge, &c. enthælt, und einem Anzeiger. Herausgegeben von* J. C. Fr. Guts Muths, *Mitarbeiter an der Erziehungsanſtalt zu Schepfenthal.—Library of Pædagogic Literature, connected with a Correſpondence, containing Memoirs, deſires, doubts, propoſitions, &c. relative to Education, and Advertiſements, publiſhed by* J. C. Fr. Guts Muts, *Co adjutor in the Inſtitute of Education at Schnepfenthal. Nos.* 1—4. Gotha, 1800.

Of the very uſeful work here announced, there appears a number every month, conſiſting of more than 100 pages, which is always divided into two parts; the firſt giving extracts from, and critiques upon, all ſuch publications as in any way relate to education; whilſt the ſecond is conſecrated to memoirs, queſtions, anſwers to thoſe queſtions, to the diſcuſſion of points connected with education, &c. The advantage which may accrue from a journal of this nature will be readily acknowledged.

In

In the four numbers which we have now before us, will be read with pleasure details on the state of instruction and education at Œdenburg, a town in Hungary; on the method proposed by Mme *de Genlis*, for teaching children drawing and painting; on a plan for learning practically different languages; on schools of industry among the Negroes, &c.

The judgment passed by the author of this journal on the new works announced by them, will show the degree of utility which is to be expected from each of them. From the manner in which these articles are drawn up, it is evident that they proceed from the pens of men intimately acquainted with this department of literature. *Jena A. L. Z.*

ART. 54. *Geographisch-physikalische und naturhistorische Beschreibung des Russischen Reichs—Geographico-physical description of the Empire of Russia, together with that of its natural Productions, by* J. G. Georgi. *Tom. 4 and 5*, large 8vo. Koenigsberg, 1800. Pr. 2 Rixd. 12 gr.

This work of Mr. *G.* is regarded as one of the best of those which have been written on the natural history and the physical geography of the empire of Russia; and deserves to be placed at the side of those of the celebrated *Pallas*. These two new volumes contain a complete catalogue of all the indigenous plants of Russia, classed according to the system of *Linnæus*; with an account of their particular properties, and the use made of them in the different provinces, either as articles of food, or in the processes of art. *Ibid.*

ART. 55. *Plantæ rariores Hungariæ indigenæ—by the Count de Waldstein* and Dr. *Kitaibel*. Fol. Vienna, 1800.

Of this valuable work there have appeared three decads, presenting a great number of interesting plants, with the plates nearly in the style of those of *Jacquin*, of which some are very good, and others indifferent. It is remarkable that the compilers have discovered the *Nymphæa lotus* in some mineral springs in Hungary, whereas before it had been thought to be indigenous in Egypt, and in the East-Indies only.

The *Flora Europæa* of *Rœmer*, is likewise continued without interruption. The author has published the 9th *livraison*.

DENMARK.

ART. 56. Thomas Bugge's *Reise til Paris, aarene* 1798 *and* 1799.—*Travels to Paris in the Years* 1798–9, *by* T. Bugge. *Part I*; 224 pp. 8vo. Copenhagen, 1800.

The National Institute of France having invited all the allied, or neutral powers, to send Commissaries to Paris, to confer on the subject of the unity of weights and measures, Mr. *B.* Professor of Mathematics and of Natural Philosophy, was sent thither by the Danish government. The work written by him on this occasion is composed of fourteen chapters or letters. The three first are filled with details collected on the route from Copenhagen to Bruxelles. At the polytechnic school

ſchool at Paris he aſſiſted at the public examination, under the inſpection of *Laplace* and *Boſſut*; his account of which forms the ſubject of the fourth and fifth letters. The ſixth relates to the *écoles de ſervice publique ou d'application*. The ſeventh is occupied with the *école de chirurgie*, that *des beaux arts*, and that *du College de France*; the eighth with the *Muſée d'hiſtoire naturelle*; the ninth with the *Muſée central des Arts*, and that of the *Ecole Françaiſe de Verſailles*. The number of Italian pictures in the firſt of theſe Muſeums amounts to 223; thoſe in the *Muſée de Verſailles* have been taken from the convents, churches, royal houſes, and thoſe of emigrants. The tenth, eleventh, and twelfth letters, treat of the *Obſervatoire de Paris*; the thirteenth, of the *Bureau des longitudes*, of that *de géographie*, of the *Bibliothèque nationale*, and of thoſe *de l'Arſenal* and *du Panthéon*. The national library poſſeſſes, according to the eſtimation of Mr. *Capperonnier*, near 300,000 volumes, and 80,000 MSS. The library *de l'Arſenal*, contains about 75,000 volumes, and 6,000 MSS. and that *du Panthéon* 100,000 volumes, and 2,000 MSS. The depoſits of books collected from the emigrants, will gradually be incorporated with the three great libraries, and with thoſe of the departments. The fourteenth and laſt letter treats of *the eſtabliſhment and organiſation of the National Inſtitute*.

In the *Décade philoſophique* the author has been charged with ridiculing the *Inſtitute*, and with ſpeaking of it in, what were conceived to be, not ſufficiently reſpectful terms.

SWEDEN.

ART. 57. *Diſſertationes academicæ Upſaliæ habitæ ſub præſidio* C. P. Thunberg. *Volumen tertium.* 18 ſheets in 8vo. with 12 plates.

Theſe diſſertations are in number eighteen, on the following ſubjects: 1. *de muræna et Ophide*, by *J. N. Abl*; 2–10, *de inſectis Suecicis* by different authors; 11–16, *novæ inſectorum ſpecies*; 17, *characteres generum inſectorum*, by *S. Toerner*; 18, *de falcone cauero*, by *G. Riſlach*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are ſorry that we cannot give *Cornubius* any exact information on the ſubject of the work he mentions, being preciſely of his opinion with reſpect to the ſubſtitute.

To

To *Mr. H. F.* who conſults us about an intended work, we can only ſay that we diſapprove in general of expedients to divert learners, and particularly children, from acquiring the habit of fair and rational application to ſtudy.

If we omitted to ſay, that the *Travels of Antenor* contained ſome exceptionable paſſages, we certainly muſt aſſert it now, from thoſe which our correſpondent, *K. S.* has produced. A general caution againſt French works of imagination would not be amiſs, and we hereby give it.

LITERARY INTELLIGENCE.

A beautiful edition of *Anacreon*, with highly finiſhed vignettes, is printing at the Shakeſpeare Preſs.

Mr. King's ſecond volume of the *Munimenta Antiqua* is finiſhed, and will be publiſhed within a fortnight.

We are informed that a Commentary, on ſuch parts of the *Prophecies* as more immediately relate to the preſent times, may ſoon be expected from the pen of a diſtinguiſhed layman.

Dr. Arnold is preparing for the preſs a reviſed and corrected edition of the works of *Handel*, to be publiſhed in monthly volumes.

It is ſaid that the new edition of *Shakeſpeare*, from the corrected copy of *Mr. Steevens*, ſuperintended by *Mr. Reed*, will be given to the public in the courſe of the enſuing year.

Our informer, who ought to have known better, miſled us laſt month, reſpecting *Mr. Ritſon's* intended work, the ſubject of which is ancient *Romances*, not *Dramas*. Of this deſign indeed we knew, but ſuppoſed the Dramas mentioned to us to be ſomething additional. He alſo miſinformed us altogether reſpecting *Mr. Douce;* concerning which we can only ſay, that we wiſh the fact had been as he ſtated it.

A ſmall volume, by *Dr. Berdmore*, on *Literary Reſemblances*, with critical obſervations, will make its appearance very ſhortly.

ERRATUM.

In our laſt, p. 422, l. 24, for *freely* read *feebly*.

THE

BRITISH CRITIC,

For DECEMBER, 1801.

Omnium hominum quos ad amorem veritatis natura ſuperior impreſſit, hoc maximè intereſſe videtur, ut quemadmodum de labore antiquorum ditati ſunt, ita et ipſi pro poſteris laborent, ut ab eis poſtertias habeat quo ditetur. DANTE.

They whom ſuperior talents have impreſſed with the love of truth, ſhould feel it peculiarly incumbent on them, that, as they have been enlightened by the labours of their predeceſſors, ſo they alſo endeavour to inſtruct poſterity.

ART. I. *Hoſea, tranſlated from the Hebrew; with Notes explanatory and critical. By Samuel Lord Biſhop of Rocheſter.* 4to. 221 pp. 1l. 1s. Robſon, New Bond-Street. 1801.

THE Prophet Hoſea, generally eſteemed the moſt ancient of the Minor (or ſhorter) Prophets, and perhaps of all thoſe contained in the Sacred Code, is peculiarly entitled to attention; among other reaſons for his ſtrong and lively intimations of the Meſſiah and his Kingdom, and the future reception of the Jews under his Covenant and Grace. The lateſt illuſtration he has received in this country, was from the labours of Archbiſhop Newcome (then Biſhop of Waterford) in his "improved Verſion of the Minor Prophets." That his efforts were important and valuable, is teſtified by his very able ſucceſſor; but there are many reaſons which induce us to rejoice, that the further illuſtration of this Prophet has been undertaken by the Biſhop of Rocheſter. One reaſon of great moment ſtrikes the eye at once on reading the Preface, in a table containing

fifty-one inſtances, wherein emendations of the text, propoſed by the Archbiſhop, have been rejected, after mature conſideration, by the preſent tranſlator. The neceſſity there is for the moſt extreme caution in attempting conjectural emendations of the text of Scripture, muſt, we ſhould conceive, be felt in all its ſtrength by every perſon who entertains a due veneration for that Sacred Code; but it is explained with ſuch peculiar force and propriety in the Preface to the preſent tranſlation, that we ſhould be unpardonable if we did not copy the paſſage, for the general inſtruction of biblical critics.

"But Archbiſhop Newcome maintains that the "greateſt difficulties ariſe from the corrupt readings, which deform the printed text." Much as I have been indebted, in the proſecution of this work, to the previous labours of that learned Prelate, againſt this opinion I muſt openly and earneſtly proteſt. It is an erroneous opinion, pregnant with the moſt miſchievous conſequences; and the more dangerous, as having received the ſanction of his great authority. That the ſacred text has undergone corruptions, is indiſputable. The thing is evident from the varieties of the MSS. the antient verſions, and the oldeſt printed editions: for, among different readings, one only can be right; and it is probable, I go farther, I ſay that it is almoſt certain, that the worſe reading has ſometimes found its way into the printed text. That the corruptions are greater in Hoſea, than in other parts of the Old Teſtament, I ſee no reaſon to ſuppoſe. That the corruptions in any part are ſo numerous, or in ſuch degree, as to be a principal cauſe for obſcurity, or, indeed, to be a cauſe of obſcurity at all, with the utmoſt confidence I deny. And, be the corruptions what they may, I muſt proteſt againſt the ill-adviſed meaſure, as to me it ſeems, however countenanced by great examples, of attempting to remove any obſcurity ſuppoſed to ariſe from them, by what is called conjectural emendation. Conſidering the matter only as a problem in the doctrine of chances, the odds are always infinitely againſt conjecture. For one inſtance in which conjecture may reſtore the original reading, in one thouſand, or more, it will only leave corruption worſe corrupted. It is the infirmity of the human mind, to revolt from one extreme of folly to the contrary. It is therefore little to be wondered, that, when the learned firſt emancipated their minds from an implicit belief, which had ſo long obtained, in the immaculate integrity of the printed text, an unwarrantable licence for conjectural alteration ſhould ſucceed to that deſpicable ſuperſtition. Upon this principle, great allowance is to be made, firſt for Cappellus, after him for Hare and Houbigant, and for others ſince, men of learning and piety, by whoſe labours the church of God has been greatly edified; if, in clearing away difficulties by altering the reading, they have ſometimes proceeded with leſs ſcruple in the buſineſs, than the very ſerious nature of it ſhould have raiſed in their minds. But their example is to be followed with the greateſt fear and caution. I muſt obſerve, however, that, under the name of conjecture, I condemn not altogether alterations, which, without the authority of a ſingle MS. are ſuggeſted by the antient verſions,

verſions, eſpecially by the Vulgate, Syriac, or Septuagint. The conſent indeed of thoſe verſions, in one reading, wherever it is found, I eſteem a conſiderable, though not always an indiſputable authority for an emendation." P. xxxiv.

The Biſhop then conſiders the authority of verſions in general, part of which paſſage we ſhall hereafter produce, and concludes the ſubject thus:

"But the conjectural emendation, which I chiefly dread and reprobate, is that which reſts ſolely, on what the critics call the "exigence of the place." For a ſuppoſed exigence of the place, in the text of an inſpired writer, when it conſiſts merely in the difficulty of the paſſage as we read it, may be nothing more than the imperfect apprehenſion of the uninſpired critic. With reſpect to the diviſion indeed of ſentences and words, an entire freedom of conjecture may be allowed; in taking words, or letters, which, as the text is printed, terminate one ſentence, or one word, as the beginning of the next: or the contrary. Becauſe theſe diviſions, in the antient languages, are not from the author, but have been ſupplied by ſcribes and editors of a late age: and his critical judgement muſt be weak indeed, who, in ſuch matters, is not qualified to reviſe and reverſe the deciſions of the wiſe men of Tiberias. Numerals may ſometimes be corrected by conjecture; to make dates agree one with another, or a ſum total agree with the articles of which it is compoſed. But this is not to be done without the greateſt circumſpection, and upon the evidence of calculations formed upon hiſtorical data, of which we are certain. A tranſpoſition of words may ſometimes be allowed; and all liberties may be taken with the points. Beyond this conjecture is not to be truſted, leſt it make only a farther corruption of what it pretends to correct. At the utmoſt, a conjectural reading ſhould be offered only in a note (and that but rarely) and the textual tranſlation ſhould never be made to conform to it. It is much ſafer to ſay, "This paſſage it is beyond my ability to explain;" than to ſay, "The Holy Prophet never wrote what I cannot underſtand; I underſtand not the words, as they are redde—I underſtand the words thus altered; therefore, the words thus altered are what the Holy Prophet wrote." P. xxxviii.

Another reaſon for wiſhing to ſee the text of the Prophet reviſed and interpreted by a commentator ſo judicious as the preſent, is the danger which muſt ariſe from an attempt at metrical arrangement from mere conjecture, ſuch as was made by Biſhop Newcome and others. On this ſubject alſo we ſhall introduce the obſervations of the Biſhop of Rocheſter.

"The metrical arrangement, attempted by the learned Primate, may be conſidered as one vaſt conjectural emendation, affecting the whole text of the Prophet, in the form, though not in the ſubſtance, which I have not ventured to adopt. The ſtile of Hoſea is indeed poetical in the very higheſt degree. In maxim ſolemn, ſententious, brief: in perſwaſion, pathetic; in reproof, ſevere; in its alluſions, always beautifull and ſtriking, often ſublime: rich in its images; bold in hy-

perbole; artificial, though perſpicuous in its allegory: poſſeſſing in ſhort, according to the variety of the matter, all the characters by which poetry, in any language, is diſtinguiſhed from proſe. And there cannot be a doubt, that the compoſition was originally in the metrical form. But as the diviſion of the hemiſtichs is not preſerved in the MSS., nor in any of the verſions, I conſider the metrical form as loſt. And as the greateſt adepts, in the myſteries of the Maſoretic punctuation, have never diſcovered in this book (or, as far as I know, in any of the Prophets) thoſe peculiarities of accentuation, which are remarkable in the books confeſſedly retaining the metrical form, I ſuſpect that it was loſt early, not only in Hoſea, but in all the Prophets (Iſaiah perhaps excepted) and the attempt to reſtore it is too much, in my judgement, for modern criticiſm; eſpecially as the paralleliſm (the only circumſtance the modern critic has to guide him in the conſtruction of the diſtichs) is, in many parts of the book, if not indeed in the greater part of it, exceedingly imperfect, interrupted and obſcure; an effect perhaps of the commatiſm of the ſtile. If in certain paſſages the paralleliſm is entire, manifeſt, and ſtriking (as in ſome it certainly is, inſomuch that ſome of Biſhop Lowth's choiceſt examples, of this great principle of Hebrew verſe, are taken from this Prophet), I truſt that my tranſlation is ſo cloſe, as in thoſe parts to diſplay the ſtructure of the original, though the hemiſtichal diviſion is not exhibited to the eye in the printed page: and that, notwithſtanding this defect, if a defect it be, as much of the verſification, if it may be ſo called, is preſerved, as is with certainty diſcernible to the Biblical ſcholar in the Hebrew text, in its preſent ſtate." P. xliii.

The learned Biſhop is careful to inform us, that his tranſlation is intended for private ſtudy, not for public uſe. On this material point it is neceſſary to give his own ſtatement.

"With reſpect to my tranſlation, I deſire that it may be diſtinctly underſtood, that I give it not, as one that ought to ſuperſede the uſe of the Public Tranſlation in the ſervice of the Church. Had my intention been to give an amended tranſlation for public uſe, I ſhould have conducted my work upon a very different plan, and obſerved rules in the execution of it, to which I have not confined myſelf. This work is intended for the edification of the Chriſtian reader in his cloſet. The tranſlation is ſuch as, with the notes, may form a perpetual comment on the text of the Holy Prophet. For a tranſlation, accompanied with notes, I take to be the beſt perpetual comment upon any text in a dead language. My great object therefore in tranſlating has been, to find ſuch words and phraſes, as might convey neither more nor leſs than the exact ſenſe of the original (I ſpeak here of the exact ſenſe of the words, not of the application of the prophecy). For this purpoſe I have been obliged, in ſome inſtances, to be paraphraſtic. But this has only been when a ſingle word, in the Hebrew, expreſſes more than can be rendered by any ſingle word in the Engliſh, according to the eſtabliſhed uſage of the language. A tranſlator who, in ſuch caſes, will confine himſelf to give word for word, attempts in truth what cannot be done; and will give either a very obſcure, or a very defective tranſlation. That is, he will leave ſomething untranſlated. The neceſſity

necessity of paraphrastic translation will particularly occur, wherever the sense of the original turns upon a paronomasia: a figure frequent in all the Prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used, without apprising the learned reader of it in my Critical Notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words, and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology; ever keeping my great point in view, to be perspicuous to the generality of readers. The dignity, resulting from Archaisms, is not to be too readily given up. But perspicuity is a consideration, to which every thing must be sacrificed." P. xlv.

The circumstance most generally doubted or disputed, respecting the Prophecy of Hosea, is the question, whether the command to take *a wife of fornication*, is to be literally taken as a real injunction, or as a transaction seen in vision. On this point, the Bishop of Rochester determines for the former position; but the arguments by which he supports his opinion are too long to be copied in this place; and the curiosity of the biblical student will be best rewarded by seeking them in their proper situation.

In speaking of the importance of the Septuagint Version, in our preceding Review, we adopted the words of Mr. Reeves, in the Preface to his Collation of his Psalms. Justice, however, demands us to confess, that the reasons here alledged by the Bishop of Rochester for lowering, in some degree, the authority of that Version, as a source of various readings, are extremely weighty, and deserve the most mature consideration. We shall therefore here copy them.

"With respect to the Greek version of the LXX in particular, it may reasonably be made a doubt, whether the MSS, from which it was made, were they now extant, would be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. There is certainly much reason to believe, that, after the destruction of the Temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption, in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were,

were, to the prerogatives of an autograph (the autographs of the inſpired writers themſelves being totally loſt), and was henceforward to be conſidered as the only ſource of authentic texts: inſomuch, that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or diſtance from, the Eſdrine edition. Now, if the tranſlation of the LXX was made from ſome of thoſe old MSS, which the diſperſed Jews had carried into Egypt, or from any other of thoſe unauthenticated copies; which is the prevailing tradition among the Jews, and is very probable; at leaſt it cannot be confuted: it will be likely, that the faulteſt MS, now extant, differs leſs from the genuine Eſdrine text, than thoſe more ancient, which the verſion of the LXX repreſents. But much as this conſideration lowers the credit of the LXX, ſeparately, for any various reading, it adds great weight to the conſent of the LXX with later verſions, and greater ſtill to the conſent of the old verſions with MSS of the Hebrew, which ſtill ſurvive." P. xxxvi.

The Biſhop then lays down, with great care and exactneſs, the rules which he conſiders as indiſpenſable in the uſe of any ancient Verſion, and which carry with them the marks of a very ſound judgment.

The notes which accompany this tranſlation, are partly explanatory and partly critical. Theſe the Biſhop has thought fit to keep diſtinct as far as poſſible, and therefore has, in general, ſubjoined the explanatory notes to the text, and placed thoſe which are critical at the end of the book. To this preliminary account of the work we muſt, at preſent, confine our labour. In a future article we ſhall give ſome ſpecimens of the tranſlation, with ſuch obſervations as we think important, on particular paſſages.

(To be concluded in our next.)

ART. II. *The Oriental Geography of Ebn Haukal, an Arabian Traveller of the Tenth Century. Tranſlated from a Manuſcript in his own Poſſeſſion, collated with One preſerved in the Library of Eton College. By Sir William Ouſeley, Knt. LL. D.* 4to. 327 pp. 1l. 7s. Cadell and Davies. 1800.

A MORE important or acceptable addition to the ſtores of Oriental knowledge, of which the learned world are already in poſſeſſion, could not have been preſented to the public, than Ebn Haukal's Oriental Geography. The period in which it was written, the tenth century, is of ſuch an early date in

the Mohammedan hiſtory, the geographical ſite of the provinces and cities, of which immenſe empire, then in its meridian glory, it is principally calculated to illuſtrate; the advantage derived from the author's having in perſon viſited moſt of the places which his elucidating pen deſcribes; the perpetual reference to his work by Abulfeda, and all the great Moſlem hiſtorians and geographers, poſterior to that period; and the general intereſt at preſent taken in whatever has reference to Oriental reſearches, or can reflect, not a falſe glare, but a true light upon Aſiatic annals and events, lead us to conſider it as a moſt valuable acquiſition to the libraries of Europe, and entitle the learned tranſlator to our warmeſt thanks. Whoever will take the pains to compare, as we have done, thoſe parts of Al Edriſi, the Nubian geographer, which have reference to the ſame object, or city, with Ebn Haukal, will, in general, find the former the ſervile copyiſt of the latter; though on that account due merit will not be denied to Edriſi, on other points where he might not, or could not, obtain aſſiſtance ſo authentic and deſirable. When a writer on geography ſays, as for inſtance at p. 254, "I SAW a gate, at Samarcand, of which the front was covered with iron," &c. we cannot fail to be more immediately and deeply intereſted in the work, than in any cold compilation, however authentic, that details theſe matters of curioſity from the labours of others; we become the companions of his travels, and are tranſported with the author, at his pleaſure, to the heats of the line, or to the froſts of the pole. The caſtles, the palaces, the walls of renowned eaſtern cities, riſe before our view in all the grandeur of antiquity, and, inſtead of only a correct outline, we are preſented with an animated picture; the glowing landſcape, the rapid river, the majeſtic turret. Of this agreeable manner of writing of the author under conſideration, we inſert the following ſpecimen, in his account of the beautiful country of Bokhara, and the celebrated Soghd of Samarcand.

"In all the regions of the earth, there is not a more flouriſhing or a more delightful country than this, eſpecially the diſtrict of Bokhara. If a perſon ſtand on the *Kobendiz* (or ancient caſtle) of Bokhara, and caſt his eyes around, he ſhall not ſee any thing but beautiful green and luxuriant verdure on every ſide of the country: ſo that he would imagine the green of the earth and the azure of the heavens were united: And as there are green fields in every quarter, ſo there are villas interſperſed among the green fields. And in all Khoraſan and Maweralnahr there are not any people more long-lived than thoſe of Bokhara.

"It is ſaid that in all the world there is not any place more delightful (or ſalubrious) than thoſe three: one, the Soghd of Samarcand; another, the Rud Aileh; and the third, the Ghutah of Damaſcus." But the Ghutah of Damaſcus is within one farſang of barren

and

and dry hills, without trees; and it contains many places which are deſolate, and produce no verdure. "A fine proſpect ought to be ſuch as completely fills the eye, and nothing ſhould be viſible but ſky and green." The river Aileh affords, for one farſang only, this kind of proſpect; and there is not, in the vicinity of it, any eminence from which one can ſee beyond a farſang; and the verdant ſpot is either ſurrounded by or oppoſite to a dreary deſert. But the walls and buildings, and cultivated plains of Bokhara, extend above thirteen farſang by twelve farſang; and the *Soghd*, for eight days journey, is all delightful country, affording fine proſpects, and full of gardens, and orchards, and villages, corn fields, and villas, and running ſtreams, reſervoirs, and fountains, both on the right hand and on the left. You paſs from corn fields into rich meadows and paſture lands; and the Soghd is far more healthy than the Rud Aileh, or the Ghuteh of Dameſhk (or Damaſcus); and the fruits of Soghd are the fineſt in the world. Among the hills and palaces flow running ſtreams, gliding between the trees. In Ferghanah and *Chaje*, in the mountains between Ferghanah and Turkeſtan, there are all kinds of fruits, of herbs, and flowers, and various ſpecies of the violet: all theſe it is lawful for any one who paſſes by, to pull and gather. In *Siroujhteh* there are flowers of an uncommon ſpecies." P. 236.

In Ebn Haukal's deſcription of places, the pride and invective of the Mohammedan bigot frequently break forth; and, what is extremely unfortunate for the cauſe of Aſiatic Geography, he ſlightly paſſes over, or wholly neglects, the deſcription of many large provinces and kingdoms that lay beyond the verge of the Moſlem conqueſts, at the period when he wrote. Thus, although of Sind, and its capital, Multan, we find rather an ample deſcription, that region of Aſia having been conquered, according to Abulfeda, early in the eighth century, by Mohammed Caſim, one of the generals of the Caliph Valid*; yet of Hind (Hindoſtan) which was not conquered by the Sultans of Gazna till the beginning of the eleventh century, we find ſcarcely any notice taken; in this, as in many other inſtances, the author exclaiming, "the inhabitants are Kafers (infidels) and idolaters, a minute deſcription of thoſe places would, *therefore*, be unneceſſary and unprofitable." P. 147. Concerning the Mohammedan kingdoms, however, both in and out of Aſia, we have very full details, and particularly concerning Perſia, the moſt wealthy and beautiful portion of Arabian plunder. Its diviſions, indeed, engroſs the greater part of the volume; and ſome important facts of that period, but darkly related in the Moſlem annals, are, in the courſe of the work, greatly elucidated, in the hiſtorical ſketches ſome-

* Vide Abulfedæ Annales Muſlemici, tom. i, p. 427, edit. Reiſke.

times

times added to the geographical ſtrictures. For Ebn Haukal flouriſhed ſoon after the riſe and extinction of the great and ſucceſſive dynaſties of the Taherites, the Soffarians, and Samanians, of whoſe efforts for independence on the caliphate, Perſia, and particularly Chorafan, was the field of moſt bloody conflicts, to which Aſia had for many years been witneſs. Conſidered, therefore, in this light, as aiding the reſearches of the hiſtorian at no very luminous æra, this publication riſes conſiderably in intereſt and importance, and will be hailed with peculiar ſatisfaction by thoſe who may be engaged in exploring the vaſt field of Aſiatic tranſactions in the middle centuries. To other perſons, not converſant with the general hiſtory of Aſia at the time it was written, it muſt certainly in its preſent ſtate appear defective, as being almoſt entirely deſtitute of explanatory notes: the tranſlator appears to have been ſufficiently ſenſible of this defect; and both in his Preface, and at p. 102, intimates an intention, at ſome future period, of clearing up the obſcurities of the original text, by illuſtrations from contemporary authors.

Having made theſe general obſervations on the work under conſideration, we ſhall proceed to the more particular detail of its contents. The arguments adduced by the tranſlator in the Preface, to prove the period in which the author flouriſhed, and the age of the manuſcript, are extremely ingenious, and evince the acumen and erudition of the writer. We rather incline, however, to think Ebn Haukal flouriſhed later in the tenth century than is here preſumed (namely, at the beginning, or the middle of it) becauſe, in p. 245, he ſpeaks of Bokhara as the place of the *prior* reſidence of the Samanian princes, who were the Caliph's governors for Chorafan. But thoſe governors had long been independent of the Caliph, and muſt, in the beginning, or the middle of the tenth century, have been reigning at Bokhara, their imperial city, when viſited by Ebn Haukal. Even ſo late as the year of the Hegira 362, corresponding to the year A. D. 972, Manſur Samani is expreſsly mentioned, by Abulfeda*, as the reigning ſovereign of Tranſoxania, and in that very year as concluding a peace with the Bowides dynaſty of Perſia. Sir William Ouſeley too, in his Appendix to the volume (No. 4) ſtates the termination of the Samanian dynaſty to have taken place ſo late as in A. H. 388, or A. D. 998; whereas Ebn Haukal ſeems to ſpeak of them as an extinct dynaſty. At p. 251, continuing his obſer-

* Annal. Muſlem. tom ii, p. 513. Item, p. 601, Ad. Ann. D. 998. "Defiit Samanidarum poteſtas."

vations

vations on Bokhara, he ſays, "the Samanian princes *reſided* at Bokhara, the territories of which, and of Maweralnahr, *were* under their juriſdiction." If they had been then flouriſhing, he would ſurely have ſaid, the Samanian princes have their reſidence in Bokhara. The Gaznavide ſucceeded the Samanian dynaſty, near the expiration of the tenth century; and that, therefore, appears to have been the real period when Ebn Haukal flouriſhed. The difference of half, or even a whole century, is not of any very material conſequence, as the manuſcript is evidently of a very ancient date; but the text, and the aſſertions in the Preface, ſeeming to us irreconcileable, we have thought proper to ſtate our ſuſpicions.

The work commences with a general deſcription of the earth and its diviſions, or rather of thoſe climates and regions compriſed within the circle of Mohammediſm. The ſea of Roum, or the Mediterranean, and the remarkable places on its ſhores, and in its vicinity, are deſcribed, as well as their diſtances from each other, by rates of eaſtern menſuration; that is, by MERHILEH, or *ſtages*, conſiſting, according to Edriſi, of thirty miles (Preface, p. 22) and by PARASANGS, or FARSANGS, about thirty ſtadia. Theſe meaſures are, however, candidly allowed to be of very uncertain extent, and to vary exceedingly in different eaſtern authors who have treated of geographical matters. Abyſſinia, Nubia, and other parts of Africa, occupy the next diviſion; and the commerce, natural productions, and manners of the inhabitants of each region, are ſlightly touched upon as he proceeds. Andalus, or Spain, early conquered by the Ommiades, is next deſcribed, and contains ſome curious particulars; but will not admit of any extracts, and we therefore muſt refer our readers to the volume. A ſeparate diviſion is appropriated to Egypt, that ſplendid jewel in the tiara of the Caliphs. Cairo was not at this time built, Foſtat is mentioned as the exiſting capital. The marble palaces, and the lofty watch-tower of Alexandria, are noticed; but not the Pillar, vulgarly and falſely called Pompey's. Sham, or Syria, is treated of under the next ample diviſion; and of its proudeſt boaſts, Damaſcus and Balbek, the reader may not be diſpleaſed with the ſummary account annexed, as they appeared eight hundred years ago.

"*Demeſhk* (Damaſcus) is a *chief city, the right hand of the cities of Syria.* It has ample territories among the mountains; and is well watered by ſtreams which flow around. The land about it produces trees, and is well cultivated by huſbandmen. This tract is called *Ghouteh.* It extends about one merhileh by two. There is not, in all Syria, a more delightful place. There is a bridge in the midſt of the city of Demeſhk, by which a horſeman may paſs over the water, which goes on

to the villages of Ghouteh, and runs amongſt their inns, and hot-baths, and ſhops.

"Here is one of the largeſt moſques in all the land of the Muſſulmans, part of which was built in ancient times by the *Sabians*. Then it fell into the poſſeſſion of the Greeks, and became a place of religious worſhip to them. After that it fell into the hands of the Jews, and of certain princes who adored idols; and at that time they put to death Yahiah, the ſon of Zachariah, to whom be peace! and fixed his head upon a pole, before the gate of this temple, at the place which they call *Bab Jeroud* (probably Jews'-gate.) It then paſſed into the hands of the Chriſtians, who performed in it, likewiſe, their religious ceremonies, until, at length, it came into the poſſeſſion of the True Believers (the Muſſulmans), to whom it ſerves as a moſque. At the ſame ſpot where the head of Yahia ben Zachariah had been fixed, the head of Hoſein, the ſon of Ali, to whom be peace! was alſo expoſed. *Walid ben Abd-al-Molk*, in his time, cauſed this building to be repaired, and beautified with pavements of marble, and alſo pillars of variegated marble, the tops of which were ornamented with gold, and ſtudded with precious ſtones, and all the cieling he cauſed to be covered with gold; and it is ſaid that he expended the revenues of all Syria upon this work.

"Beyond the borders of Demeſhk is *Baalbek*, ſituated on an eminence. Here are the gates of palaces, ſculptured in marble; and lofty columns, alſo of marble. In the whole region of Syria, there is not a more ſtupendous or conſiderable edifice than this." P. 41.

Jezireh, or Meſopotamia, next engages our attention, and is deſcribed with equal minuteneſs of local circumſtances; but on the vaſt empire of Iran, and its provinces, the geographer ſeems to have beſtowed his utmoſt labour, and to have exhauſted all the ſtores of his erudition. We are next tranſported to Sind, or the regions lying on, and near the mouth of, the Indus; theſe are mentioned as the extreme boundary of the Mohammedan conqueſts in this direction (p. 155). Armenia, and the diſtricts near the Caſpian ſea, as alſo that ſea itſelf, known to the Orientals by the name of the *ſea of Khoſr*, now, for many pages, ſolicit our attention, interſperſed with various pleaſing accounts of the natural and civil hiſtory, and the antiquities of that remote country; but they are too deſultory and detached to be extracted; and will be peruſed with better effect in the volume itſelf. Our final excurſion is to the neighbouring region of Maweralnahr, or Tranſoxiana, of whoſe capital, Bokhara, the author's intereſting deſcription has been previouſly given.

An Appendix, conſiſting of paſſages extracted from various Oriental writers, ſome conſidered by the tranſlator as part of the original text, and others intended to illuſtrate it; together with two uſeful Indexes, of proper names, and ſubjects diſcuſſed in it, cloſe this important volume; to which we wiſh the extenſive circulation it merits, and, in our opinion, muſt obtain,

obtain, wherever the muſes of Aſia are honoured and cultivated. We muſt not forget to add, that a general Map, neatly executed, to expreſs the great outlines of Ebn Haukal's Geography, forms the frontiſpiece; and that the whole is printed with elegance and apparent accuracy.

ART. III. *A Journey from London to the Iſle of Wight. By Thomas Pennant, Eſq. In Two Volumes.* 4to. 2l. 2s. Harding. 1801.

MR. PENNANT's productions of this kind afforded ſo agreeable a miſcellany, ſuch a happy mixture of entertaining and inſtructive matter, diverſified by anecdote, hiſtory, and above all by the diſplay of his talents as a naturaliſt, that they have conſtantly been received by the public with eagerneſs, and have obtained a place in moſt well-choſen libraries. Of part of his great poſthumous work, called by himſelf Outlines of the Globe, we have already ſpoken; this is by no means leſs intereſting, and contains an account of a portion of our iſland by no means the leaſt important in our hiſtory.

The firſt volume is dedicated to the deſcription of the Journey from London to Dover, and commences at the Temple Stairs. Nothing ſeems to eſcape the writer's obſervation, and every page bears ample teſtimony to his acuteneſs, and his extenſive information on all ſubjects. Mr. Pennant's manner is ſo well known, that little more ſeems neceſſary than to ſay, that the work is diſtinguiſhed by the author's accuſtomed peculiarities, and ornamented, as uſual, with plates of different degrees of excellence, on every poſſible ſubject. The execution of the plates is indeed extremely unequal; a very good engraving of Sir John Packington, who in the time of Elizabeth offered, for a wager of three thouſand pounds, to ſwim from Whitehall Stairs to Greenwich, is immediately followed by one of the Dutcheſs de Chevreuſe, who is ſaid to have ſwum acroſs the Thames, ſo very execrable, that it would diſgrace the meaneſt publication.

Mr. Pennant ſtops at every place as he paſſes down the river, to relate every particular of moment involved in its hiſtory. At Purfleet we are detained to hear the following account of the magazines of gun-powder.

"From Erith, we croſſed the River obliquely to Purfleet. Its great *chalk* hill roſe before us, in this flat country, like an *Alp*. A conſiderable quantity is burnt into lime, for ſale. We landed at the tremendous

tremendous national Magazines of gunpowder, erected here about the year 1762. Before that time, they were at Greenwich, which was thought to be too near our capital. They consist of five large parallel buildings, each above a hundred and sixty feet long, and fifty-two wide, five feet thick, arched beneath the flated roof; the arch is three feet in thickness, and the ridge of the roof covered with a coping of lead twenty-two inches broad. The building was reserved for the reception of the barrels of powder brought out of the magazines, in order to be tried in the proof room, to which there is a passage with a railed floor, covered on the bottom with water; so that, should any grain drop, no accident could set them on fire. At present this building is disused, all the experiments being made in the open air, and in the Musquetry, or Artillery, to the use of which it is destined. All these buildings are surrounded, at a distance, with a lofty wall. In the two outmost is kept the powder, in small barrels, piled within wooden frames, from the bottom to the roof; and between the frames is a platform of planks, that the walkers may go in without fear of striking against any substance capable of emitting a spark. As a farther security, those who enter this dreadful place are furnished with goloshoes and a carter's frock. Nothing of iron is admitted, for fear of a fatal collision. The doors are of copper, the wheels of the barrows are of brass. The four buildings usually contain thirty thousand barrels of a hundred pounds weight: should an explosion take place, London, only fifteen miles distant, in a direct line, would probably suffer in a high degree. The dread of such an accident by lightning, struck the Board of Ordnance so forcibly, that, in 1772, it consulted the Royal Society on the most effectual method of preventing it. A Committee from the Society was appointed, who determined on fixing conductors: such were set up with unusual precaution. These were on the principle advised by Dr. Benjamin Franklin: the very same philosopher, who, living under the protection of our mild government, was secretly playing the incendiary, and too successfully inflaming the minds of our fellow-subjects in America, till the great explosion happened, which for ever disunited us from our once happy colonists. On May 15th, 1777, the inefficacy of his pointed conductors was evinced. Lightning struck off several pieces of stone and brick from the coping of the Board House, which stands at a small distance from the Magazines; neither the conductor on this house, or any of the others, acted; but Providence directed the stroke to that alone: the mischief was very trifling. Mr. B. Wilson had very ably dissented against the method proposed by Dr. Franklin; but the evil genius of the wily philosopher stood victorious; and our capital narrowly escaped subversion. At present, these important Magazines are made as safe as human wisdom can contrive. The house in question is a handsome plain building, and is called the Board House, from the use made occasionally of it by the Board of Ordnance. It commands a fine view up and down the River, and the rich gentle range of hills in the county of Kent." P. 42.

At Tilbury-Fort we have the following pleasant anecdote: and, at p. 147, one which terrifies humanity.

" Henry

Henry VIII. erected here a strong battery to repel any insult foreign enemy, and to guard against the desultory descents of nch, who had more than once infested our coasts. This Mo- had adopted a general plan of fortification. At Tilbury, oppo- Gravesend, he erected a block-house; which, after the burning ships in 1667, by the Dutch, at Chatham, was enlarged into a and regular fortification. It mounts several guns; has a small n; and its Governor, a General Officer, presides over Gravesend l as this fort. But what will ever render this place memorable is was fixed on for the encampment of the army, in the year to oppose that which was designed to be landed from the famous ble *Armada*, to march to the conquest of the Capital, and in l to have reduced the whole kingdom to the yoke of the bigoted rd. Vestiges of the camp are still to be seen (as I have read) spot where a windmill now stands. This was one of the three destined for the defence of the kingdom. The number of men have been twenty-two thousand foot; but no more than sixteen nd five hundred were assembled; and two hundred and fifty-three , armed with lances; and seven hundred and sixty-nine light- nen, many of them veterans tried in the fierce school of war in w Countries. Over these were placed a Commander in Chief, worthy favourite, the Earl of Leicester, who had returned from therlands loaden with dishonour, and even suspected of coward- d of a design to enslave the States: he had, on his recall, even rontery to cause medals to be struck, reflecting on them for their tude; yet female prejudices for once led our celebrated Queen. error which might have proved fatal to her kingdom, had the the General been opposed to the abilities of the great Parma. eth was superior to every weakness but that of Love. She vi- e camp in person, rode from rank to rank; and animated her by the most inspiring speeches.

As I am now on the spot, I shall mention the part of one as the animated of any which ever really fell from the mouth of an he- She has been compared to a Deborah, a Boadicea, and a Ze- Had her Highness been put to the proof, her deeds might have n less celebrated! But I question whether any one of them ed their resolves with so round a period as did the daughter of ff Monarch, in whom, on this occasion, his spirit fully burst She alludes to the cowardly desertion of the country at the ap- e of the *Armada*, by several of the gentry who lived on the "I understand," says she, "that numbers of the gentry have their seats on the sight of the enemy: should they ever again he like want of courage, by G—d I will make them know is to be fearful on so urgent an occasion!!!" P. 59.

Mr. Boys's parlour I observed some small pictures of a ship in he related to me the subject, and furnished me with the follow- ncholy episode:—In 1727 his father was second mate in the gh galley, a fine ship of thirty-two guns, fitted out by the a Company, under the *Assiento* contract, and commanded by Kellaway. Her crew, including two passengers, consisted of thirty-

thirty-nine. On June 25, in their way from Jamaica to England, the ship took fire by the careless application of a candle to a puncheon of rum. The head was heard to burst off with the explosion of a cannon, and the flames seized her without hopes of remedy: the yawl was hoisted out, and twenty-two men and boys crowded into it; the long boat remained on board on fire. In this situation, without cloaths, provision, or compass, at the distance of a hundred and twenty leagues from the neareſt land, they experienced all the miseries of cold, hunger, and thirst. It was proposed to fling into the sea the two boys who had occasioned the misfortune: this was over-ruled. It was then proposed to cast lots, and give all an equal chance of being saved, by lightening the boat, which lay deep in the water: this was opposed, and soon became unnecessary, by the death of five of the people raving mad. Hunger grew now irresistible. Mr. Scrimsour, the surgeon, proposed the eating the bodies of the dead, and drinking their blood: he made the first essay, and turned aside his head and wept. They could only relish the hearts, of which they ate three. They cut the throats of their dead companions as soon as life was departed, and found themselves refreshed and invigorated by this unnatural beverage. By the 12th day the number was reduced to twelve; a raging sea added to their miseries: a dead duck, in a putrid state, came within their reach, and was eaten as the greatest delicacy. On July 7th despair seized them, and they lay down to die. By accident Mr. Boys raised himself and saw land: on communicating the news to the survivors they were instantly reanimated, and took to their oars. They perceived some shallops in with the land, and found themselves on the coasts of Newfoundland. They were taken on shore and treated with the utmost humanity by Captain Le Cras, of Guernsey, Admiral of the harbour. Mr. Boys, with true piety, kept the day of his deliverance ever after as a fast.—The rest of his life was blessed with prosperity. He had begun his career in his Majesty's service: accident flung him into that in which he experienced so great a calamity. He returned again into the Royal Navy, rose to the post of Captain, and hoisted the broad pendant, as Commander in Chief of his Majesty's ships and vessels in the Thames, Medway, and Nore. At length he finished his honourable days Lieutenant Governor of Greenwich Hospital, in March 4th, 1774, aged 74. It is remarkable that two of his fellow sufferers lived to a very great age. Mr. Scrimsour, the surgeon, attained that of eighty; and George Mould, a seaman, being brought into Greenwich Hospital by the Lieutenant Governor, died there at the age of about eighty-two."

Mr. Pennant, with the true spirit of an antiquarian, lingers a long time at Canterbury and its environs. A full and circumstantial account is given of its antiquities, religious houses, charitable foundations, and indeed the whole of its local history. The description of the rich Abbey of St. Augustine, at p. 160, is peculiarly curious and interesting; indeed this is altogether the most entertaining portion of the volume, and particular care appears also to have been taken to have made the plates

plates reſponſible. The Cinque Ports occupy a great deal of the touriſt's care and attention; and what he ſays of the Godwin Sands ſeems to us at leaſt as ſatisfactory as any thing which has been written on the ſubject. As it takes up no great ſpace, we ſhall inſert it.

"Perhaps a natural ſolution may be as credible; we may aſcribe it to the vaſt inundation which A. D. 1100 overflowed part of Holland, ſo that the water being carried from this part of the ſea rendered it ſo ſhallow, that places which might have been ſafely paſſed over before now became full of dangerous ſhoals. Such was the caſe here: the Godwine ſands were two ſub-marine hills, in ancient times unnoticed by reaſon of the depth. After this drainage their heads at the ebb tides appeared above water, and became moſt dangerous to mariners: yet they have their utility—ſhips anchor or moor beneath their ſhelter, and the little they receive from the North and South Forelands, and find protection from the winds, unleſs in very extraordinary tempeſts; ſuch was the fatal one of November, 1703. It began five hundred leagues from the Engliſh coaſt, and hurried the homeward-bound ſhips, which happened to be in the Atlantic, with amazing impetuoſity up the channel, and as it were ſwept the ocean, and filled every port: no ſhip that did not go direct before the wind could live. It paſſed over England, France, Germany, Sweden, Finland, Ruſſia, and part of Tartary, and ſpent itſelf amidſt the iſlands of ice in the Frozen Sea. I refer to a moſt ample relation of its dire effects by ſea and land, given in the City Remembrancer, vol. ii. from p. 43 to 187: its height was in the night of November the 26th, but it laſted with incredible fury fourteen days. That dreadful night was uncommonly dark, and made more hideous in many places by the quick coruſcations of lightning and the ſingular glare of meteors and imaginary ſymptoms of earthquakes, while the rolling of the thunder and the howling of the winds formed the terrific *diapaſon*. It is ſaid that in various parts not fewer than eight thouſand perſons periſhed. Rear-Admiral Beaumont, in the Mary, a fourth rate, together with the Northumberland, Stirling-Caſtle, and Reſtoration, three third rates, and one fifth, were beaten to pieces againſt the ſands, and near twelve hundred gallant ſailors loſt to their country in the midſt of a moſt important war.

"The Godwine Sands conſiſt of two parts, divided in the middle by four narrow channels, about two fathoms deep; the middle called the Swaſh, navigable by boats, and that only in fine weather. The Sands extend ten miles along the coaſt north and ſouth, verging towards the eaſt, and from three and a half to ſix miles diſtant from the main land. They have over them at all times ſo little water as not to be any where paſſable, unleſs by very ſmall veſſels; but at the ebb are in many parts dry. This frequently occaſions a lingering death to the unhappy people who are wrecked on them at low water: they often paſs with horrible proſpect the intermediate ſpace between their getting on the Sands and the return of the tide. It ſometimes happens that in caſe they are ſeen from land they are relieved, if there is a poſſibility for a boat to be put off; for, to do juſtice to the people of Deal, they are always ready to hazard their own lives to ſave thoſe of

their fellow-creatures: as to the effects scattered on the Sand, they have at all times been deemed fair prizes." P. 168.

Deal Castle and Walmer Castle are represented in very elegant plates, which also may be said, with equal truth, of Dover Castle, on which subject Mr. Pennant displays, with great effect, his knowledge of the history and antiquities of his country. This volume concludes with the description of Dover Cliff, and Shakespeare's sublime lines on the subject.

At the commencement of the second volume we find the author still at Dover, but preparing to proceed to Folkstone, which place, very memorable in our history, he minutely describes. This place, among other things, for which it merits, and has obtained celebrity, gave birth to the great Harvey, to whom we owe the discovery of the circulation of the blood.

From Folkstone we are conducted to Sandgate Fort, to Hythe, Lyme Castle, and Romney Marsh. Hence we are led to Dungeness, New and Old Romney; after which, we enter the county of Sussex. The first place which is here noticed is the town of Rye, where we meet with the following whimsical anecdote.

"We soon reached *Rye*, a small town seated on a clayey eminence between the discharge of the Rother into its port, the *Portus Novus* of Ptolemy. The harbour is said by Camden to have been formed, or rather restored, some time in the sixteenth century, by the violence of a most extraordinary tempest, and still farther improved by another. He speaks of it as being, in his time, the usual passage to Normandy. It is one of the Cinque Ports, flourished greatly, and soon after the Conquest contributed its quota of nine ships. The castle, or, as it is called, Ypres tower, is a strong square pile, with a round tower at each corner. It was founded by William de Ypre, a famous warrior, created Earl of Kent in the reign of King Stephen: tired of the world, he betook himself to a monastic life in the year 1162, and died in the abbey of Laon in Flanders.

"Edward III. encompassed Rye with walls: some of the gates are yet standing; but all are very ruinous. In the land-gate is a handsome gothic arch, and on each side guarded by a round tower: beneath the castle is a battery of eighteen guns.

"The church has nothing remarkable: here was only one religious house, that of the Augustines, at or before the time of Edward III. The chapel is still standing, distinguished by its gothic windows with neat tracery. A person, who with great civility shewed me the town, asked me, Had I heard of Margery Gascogne? On my answering in the negative, he told me a strange relation of a young woman of that name, who, he said, had been three years with child, that she felt annual throes, and that the springing of the child was evidently felt by any who had the curiosity to place their hands on the umbilical region: mine, I own, was excited; I was brought to a poor house in the church-yard, where I found a young woman at her father's house in

bed; ſhe looked wretchedly. As I did not doubt her capacity of muſcular motion, ſo as to imitate infantine leaping, I did not make the experiment. Her ſituation is reſolved by the town into a judgment of Heaven, which, for perjury in ſwearing the child on an innocent perſon, thus viſited her by this heavy penalty!" P. 21.

The town of Winchelſea next occurs, which is deſcribed at conſiderable length. It poſſeſſes various fragments of antiquity, which well deſerve notice; and, in the reigns of Richard II. and the Sixth Henry, was of no mean importance. The next place which moſt attracted the touriſt's notice is Haſtings, whence, after the Conqueſt, was the common paſſage to Normandy. Beauport, Crowhurſt, and Battel Abbey follow in ſucceſſion. Of this laſt place a good engraving is annexed; and it well deſerves this diſtinction, as being a ſpot near which a great victory put an end to the Saxon line, and gave the crown of England to a foreigner. This famous battle is ſo neatly and forcibly deſcribed by Mr. Pennant, that we cannot forbear inſerting the account.

"We arrived at Battel Abbey with awful reflections on the deciſive victory which put an end to the Saxon reign, and transferred the crown of England to a new and foreign race. William, after his landing at Pevenſey, made every effort to induce Harold to reſign what he called an uſurped crown. The Engliſh monarch received his meſſage in London, where he was waiting for the forces raiſing by his nobility. The Norman envoys treated him with inſolence, which he returned in a manner ſuited to his high ſpirit. When the rivals had reached the field, William made a ſecond attempt by means of a monk; but on terms ſo advantageous to himſelf, that Harold determined to put his crown to the deciſion of the ſword. The Engliſh army paſſed the night in jollity, ſong, and carouſal; the Norman, in prayer and preparations for the fight. When morning appeared, Harold ranged his troops, according to the Saxon faſhion, in form of an impenetrable wedge, and placed himſelf in the centre, on foot, beneath his ſtandard, to ſhew that he meant to ſhare with them the fortune of the day. The Duke divided his forces into three bodies: the Normans began the battle by a diſcharge of a cloud of arrows into the air, which fell with great execution upon the Engliſh phalanx, by reaſon that the men were ſo cloſely ranged: they were at firſt put in ſome diſorder; but, quickly recovering themſelves, the fight was continued with great animoſity on both ſides. The Normans, armed with axes, maces and clubs, intermixed with the archers, in vain attempted to make an impreſſion on the Engliſh wedge; and, as a prelude to the fight, animated each other by caroling the ſongs of the deeds of the great Rolando, the hero of French romance. The battle raged from ſeven in the morning till night. Near the cloſing of the day, William perceived the impoſſibility of breaking the compact maſs of his enemy: he had recourſe to ſtratagem. He ordered his forces to make a fighting retreat, as if on the point of giving way to the ſuperior valour of the Engliſh. This ſucceeded: Harold was deceived; and, thinking

to

to take advantage of a retiring foe, deranged his invincible syſtem by the purſuit of the fictitious flight of the ſubtile Norman. William ſeized the critical moment, and cauſed his well-diſciplined troops to cloſe their ranks and preſs on the diſordered Engliſh. Harold, enraged at the unexpected event, performed prodigies of valour to reſtore the battle: an arrow pierced his eye and reached his brain, and he fell dead on the field; his army, diſheartened by the fatal blow, gave way on all ſides, and left to the Conqueror victory and the crown of England. Gurth and Leofwine, the valiant brothers of Harold, fell with him; as did the flower of the Engliſh nobility. The number of common men has not been juſtly aſcertained; but the ſlaughter muſt have been very conſiderable, for ſix thouſand Normans was the price of the victory. The remainder of the Engliſh were ſaved by the darkneſs of the night, and the good conduct of Morkard and Edwin, who conducted the retreat. The Conqueror, with great generoſity, ſent the bodies of Harold and his two brothers to Gith, their unfortunate mother; nor would he accept a ranſom.

"The field of battle was then called Hethelande, near a village of the name of Epiton. It was fought on the 14th of October, 1066, on St. Calixtus's Day, and the birth-day of Harold. Superſtition could not fail having ſomething to do with ſo great an event; a *ſangue lac*, as the French call it, a *bloody fountain*, ſprung up after every gentle ſhower, crying to the Lord for vengeance for ſo much Chriſtian blood ſhed on the ſpot.

"To expiate the ſlaughter of the day, for the repoſe of the ſouls of the ſlain, and in gratitude to Heaven for the victory, the Conqueror founded, in the following year, the Abbey of Battel, and dedicated it to St. Martin. Here he intended to place one hundred and forty Norman monks, for the full diſcharge of thoſe pious ſervices; but he was prevented by death from executing the whole of his deſign. He had endowed it with lands equal to the ſupport of ſuch a number; and had beſtowed on it the privileges of a ſanctuary, and a multitude of others uſual in thoſe days. He peopled it with religious from the Benedictine monaſtery of Marmontier* in Normandy, and appointed one of them, Robert Blankard, firſt abbot. He being drowned in his paſſage, was ſucceeded by Gaubertus, who was living in 1088.—William honoured the church with his preſence, probably at its conſecration, and offered at the altar his ſword, and the robe he wore at his coronation." P. 36.

The deſcription of the Abbey, its revenues, antiquities, with the famous *roll*, occupies ſeveral pages, till we are brought to Aſhburnham. The venerable pile of Hurſtmonceaux, the moſt ancient brick-work, as *Mr. P. ſays, of any in the world*, is mentioned with great praiſe; and the melancholy tale of its owner, the young Lord Dacre, related with proper ſympathy. Pevenſey, a conſiderable place in Saxon times, where William the Conqueror firſt landed, affords a favourable occaſion for the diſplay of Mr. Pennant's antiquarian knowledge. Weſtham, and Eaſt Bourne, with an affecting anecdote of Mr.

* Certainly Marmoutier. *Rev.*

Henry Lushington, succeed. Near East Bourne was the Anderida of the Romans.

At p. 54, we are agreeably detained by a narrative of the famous battle off Beachy Head, between the fleets of England and Holland. From the Seven Cliffs, adjoining to Beachy Head, we descend to East Dean, and then proceed to Seaford, a town once of much consequence. The wells on these downs deserve particular notice, and are minutely described. Newhaven then is the only place of note till we come to Brighthelmstone, which is so well known, and has been so often described, that we shall only detain the reader to say, that he will here find a beautiful representation of the Prince of Wales's Pavilion, with an account of every thing, ancient and modern, for which the town is remarkable. The natural history of Brighthelmstone, and its vicinity, is new and interesting, and occupies many pages. From Brighthelmstone, Mr. Pennant conducts us to New Shoreham, and thence to the Old Town of that name, and through several villages of less note, to Arundel. Here, as may reasonably be supposed, we are detained for some time. A most pleasing view of the Castle occurs in this part of the work, and the lovers of antiquity will find much to interest and entertain them. After passing by Selsey Isle, we arrive at Chichester, which, with its noble cathedral, its monuments, bishop's palace, antiquities, and curiosities, are agreeably described. We cannot omit the ludicrous anecdote at p. 116.

"A few miles from Fishbourn, I left, at no great distance, to the south, Bosham, or Bosenham, a village with a church and spire-steeple. The church is said to be a spacious and venerable Gothic pile, built by William Warlewast, bishop of Exeter, about the year 1119. This prelate was chaplain to the conqueror, and his two sons, William and Henry. The last had granted the place to him and his successors. Warlewast established in the choir of the parish church secular canons or prebendaries. It was esteemed a royal free chapel, and exempt from the jurisdiction of the Bishop of Chichester. There had been in very early times a religious retreat in Bosham; for, in 681, one Dicul, a Scotch monk, had a cell here, in which he and five or six brethren served the Lord in great poverty.

"The noted Earl Godwin obtained the place from Stigand archbishop of Canterbury (who, in Godwin's time, made it his residence) by a singular piece of deceit. He waited on the archbishop with a large train of nobility, and accosted him, with great seeming civility, in these words, *Da mihi Boscam*; by which the prelate understood the *Basium* or *Osculum Pacis*. This he readily granted, and Godwin and his people fell at his feet, and made numbers of acknowledgments for so liberal a gift, declaring that he said *Boscam*. And thus, by a jingle of words, Stigand lost this valuable possession, which the Earl instantly seized for his own use."

We now enter Hampshire, and proceed to Portsmouth, our way being pleasantly beguiled by many curious anecdotes. Le-

land's account of Portsmouth is introduced, and next the author's own description. This, however, with all that the subject involves, is sufficiently notorious; but many curious anecdotes and incidents will here be found; and, among others, that which we shall make our last extract.

"Henry VIII. may be called the founder of the English Navy: he began with building the great ships the Regent and the Sovereign. The first was lost in an engagement off Brest, in 1512: that gallant gentleman, Sir Thomas Knevet, grappled with the Cordelier, in which the French admiral had hoisted his flag; both took fire, and blew up with their commanders and sixteen hundred brave seamen: both fleets retired instantly, terrified by the dreadful scene, without offering to continue the engagement. Henry, to repair the loss, built the great Henry Grace de Dieu, of far greater bulk than the Regent. This ship is twice exhibited to us in painting. The first is in a great picture I had an opportunity of seeing in one of the lower apartments in Windsor Castle. It represents the king setting sail from Dover for Calais, for the celebrated interview betwixt him and Francis I. between Guidres and Ardres, in 1520, called *Le Champ de drap d'or.* Henry had caught the vain magnificence of Richard II. the sails and pendants of his ship were of cloth of gold, damasked; all his suits of ships and men were equally splendid, for the chief nobility of the realm attended. I must refer the reader to the minute description given by that accurate antiquarian, John Topham, esq. I shall only add, that the land scenery is also represented, of Dover and the harbour; its forts, Arch-cliff, and the Black Bulwark; and, finally, the distant view of France, and the city of Calais. The second is one of the celebrated pictures at Cowdray. [While I write, I am shocked with the news, that the house itself, and the whole of that invaluable collection, is now no more, having, on September 24, 1793, been consumed by fire.] In the first picture, as Mr. Walpole observes, his ships were as sumptuous as Cleopatra's galley on the Cydnus. In this they were, as the time required, fitted with all the necessaries of war. His great friends, Francis and Henry, had forgot their warm embraces on *Le Champ de trap d'or.* They quarrelled, and went to war: Francis sent a vast fleet, under D'Annabaut, Admiral of France, who came off Bembridge-point in the Isle of Wight, and from thence stretched along the shore to St. Helen's, on July 18, 1544. The English fleet, under Viscount Lisle in the Great Harry, anchored off Spithead, to cover the entrance into Portsmouth; not only to defend it, but, if possible, to engage the French to embarrass themselves by following him into the narrow paths amidst the sand-banks. The French galleys often came to insult our great ships to provoke them to come out, but to no purpose. A cannonade was continued on both sides during two days; and the French pretend that they sunk the Mary Rose, a ship second in size to the Henry Grace de Dieu: certain it is that she was sunk, and her commander, Sir George Carew, and near six hundred men, were drowned. But this accident was owing to some awkward manœuvre. She was overladen with guns, some were unbreeched, and her port-holes left open; so, by an unfortunate heeling,

heeling, she filled with water, and went to the bottom. The French, finding they could make no impression on our ships, after plundering the Isle of Wight, returned to their own coasts. Henry, on the first noise of the invasion, came in person, and appears in the piece on horseback, and behind him his great favourite and lieutenant the Duke of Suffolk, and Sir Anthony Brown master of the horse. They are riding out of Portsmouth, and entering Southsea Castle (a fortress of Henry's own raising) in their way to the camp, which lay beyond.

"The great ships of war had four masts; they had port-holes for the cannon, which is said to have been at this time a novelty; for, before, the few they had lay upon the deck, on the prow, or on the poop.

"In this reign our navy was first put on a systematic establishment. Henry first erected a Navy-office; the Trinity house was founded by Sir Thomas Spert, Comptroller of the Navy, and commander of the Henry Grace de Dieu. This monarch ranged his ships into different classes, and had a regular inventory of the various stores. A very curious and particular detail of this subject is given by Mr. Topham in vol. vi. p. 179, of the Archæologia, the perusal of which will very amply supply my deficiencies.

"By the enumeration of the navy of Edward VI. it appears, that in his time Portsmouth was almost our only station, and our sole dock and yard. The total number of ships, galleys, pinnaces, and row-barges, were 53; tons, 6255; men, (soldiers, 1885—mariners, 5136—gunners, 759,) 7780: excepting two at Deptford-strand, and the Henry Grace de Dieu, which lay at Woolwich; all the rest lay here. I will conclude with saying, that famous ship was of the burden of one thousand tons; was manned with three hundred and forty-nine soldiers, three hundred and one mariners, and fifty gunners; and had nineteen brass pieces, and one hundred and three iron pieces. A print of her in full glory is given of her in the Archæologia, vi. tab. 22, which conveys a full idea of the great ships of war in that infancy of our navy." P. 139.

The conclusion of the work is employed in the description of the Isle of Wight, and is distinguished by the same accuracy of research, the same acuteness of remark, and the same agreeable variety of anecdote and historical information.

We are taught to expect a continuation of these volumes to the Land's End, with the assistance of a gentleman who accompanied Mr. Pennant in this Tour, who co-operated in his researches, and who was well acquainted with his opinions and intentions. It is also announced, in the first volume, that the editor proposes to submit to the public inspection Mr. Pennant's Tour from Downing to Alston Moor, both of which publications we shall expect with as much satisfaction as we dismiss the present. A very good map is prefixed to each volume of the route pursued by the author, which we always think an essential addition to every publication of this kind.

ART.

ART. IV. *Herman and Dorothea, a Poëm, from the German of Göethe. By Thomas Holcroft.* 12mo. 10s. 6d. Longman and Rees. 1801.

FEW perſons are now ignorant of the name and character of Göethe, or are uninformed that he is infected with thoſe principles, of which we have conſiſtently and conſtantly avowed our abhorrence, and which his writings have circulated to the ſerious and important injury of ſocial order. We are, nevertheleſs, not reluctant to acknowledge his claims to great abilities; and, in the preſent inſtance, readily confeſs that he has produced a ſimple and intereſting ſtory, which many will read with delight; particularly thoſe who prefer the unvarniſhed incidents of humble and domeſtic life to the more elevated and gaudy ſcenes, where the imagination is conſtantly on the rack to produce characters and circumſtances far above the reach of human manners, and exiſting only in the rapturous viſions of poetic fancy.

The tale is the moſt unadorned that can be imagined: a plain domeſtic couple, in no other ſtation of life than the maſter and miſtreſs of an inn, have an only ſon, whom they wiſh to marry. He appears averſe to this, and indeed not extraordinarily qualified for the general duties of ſociety; but love, as in the tale of Cymon and Iphigenia, produces the latent ſeeds of every manly and every amiable virtue. The confuſion and diſtreſſes of war compel ſome fugitives to paſs through his village. Among theſe is Dorothea, who is diſtinguiſhed by thoſe endearing qualities of mind, and charms of perſon, which "youthful poets fancy when they love." Herman ſees her, and immediately is captivated; and nine books, which are diſtinguiſhed by the reſpective appellations of the nine Muſes, are employed in deſcribing the progreſs of Herman's paſſion to its ultimate and happy termination.

The reader will perceive, that here is no great opportunity for the exerciſe of a vigorous fancy; but if he will be ſatisfied with a plain unvarniſhed tale of humble and ſimple life, he will be ſure to find a conſiderable portion of amuſement.

The firſt book repreſents the father and mother of the hero ſitting in ſocial chat at their door, making their obſervations on the paſſage of the fugitives through their village, to aſſiſt whom with charitable benefactions of wine, linen, clothes, &c. all the youth of both ſexes, and their ſon among the reſt, had left their homes. Let the reader in this place underſtand, once for all, that when we introduce ſhort ſpecimens of the work, it

is

is from no approbation of the tranſlation, for nothing more execrable can well be conceived, but merely to exhibit ſomething of the plan of the original work.

The ſecond book opens with a deſcription of Herman and Dorothea, and their firſt interview.

" Soon Herman entered, ſtrong of ſtature, fair
Of form, and, ſhrew'd the Paſtor, in remark,
Noting the mien and 'haviour of the youth,
With ſmiles, and friendly words, and voice, exclaim'd:
How, Herman, art thou chang'd! How full of life
Thy look; no gloom of heart is thine! The glow
Of virtue beams upon thy countenance!
Why aye! to Miſery thou haſt given relief:
From Mis'ry haſt received ten thouſand bleſſings!
Serene and grave, yet ardent, he replied:
If good or ill I've done I ſcarcely know;
But acting from the heart, the tongue will ſpeak
The truth. You, mother, were too ſlow, or I
Was too impatient, while you choſe and pack'd,
Perhaps with too much care, the welcome gifts
Of raiment, fit; and wine, and food, refreſhing;
For, as I left the town, our burghers all
Came ſtreaming back. The fugitives were far
Away. I ſpeeded toward the village, where
I heard they were to halt, and reſt to night.
Driving along the cauſeway newly made,
A waggon came in view; heavy, and drawn
By oxen from the further Rhine, tall, ſtrong
Of limb, and large, yet to a maid obedient;
Who govern'd them with ſkill that might become
A man, tho' ſhe was feminine and fair.
Her ſtep was firm, for ſhe approach'd to ſpeak,
Yet graceful: modeſt was her look, her accent ſweet.—
It was not always thus, ſhe ſaid; nor have
We been accuſtom'd to lament, and aſk
For alms: which oft reluctantly are given;
But, taught by ſtrange neceſſities, I plead.
Behold that ſtraw; look on the lovely wife
Of one who yeſterday was far from want:
Oblig'd to fly, tho' ſeiz'd with labour pains,
Her bed no better, I her only guide,
Theſe pains juſt paſs'd, for life ſhe ſtruggling lies;
The new-born infant naked in her arms.
Slow are our cattle; urgent are her wants;
The village diſtant, and our friends, perhaps,
Still further fled. Sir, if you have a ſenſe
Of human woes, and ſocial ties, as ſure
Your gentle looks denote; and if you can
Procure ſuch clothing and reſtoratives

As

As may preſerve the mother and the child,
Our bleſſings and our heart-felt thanks are your's.—
She ended, and the wife, piteous and wan,
Look'd wiſtfully for aid. 'Tis ſtrange! ſaid I,
Pre-knowledge muſt exiſt of human wants;
For human ſafety, ſent by gracious heaven;
This had my mother! See what ſhe beſtows,
And ſlew the knots! And forth the linen came,
And morning-gown! Poor wanderers! did the ſight
Rejoice you? 'Twas miraculous!—How is't
That in affliction only we can ſee
The hand of God, leading the good to good,
And miniſt'ring, by man himſelf, to man?
'Twas thus, with grateful heart, the maiden ſpoke.
Life-giving was the wine: life-ſaving were
The robes. We now ſhall reach the village, cried
The maid: our friends will aid me to diſcharge
The tender truſt, that lies ſo near my heart.
And, oh! the thanks ſhe gave me; as again
She drove her oxen on! I paus'd awhile;
My thoughts in ſtrong debate, or if 'twere beſt
The charities my parents ſent ſhould be
By me or her dol'd out? A maid of ſuch
Amenity, ſo tender, and ſo ſage!
I had moſt ſpeed, but ſhe would better know
The truth, and nature, of her people's wants,
She muſt, ſhe will, my heart replied! And ſoon
My package I transferr'd; intreating her
To clothe the naked, and to feed the hungry;
Well pleas'd, I added, gentle maid, this truſt
Devolves on one whom it ſo well befits.
And not a mean one is it, anſwered ſhe;
Nor lightly ſhall it paſs my hands; outſtretching
Them, and from mine received the flaſks of wine,
Freſh beer, bread, brown but ſtrengthening, and the full
Contents of my full cheſt. Then ſhe arrang'd
With tender caution at the patient's feet,
And onward went; and thoughtful I return'd." P. 21.

The ſucceeding books, as was before remarked, relate the operation and progreſs of love in the young man's mind. He obeys the impulſe of his heart, and the ſuggeſtions of parental admonition, and departs to bring home his miſtreſs, in his determination as his bride, in her imagination as a ſervant to his father and mother. This is the beſt portion of the work, for the dialogues between father and mother, the paſtor, and the *pharmiſt*, as the tranſlator affects to call the apothecary, are often very inſipid, and very tedious.

" The traveller, that views with ſteadfaſt eye
The ſetting ſun, dazzled and loſt in wonder,

Can

Can no way turn to foreſt, rock, or lake,
Or mountain brow, but ſtill, tho' gone, 'tis there;
And ſtill its glories tremble to and fro:
Thus Dorothea's mild and heavenly form
Beam'd and ſwam in Herman's path. Long he dream'd:
But wak'd, at length; and ſlowly bent his way
The village ward. Or dreams he ſtill, or is
Th' approaching viſion real? It is herſelf!
She comes, a jug in either hand, to lave
The living waters of the ſpring. How beats
His heart! How it reviv'd! Nor leſs was ſhe
Amaz'd.—
Again I find thee, lovely maid,
Active in gentle office of humanity.
And why com'ſt thou ſo far; while others with
The village waters are content? 'Tis true,
Thy friend is ſick, and pure this fountain's ſtream.—
Thus Herman ſpoke: benignly ſhe replied:
Well is my labour, Sir, repaid, ſince I'm
Allow'd again to thank the man who ſav'd us.
Welcome the giver; welcome was the gift.
Come and behold the good you've done; accept
The gratulations you ſo well deſerve!
By horſes, oxen, men, by linen waſh'd,
And boys that bathe, by wants improvident,
For this hour anxious, heedleſs of the next,
The village brook, and ev'ry ſource, is troubled:
Therefore I ſought this clear and healthful ſpring.
The ſteps they both deſcended; down they ſat,
Upon the wall: but ſat the maid not long:
She ſtoop'd to lave, and Herman ſtoop'd to aid,
And, by the firmament reflected, play'd
Their forms within the waters; trembling yet
Approaching; to ſmile too timid, yet ſeem'd
As though they much deſir'd to meet and kiſs.
Oh! of this ſoul-creating fountain let
Me drink, the youth exclaim'd. And gave the maid:
And deep the draught: it was the draft of Love!
Silent they ſat, each leaning on a jug:
Eloquent ſilence! not to be endur'd
By apprehenſive virgin ſenſibility,
And Dorothea ſpoke.—
Why came you here,
So ſoon, ſo diſtant, and alone, and how?
Downcaſt was Herman's eye, but then ſo ſoft
Her voice, embolden'd he look'd up and ſaw,
Oh Gods! a face how guileleſs and how ſweet!
Yet nought of love he there could read; but clear
Intelligence, demanding ſound diſcourſe;
Therefore of love he had no power to ſpeak—
He thus began:
Take not offence, kind maid;

To

To meet thee once again I came. I live
With tender parents, loving and belov'd,
An only ſon. Our houſe is large, their cares
Are great; the houſe affairs my mother takes,
And theſe, too burthenſome, I wiſh were eas'd:
I wiſh ſhe had a zealous friend, whoſe hand
Not only, but whoſe heart, would act with her's;
And not a menial but a daughter's part:
For menials, thoughtleſs, ſelfiſh, prone to waſte,
Have oft but little ſenſe of right and wrong.
It was not ſtrange when firſt this morning I
Beheld you, ſo adorn'd, a form ſo fair,
The ſkilful arm, the mind ſo fortified,
The heart ſo teeming with benevolence,
That I ſhould ſpeak of what I ſaw and felt:
Or that the hopes ſhould kindle in our hearts
To gain a ſiſter—daughter—friend—perhaps—
Pardon my faultering tongue—would I had words!
And wherefore not, mildly the maid replied.
I read your end, for which I'm thankful, not
Offended: plainly therefore ſpeak, for I'm
Prepar'd to meet the fortune of the day.
You wiſh a ſervant in your father's houſe;
And think me not unfit, and not too proud.
Sudden the propoſal; and ſhort ſhall be
My anſwer. Servitude is honour, not
Diſgrace, when falling fortunes make it needful:
And fall'n are mine, and therefore muſt I ſerve.
The mother and the child require my aid
No more: her friends and daughters all ſurround
Her now, and hope they ſoon ſhall home return.
For me, in the dark ſorrows of the day
I but diſcover days more ſorrowful,
More dark, for broken are the ſocial bonds,
Only I fear to be renew'd by Miſery's
Increaſe. A vagrant woman is the ſcorn
Of men: the ſhelter of your father's houſe,
And mother's care, I willingly accept.
Come, then, receive me from my friends; whoſe laſt
Embrace and parting bleſſing I would take.
He heard, with joy; and doubted ſhould he ſpeak,
Or ſhould he ſtill conceal his ardent love?
For on her finger he diſcern'd a ring:
*Dreadful ſymbol! and mute he therefore ſtood**.—
She thus: blam'd is the maid, who loiters by
The fountain's ſide; tho' lovely is the place.
And in the limpid mirror once again
They look'd; and ſweet forebodings thrill'd their veins.
In either hand a jug ſhe took, and went.

* There is a line for you, reader! *Rev.*

Anxious

Anxious the burthen Herman ask'd to bear;
But ſhe replied, the maſter muſt not ſerve
The ſervant. Serious is your look; ſevere
You think my fate; but ſuch are woman's duties.
We learn to govern having learn'd to ſerve.
And ſerve the ſiſter muſt, and come and go,
And wait on brother, parent, gueſt, and friend,
With ready hand and cheerful heart; no road
Too rough, no hour too late, no work too coarſe;
Herſelf forgot, for others muſt ſhe live.
Become a wife, her labours multiply:
Sickly herſelf, the ſick ſhe muſt conſole
On feeble couch, the feeble babe muſt feed;
And watch by day, and wake and weep by night;
No limits have her toils, no end her cares:
Not twenty men could them ſupport; nor ſhould
They: but, they ſhould acknowledge woman's worth."

P. 124.

She accompanies him home; and her perplexity, at imagining herſelf a ſervant, where ſhe is expected as a bride, is very well repreſented. They are finally united, and all parties are ſatisfied and happy.

What we have ſaid above applies merely to the original work, for we have not often met with any thing more fantaſtical, or more fooliſh, than the tranſlation, conſidered as a poetical performance. Our readers will remember what we heretofore obſerved concerning a certain tragedy called Antonio. Mr. Holcroft is exactly of the ſame ſchool, and entitled to the benefit of the rules there laid down for poets of the deſcription of Mr. Godwin. But what is ſtill more ludicrous, the tranſlator pretends to alter his prototype in various places, in conformity to *our* manners and poetical feeling. Poetical feeling! can a man be ſaid to have poetical feeling, who is capable of producing the traſh of this volume, in which no trace of the conſtituent beauties, graces, or qualities, of true poetry, can poſſibly be diſcovered? Yet, like others of his ſect, he talks with a gravity and deciſion as if he alone were the Ariſtarchus qualified to pronounce on what conſtitutes poetic excellence.

The reader will have ample opportunity of judging of the poetical merit of the tranſlator, from the ſpecimens introduced; we will add a few lines, taken without much choice, to confirm more fully the truth of what we have ſaid.

So diſcourſed the hoſt of the Gold Lion.
The mode is changed to frocks, and boots, and pantaloons.
Of the countleſs combinations of things,
Frantic with horror, bellowed as he clank'd his chains.
The ſingle man flies, light of body, and of mind.

And

And dearly was her love return'd, and dutiful.

—— careful of the well-
Bred horſe, to ſee him dreſs'd and ſerv'd, was one
Of Herman's voluntary taſks.

He feels a joy at every trifle he
Retrieves.—Great the rubbiſh, little the gold.

Not twenty men could them ſupport, nor ſhould
They: but they ſhould acknowledge woman's worth.
(above-cited.)

The precious metals melt, loſt are their ſainted forms.
What's ours for us, and ours we will maintain.

If theſe and a multitude of ſimilar lines do not prove a total want of poetic taſte and feeling, we give the matter up, and confeſs ourſelves incapable of deciding on the queſtion. The volume is elegantly printed, and ſome trifling engravings are added, which furniſh the pretence for demanding half-a-guinea for a publication of two hundred pages. There are ſome notes, alſo, explanatory of local cuſtoms; of which, the only one at all curious is an extract from the Nord Literaire, deſcribing the marriages of the peaſants of Sileſia.

ART. V. *A Layman's Account of his Faith and Practice, as a Member of the Epiſcopal Church in Scotland: publiſhed with the Approbation of the Biſhops of that Church. To which are added, ſome Forms of Prayer from the moſt approved Manuals, for aſſiſting the Devotion of private Chriſtians on various Occaſions. With a Letter from the Reverend Charles Daubeny to a Scotch Nobleman, on the Subject of Eccleſiaſtical Unity.* 8vo. 181 pp. Edinburgh printed, by John Mair, for all the Bookſellers. 1801.

THIS ſmall volume was ſent to us from Edinburgh, and we have read it with much pleaſure. We ſhould have entertained, however, ſomething more than a doubt of its being the production of a layman, were it not publiſhed with the approbation of the Proteſtant Biſhops in Scotland, who, we are convinced, would not give their countenance to a pious fraud. The author, whoever he may be, writes ſo like a young clergyman, zealous in the cauſe of converſion to the government and diſcipline of his own church, that, but for the patronage under which the work is publiſhed, added to ſome inaccuracies in language, and in fact, we ſhould with confidence have given it to a clerical author.

It

It has, to uſe the words of Ariſtotle, a beginning, a middle, and an end; but the beginning is *the conſtitution of the church;* the middle is *the conſtitution of the church;* the end is *the conſtitution of the church;* and nothing is deemed valuable, whether in faith or in practice, which does not tend to preſerve that conſtitution in its apoſtolical purity. This is ſuch a view of Chriſtianity, as we ſhould not look for from the pen of a *layman;* or indeed from any pen, but that of a man heated with eccleſiaſtical controverſy, in which few laymen of the preſent age are diſpoſed to engage.

The conſtitution of the church; we conſider as highly important, and we have the ſame notions of that conſtitution with this *layman*; but we do not think that the faith was delivered to the Saints, or the duties of Chriſtianity preſcribed to them, for the ſake of *the church*; but that *the church was eſtabliſhed to preſerve the purity of the faith*, and to *enforce the practice of the Chriſtian duties*. The church and the faith are both from God, but the former is ſubordinate to the latter. This appears to us ſo obvious, that we cannot conceive the contrary opinion to be embraced by any perſon, but a *young* man entangled in the labyrinths of controverſy. Yet, that the author of the work before us is a *layman*, we are convinced, not only by the reaſons already aſſigned, but by the following miſtakes, which could not eaſily have fallen from the pen of a clergyman tolerably educated.

In pp. 10 and 11, the layman ſays that the members of the Church of Rome "confeſs, with us, that the *Scriptures* are *infallible, and a ſure guide to direct us in the way of ſalvation*; but we can never believe that the *Pope is ſo*, or any council or aſſembly, however general, *of men not inſpired by the Holy Ghoſt.*" But every *clergyman*, of every communion, knows that every member of the Church of Rome conſiders the Scriptures as a ſure guide to ſalvation only, *as they are interpreted by the church*; that very few of thoſe members conſider the *Pope* as infallible; and that they hold general councils to be infallible, only becauſe they *believe all ſuch councils to be inſpired by the Holy Ghoſt.*

In p. 11, the layman ſays, that "to call on *Saints* or *Angels* for help, or employ them as mediators with God, we ſay, is groſs and unwarrantable ſuperſtition." But a well-educated clergyman would have ſaid, that to call upon Saints and Angels, is to attribute to them ubiquity, one of the attributes of God, and is therefore idolatry. Could we ſuppoſe that they hear us, there would be no more ſuperſtition in calling upon St. Peter or St. Paul to intercede for us, than in requeſting the prayers of our pariſh miniſter; and we have always conſidered

the hereſy of the Arians as confuted by their own practice, when they addreſs prayers and praiſes to Jeſus Chriſt.

In p. 96, we meet with ſo erroneous an account of the origin of the reformed Epiſcopal Church of Scotland, as could not poſſibly, we conceive, have come from the pen of a clergyman.

"When our church," ſays this layman, "was reſcued from the oppreſſive influence of papal power, and exerted the improved ſtrength of her piety and learning, in working a happy reformation from the errors and corruptions which ſhe had imbibed from her long connection with the ſect of Romiſh ſuperſtition, ſhe took care to diſtinguiſh between what was truly primitive, and what might juſtly be denominated popiſh."

It is univerſally known that, in Scotland, the Pope's ſupremacy was thrown off, not by learning, which diſtinguiſhed between what was primitive and what was popiſh, but by a turbulent crew of armed fanatics, who thought that they could not recede far enough from the Church of Rome. This ſentence therefore cannot have been penned by a clergyman, nor indeed by any man at all acquainted with the hiſtory of the Reformation. The Scotch Epiſcopal Church was reſcued, not "from the oppreſſive influence of papal power," but from the popular influence of preſbyterian fanaticiſm; and ſo reſcued, not by the exertion of her own piety and learning, but by the authority and addreſs of our firſt James, after he obtained poſſeſſion of the throne of Elizabeth; who had indeed delivered the Church of England from the influence of papal power.

We have made theſe remarks, not with the view of detracting from the merits of this publication, which are very conſiderable; but to ſhow that, notwithſtanding the clerical appearance which it ſometimes puts on, it is, in all probability, what it profeſſes to be, the work of a layman. That the Biſhops in Scotland ſuffered it to go abroad into the world with all its inaccuracies, in point of fact, was therefore judicious; for, had they corrected it, the public would have given it to ſome of them, and not to "a *private* Chriſtian, who hath withheld his name for the ſame reaſons which induced the author of *The whole Duty of Man*, to conceal himſelf from the eye of the public."

It is obſerved by this author, as it has been by others;

"that works on the ſubject of religion, when judiciouſly compoſed by pious laymen of ſound and good principles, are more generally ſought after, and leave a greater impreſſion on the minds of readers, than thoſe which come from perſons more directly engaged in the ſervice of religion, and who are thought to be peculiarly intereſted in its defence."

If

If this obſervation be well founded, the book before us is calculated to do much good; for the principles which the author labours to eſtabliſh, are certainly ſound, his reaſoning is cogent without ſubtlety, and his piety ſerious without moroſeneſs. Should it be thought, that the conſtitution of the church is too frequently brought into view, as an object of the very *firſt* importance, we beg leave to reply, that it is certainly an object of *great* importance, to which the prevalence of lax preaching ſhows that too little attention is generally paid. To ſerious Methodiſts of every denomination, we therefore beg leave earneſtly to recommend this ſmall performance, from which they may derive much uſeful inſtruction, not only concerning the church, and the authority of her miniſters, but alſo concerning every article of faith and practice neceſſary to the ſalvation of a Chriſtian.

This will be apparent to the reader, from the following Table of Contents:

"Layman's account of his faith and practice—Latitudinarian principles cenſured—Unity of the church of Chriſt—Of the epiſcopal church of Scotland—Hierarchy of the church proved from Scripture—Neceſſity of regular ordination in [of] the miniſters of the church—Danger of ſchiſm—The Bible contains a complete ſyſtem of revealed truth—A holy life and converſation inculcated—Neceſſity of our attendance on the public worſhip of the church—Behaviour of a Chriſtian in the houſe of prayer, and deſcription of the ſervice of the church—Feſtivals, &c. of the church—Of the holy Euchariſt—Neceſſity of inquiring for the old paths, and adhering to them—Of baptiſm—Of confirmation—Open profeſſion of our faith inculcated—The duty of ſupporting our clergy—A Chriſtian's duty as a good ſubject, as a good citizen, as a huſband, as a parent, towards his relations, towards his neighbours, towards all mankind—On placing all our truſt in the good providence of God—Contentment recommended in every ſtation—On the improvement of our time—On the neceſſity of religious knowledge—Uſefulneſs of other branches of learning—On our behaviour in company—Prejudices againſt Chriſtianity—Danger of liſtening to the novelties of modern ſectaries—Exhortation to ſteadfaſtneſs in our religious principle—Forms of prayer for aſſiſting the devotions of private Chriſtians—Letter from Mr. Daubeny, &c."

As a ſpecimen of this author's ſtyle and reaſoning, we ſubjoin his account of Epiſcopacy in Scotland, from which ſome of our readers will derive information, at once intereſting and new.

"For the information of thoſe who are not much accuſtomed to hear of a regular church without a legal eſtabliſhment, it may be proper to mention, that, by the Epiſcopal Church of Scotland, which has long ſubſiſted in that ſituation, I underſtand that body of Chriſtians, who are united, in all matters of eccleſiaſtical concern, under the regular

lar ſucceſſors of thoſe Scotch Biſhops, who, in conſequence of the Revolution in 1688, were deprived of their temporal honours and privileges, but ſtill continued, as in duty bound, to exerciſe their ſpiritual powers, for the benefit of that part of the Church of Chriſt which had been committed to their charge.—During the long night of trial, to which this pure depreſſed part of Chriſt's church has, for a whole century, been ſubjected, we need not wonder that the legal reſtraints, and civil diſqualifications, to which its members were expoſed, induced many of them to forſake its communion, eſpecially thoſe who, by holding public appointments under Government, could not, as they ought, either conſiſtently or ſafely, attend the ſacred miniſtrations of *non-juring* clergy. This circumſtance gave riſe to the political expedient of introducing into Scotland Epiſcopal Clergy, ordained by Biſhops either of England or Ireland, and thereby legally qualified to officiate in chapels licenſed for that purpoſe. But human policy is not always the beſt guide in matters of religious concern; and however ſuch clergy might affect to call themſelves Epiſcopal, they were certainly deficient in the moſt eſſential article that could entitle them to ſuch an application; by acting not only without the authority of any Biſhop, but in a ſtate of ſeparation from the very Biſhops who could give them ſuch ſpiritual authority. It is well known that the Biſhops who ordained them, whether of England or of Ireland, never pretended, nor will pretend, to any ſort of Epiſcopal authority or juriſdiction in Scotland. All of them, who have been applied to on the ſubject, have poſitively diſclaimed any ſuch pretenſion; and ſome of them, I have been told, have given it as their expreſs opinion, that the Engliſh clergy in Scotland, ought to be in communion with the Scotch Biſhops, when there is now no political objection to it, and when nothing would be required of them, but what was [is] neceſſary to maintain the order and unity of a Chriſtian church."

It is indeed a very ſingular phænomenon in the hiſtory of the Church, that, in Scotland, there are two diſtinct bodies of Epiſcopalians, who hold the ſame profeſſion of faith; make uſe of the ſame liturgy; pay allegiance to the ſame ſovereign; and acknowledge the obligation of the ſame duties, civil and religious; and yet keep aloof from each others communion! A Romiſh prieſt, ordained in Spain, pays, in this country, canonical obedience to the Catholic Biſhop of the diſtrict in which he reſides; a Scotch Preſbyterian miniſter, when in the north of Ireland, officiates in communion with the claſſes or preſbytery, within the bounds of which his chapel happens to be ſituated; in the primitive church no ſtrange Preſbyter was permitted to diſcharge the duties of his function, unleſs he brought from the Biſhop of the dioceſe which he had left, dimiſſory letters addreſſed to the Biſhop of the dioceſe in which he meant to fix his reſidence; but in Scotland, it ſeems, there are many clergymen, who, having received epiſcopal orders in England

or Ireland, officiate in contempt of the Biſhop of the dioceſe, becauſe epiſcopacy in Scotland is not eſtabliſhed by law! Such conduct is, indeed, as Mr. Daubeny ſays, "*unique* in its kind, and unprecedented in the church." It is not only what in eccleſiaſtical language is called *ſchiſm*; but it is a direct violation of that law, obedience to which was to be the characteriſtic of our Saviour's diſciples*.

ART. VI. *The Hiſtory of Helvetia; containing the Riſe and Progreſs of the federative Republics, to the Middle of the 15th Century. By Francis Hare Naylor, Eſq. Two Volumes.* 16s. Mawman. 1801.

IT is not always a pleaſing undertaking to compare the merits of two publications on the ſame ſubject; eſpecially when new efforts produce no proportionable improvements. Such, however, is the taſk impoſed upon us in the preſent inſtance. Mr. Naylor tells us, in his Preface, that, during the progreſs of his work, he obtained information that Mr. Planta, in common with himſelf, was employed on a hiſtory of the Helvetic Confederacy. But finding, on the publication of Mr. P.'s work, that there was a material difference in their manner of viewing things, and conſidering objects, he ſaw no reaſon to abandon his plan, obſerving, at the ſame time, that it reſts with the public to determine how far he may have acted with prudence. We would not, in our compariſon of the two hiſtorians, attempt to depreciate the talents and knowledge which Mr. Naylor has certainly diſplayed; but if, on compariſon, they ſhould appear to diſadvantage, muſt it not be owned that Mr. N. himſelf indirectly challenged the enquiry? It is to be obſerved, that the hiſtory in queſtion compriſes only the moſt brilliant parts, or, what Mr. N. calls, the golden age of the confederacy, and goes not further than the middle of the 15th century, the epocha when the famous Grey league was inſtituted; after which period, internal diſputes began to divide the union, that had hitherto ſubſiſted between the cantons, and to prepare the way for the diſſolution of what had been the work of ſo many glorious ſtruggles, and hard-fought battles. Mr. Planta's, on the other hand, is continued through the Bur-

* John xiii, 35.

gundian

gundian and Italian wars, to the late terrible subversion of the Swiss government by the arms of the French Republic.

It is evident, nor indeed could it be otherwise, that the two historians have drawn their information from the same sources. We do not therefore see, how that material difference, of which Mr. N. speaks, can exist between them. In truth it does not exist. The most important events, that took place during the progress of the Swiss Confederacy, are, with few exceptions, related in the same manner, and, on some occasions, we have remarked, that nearly the same expressions are employed. We do not by any means infer from this, that Mr. N. has copied from Mr. P.'s publication; we would only show that, as they have both translated from the same writers, it is almost an unavoidable consequence that their view of things and objects, as derived from the same authority, cannot be materially different.

The earlier annals of Helvetia, like those of all other countries, are obscure and inconsistent. Cæsar is the first historian of antiquity, who gives us any authentic documents on this head; and, in his account of the Helvetians, we may trace, as Mr. N. rightly observes,

"the same enthusiasm for liberty; the same detestation for arbitrary power, and the same patriotic attachment for their country, which at a later period burst forth, with such glorious energy, in successful resistance to the despotism of Austria; and gave rise to that happy system of government, the destruction of which forms one of the blackest features in the monstrous catalogue of modern crimes."

We shall not pause to make many remarks on the commencement of the work before us. The early passages are, in great measure, translated from Cæsar, and are too generally known to require discussion. It will perhaps, however, be material to state, that the first inhabitants of the Helvetic states, according to Mr. Planta, and on the authority of Tacitus, were the Celts, one of the wandering hordes of a people of hunters and shepherds, known under the denomination of Gauls, who, armed with bows and arrows, and accompanied with numerous flocks and herds, came from the remote regions of the east, and occupied the continent of Europe. The above-mentioned tribe forsook, for some unknown reason, the plains of Gaul and the banks of the Lower Rhine, and settled, in considerable numbers, in the country along the Aar, to the Lake of Geneva, and the lower valleys of the Alps. Mr. Naylor's account is somewhat different; he observes that, before the time of Cæsar, the Helvetians had little intercourse with their more enlightened neighbours; but that they lived in the closest union with the Gauls, "*with whom they are sometimes confounded.*"

confounded." Both authors however agree that, at the commencement of the ſixth century, the northern or German part of Swiſſerland* was poſſeſſed by the Alemanni and Franks; the Pays de Vaud, or Roman part, by the Burgundians; and Rhætia, by the Oſtrogoths; and, that from theſe people were deſcended the confederates of the Helvetic cantons. Having certified the origin and earlier events of the Swiſs nation, Mr. N. in the ſecond chapter, takes a view, in ſome reſpects digreſſive, of the manners of the ſeventh, eighth, and ninth centuries, and of the Salic and Ripuarian codes. The concluding paſſage of this chapter ſhall however be quoted, as ſeeming to fix the epoch when the rough and ferocious manners of the Helvetians began to be ſoftened, and to give place to the milder arts of cultivation and agriculture.

"The general tranquillity that prevailed during the reign of Charlemagne, and which continued in *Switzerland* for a conſiderable time after his death, had proved extremely favourable to the progreſs of agriculture, and had contributed to introduce a leſs ferocious ſyſtem into the habits and manners of ſociety. We are informed, that about this period the vine began to be planted on the ſouthern and weſtern ſides of the moſt ſheltered hills; the cultivation of it gradually ſpread in proportion as the bleak foreſts of Germany fell beneath the axe of induſtry, and its impenetrable moraſſes yielded up their unhealthy ſoil to the indefatigable peaſant. The manſions of the nobility too, aſſumed a more commodious aſpect, nor was defence any longer the ſole object, which their lordly owners had in view; while the adjacent lands preſented an appearance of comfort and ſecurity, far more congenial to the feelings of humanity, than war with all its proudeſt accompaniments. Villages aroſe in almoſt every vale. The ſmile of content, viſible upon the brow of the Helvetic peaſant, diſtinguiſhed him from his more northern neighbours, and plainly indicated that he was already in poſſeſſion of privileges, which placed him far above the degraded ſtate of perfect ſlavery."

In the chapters immediately following we are compelled to remark, that Mr. Naylor does not give us ſo copious and ſatisfactory an account of the cities that formed the ſubſequent confederacy, as we meet in Mr. Planta's work. We eſpecially regret that he has not taken more particular notice of the origin and riſe of the Schwitz; a people that, however inconſiderable in the firſt inſtance, by their ſubſequent ſpirit and exertions, gave name and independence to all Helvetia. Indeed this is not the only place where the preſent author appears too conciſe in his narration, and not to have made ſo good uſe as he might of the materials he poſſeſſed.

* We follow, as on former occaſions, Mr. Planta's mode of ſpelling this name.

After

After having travelled with Mr. N. to uſe his own expreſſions, "through the dreary and deſolate waſte" of the preceding ages, we come at length to an epoch, where the proſpect begins to brighten; where he has no longer to preſent his reader with "a diſguſting catalogue of crimes and weakneſſes, or the melancholy picture of the follies and vices of his fellow-creatures; but a variety of actions that do honour to human nature." This epoch (the thirteenth century) was diſtinguiſhed by the birth of Rodolphus, or Rudolph of Hapſburg, who,

"from his proweſs and generoſity, roſe from the rank of a ſimple Count, not only to the head of the Germanic body, but to be the founder of a family, which, in the ſpace of three centuries, bid fair to realize the moſt chimerical plans of univerſal monarchy."

The portrait that Mr. Naylor gives of Rudolph, who was the founder of the houſe of Auſtria, is ſtriking, and, on a compariſon with other authors, appears to be drawn with truth and juſtice. But our preſent limits, and the wiſh we have to advance more ſpeedily into the events that are more immediately connected with the confederacy, will not ſuffer us to give it full place. We cannot, however, refrain from noticing the concluſion of it. After an enumeration of his more ſplendid qualifications, Mr. N. obſerves,

"he would viſit the meaneſt mechanic in his humble cottage, partake with cheerfulneſs of his coarſeſt fare, inform himſelf of the ſtate of his contracted finances, and enter into the minuteſt inquiries about his trade, while by the unaſſuming humility of his behaviour, he put the *poor fellow* perfectly at his eaſe."

We cite this paſſage, not only as reminding us of a ſimilar condeſcenſion on the part of the ſovereign of our country; but that we may remark to Mr. N. that the term "*poor fellow*," has too much of the familiar ſtyle of converſation, to be compatible with the dignity of hiſtory. It was on the death of Rudolph, and under the apprehenſion of what might enſue, that the inhabitants of Uri, Schwitz, and Underwalden, aſſembled to renew their ancient bond, ſwearing to aſſiſt each other, with fortune and life, againſt all aggreſſors. This, according to Mr. Planta, is the oldeſt document of the Swiſs confederacy, and dates from the beginning of Auguſt, 1291.

It will be ſeen in the following pages of Mr. Naylor's book, that the ambitious and deſpotic temper of Albert, who ſucceeded Rudolph on the imperial throne, rendered this union of the foreſt cantons, as they are called, but too neceſſary. But a ſhort time had elapſed, before the wanton tyranny of Geſsler and Landenberg, his governors in Swiſſerland, drew repeated remon-

remonſtrances from the part of the inhabitants. But the ſcornful manner in which the ſuppliants were treated, induced them at length to throw aſide all ſubmiſſion, convinced "that no redreſs could be expected, but from the energy of their own exertions." Here, Mr. N. very juſtly obſerves,

"that the reſiſtance of the Swiſs did not originate in any refined theories of equalizing philoſophy, nor ariſe from the factious turbulence of democracy; but that it was the laſt effort of deſpair, in a people worn out by ſuffering, and exaſperated by wanton inſolence."

We are now arrived at the memorable period, when the firſt ſtone of the Helvetic confederacy was laid. It was on the 17th* of November, 1307, that Stauffacher, Walter Furſt, and Arnold of Melchtal, attended each by ten confidential friends, met in the celebrated field of Rutli, near the confines of Schwitz and Uri. Theſe men, who had been perſonally aggrieved by the deſpotic bailiffs, ſwore to redreſs their ſufferings, or periſh in the undertaking. But before their plan was completely arranged, an unexpected incident, which Mr. Naylor relates in the following manner, had nearly proved the ruin of themſelves and their country.

"William Tell, a name juſtly celebrated in the annals of Helvetia, had married the daughter of Walter Furſt; and upon that account, as well as from his enthuſiaſtic attachment to the cauſe of liberty, had been a member of the holy bond.

"Happening one day to paſs through Altorf, the ſight of the hat† inflamed his indignation to ſuch a pitch, that he not only refuſed obedience to the fantaſtic mandate, but treated the magiſterial enſign with the contempt it merited. Geſsler was no ſooner informed of what had paſt, than he commanded the bold plebeian to be dragged before him, and giving way to the ſuggeſtions of unbridled fury, decreed, that, as a puniſhment for his audacity, he ſhould, at the approaching feſtival, either pierce with an arrow an apple, placed upon the head of his ſon, a boy of five or ſix years old, or ſhould ſuffer immediate death. So ſtrange, ſo inhuman a ſentence, was little calculated either to ſooth the minds of the diſcontented populace, or to calm the reſentment of the offended patriot. For ſome moments he heſitated. But ſecure in his own unerring arm, after a little reflection, he accepted the trial. To this too, he was probably ſtill further prompted by the conſideration, that a ſcene of ſuch wanton cruelty muſt operate upon the feelings of the ſpectator, in a manner, conformable to his ſecret views.

* Mr. Planta ſays the night of the 10th of November.

† Which Geſsler had erected on a pole in the market-place, with an injunction to all paſſengers to pay the ſame reſpect to it as to his own perſon.

"On

"On the appointed day, Geſsler appeared in the market-place at Altorf, ſeated in his chair of ſtate, and encircled by his body-guard. His countenance beſpoke the inſolence of triumph. With a ſavage ſmile he ordered the culprit to be brought. Tell came forward with a reſolute ſtep. The attentive crowd, who had been attracted from the remoteſt vallies by the novelty of the ſpectacle, trembled as he paſt. He took his poſt. The boy was ſtationed, by the governor's direction, at a diſtance, which appeared to him the moſt unfavourable to the archer's ſkill. Tell graſped his bow. Mute attention prevailed. Every heart beat but his own. He drew the ſtring. The arrow flew. The apple fell. Repeated peals announced the joy of the ſpectators, and rebounded through the adjacent rocks. The hero ran to his darling child. He caught him in his arms. He claſped him to his doating boſom. He gave way to the effuſions of nature. Till unable any longer to ſuppreſs the violence of his emotions, he turned in exulting triumph to the affrighted governor, and, producing another arrow, exclaimed, "*Had my boy fallen, this, tyrant! was reſerved for thee!*" At once a prey to diſappointment, rage, and ſhame, Geſsler commanded his ſoldiers again to ſeize the bold delinquent. The populace interpoſed in vain. In vain they reſiſted the guard. After a ſhort conflict, Tell fell once more into the hands of his enemy; who, in order to ſecure him againſt any attempts, which might be made for his reſcue, commanded him to be conveyed to Kuſnach, a fortreſs on the oppoſite ſide of the lake. Fearing, however, that the unmerited rigour of his fate might excite a ſentiment of compaſſion in the boſoms of thoſe, on whom he had impoſed the execution of this harſh decree, the governor reſolved to accompany him in perſon, and embarked, with his attendants, in the ſame boat. But ſcarcely were they out of reach of the ſhore, when the clouds, which had been gathering round the lofty ſummit of the St. Gothard, and to which Geſsler, blinded by exceſſive paſſion, had paid little attention, burſt with impending danger. The violence of the ſtorm precluded all poſſibility of returning. The tempeſt howled. The waves ran high. The ſurrounding rocks, which riſe almoſt perpendicularly from the level of the water, rendered all attempts to land impracticable. The watermen ſunk under the labor of the oar, and unable any longer to contend againſt the fury of the winds, commended themſelves to Providence for protection. In this tremendous criſis, ſome one of the paſſengers, recollecting that Tell had the reputation of being the ableſt pilot of any who frequented the lake, ſuggeſted to the governor as the only expedient that was left, to prevail upon him to take charge of the veſſel, and to exert his ſkill for their mutual ſalvation. Geſsler caught with eagerneſs at the propoſal. The priſoner was unbound, and placed at the helm. For ſome time he ſtruggled manfully againſt the ſtorm; took advantage of his local knowledge to weather its fury; till, by degrees, he approached the bank, at a ſpot, where the receding mountains leave a ſmall promontory, for man to ſave himſelf from the fury of the waves. The courage of the paſſengers revived. They already thought themſelves ſecure, as Tell approached the ſhore. When having conducted the bark to the ſpot he wiſhed, he boldly plunged into the flood. With one hand he ſeized the rock; with the other he

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puſhed back the veſſel, and left the affrighted tyrant, with his diſmayed companions, in a ſituation little ſhort of deſpair. The tempeſt, however, at length abated. With difficulty they gained the ſhore. But the governor was not yet in ſafety. Tell met him on the road, a little beyond Brunnen, and in an inſtant an arrow laid him dead at his feet. The monſter periſhed, and Tell became the idol of his country."

It is here worthy of notice, that Mr. Naylor gives the popular ſtory of William Tell's ſplitting the apple on his ſon's head as an hiſtorical fact, and not as a legendary tradition. He confeſſes that he is aware of its authenticity having been called in queſtion, but affirms, at the ſame time, that he ſees no reaſonable motive why it ſhould be ſo. The ground upon which he reſts this aſſertion is, that the ſtory was recorded in painting, in the market-place at Altorf; which proves, at leaſt, that it had obtained credit on the ſpot, where the event is ſuppoſed to have happened. In ſpite of the circumſtantial manner in which Mr. N. relates the tale, we do not think this to be ſufficient authority for the validity of the account. Independently that the painting might be the offspring of national vanity, might it not too have been an affair of policy? We know that, in all countries, thoſe exploits that carry any thing of the heroic and miraculous, are more calculated to rouſe the feelings of the uninformed, than all that can be recorded and authenticated in the page of hiſtory. Upon theſe grounds the picture might have been placed in the market-place at Altorf, in order to keep alive that enthuſiaſtic ſpirit of liberty, for which the Swiſs, and particularly the foreſt cantons, were ſo eminently diſtinguiſhed. In honeſt truth, we do not think ourſelves more bound to believe this miraculous circumſtance, from a painting at Altorf, than the exploits of St. George of *England*, on the ſtrength of innumerable prints, or that the good St. Denis walked a conſiderable diſtance, after decapitation, with his head under his arm, becauſe we have frequently ſeen him ſo pourtrayed in France. Mr. Planta, following the example of Muller, totally omits this anecdote, and very properly obſerves, that Graſſer, a Swiſs writer, has pointed out ſome reſemblance between various incidents in Tell's hiſtory and thoſe of Taxo, a Scandinavian, whoſe feats are recorded by Saxo Grammaticus. We think it more than probable that both hiſtories are fabulous; for it is almoſt a moral impoſſibility that the ſame thing, ſo extraordinary in itſelf, could happen in the two countries.

Mr. Naylor's account of the progreſs of the plan, arranged by Stauffacher and his confederates, will be peruſed with pleaſure. It is given in an intereſting manner, and is perhaps the more

more agreeable, from its being interspersed with some romantic circumstances to which it gave birth, previously to its final success. From this period, the occurrences that Mr. N. has to relate become, in almost every page, more deserving of the attention of the reader. We, however, must pass rapidly over them. After the assassination of Albert, which followed the death of Gessler, the historian brings us to the period when the forest cantons established their independence by the memorable victory of Morgarten. Mr. Naylor differs from Mr. Planta as to the date at which this battle was fought. The former, no doubt from the authority of Tschudi, whom he quotes on the occasion, makes it the 6th of November, 1314, while Mr. Planta, on the other hand, tells us that it took place on the 15th of October, 1315. We shall not pretend to decide between these authorities; nor is it perhaps material. At all events, it is sufficient for us to have noticed the circumstance. The historians, however, resemble each other in the principal details of the action, and its consequences. From this period to the year 1343, at which date the first volume of this work concludes, we have an account of the revolution of Zurich, under Rudolph de Brunn, and his subsequent dastardly conduct at Tatvyl. For a more particular account of these and other events, we must refer the reader to the work itself. For the present, we shall take our leave of this author with the following extract, as forming the conclusion of his first volume.

"From this period (1343) the confederacy assumed a more regular and imposing aspect; as it now comprehended eight cantons, which ranked in the following order: Zuric, Berne, Lucerne, Uri, Schweitz, Unterwalden, Zug, and Glaris. This union has since been distinguished by the appellation of the Old Bond. During the space of 130 years it remained entire, without any accession or diminution: and, even after the junction of the five additional cantons, the original members continued still to enjoy many appropriate and valuable privileges, by which they were distinguished from their new allies.

"This indeed forms a most important epocha in the annals of Helvetia. It arrests our notice, it excites our wonder, it attracts our sympathy. Nor can we look back to the nocturnal assembly in the field of Rutli without tracing in visible characters the design of a protecting providence, who, amid the calamities and convulsions with which despotism and ambition had long desolated the earth, benignly willed that, in the Alpine vallies, there should exist a privileged spot, where the flame of liberty should burn with unextinguished lustre, and where, by contemplating the blessings of a free government, mankind might hereafter acquire a just estimate of their rights, and learn from their example the proper means to defend them."

(To be concluded in our next.)

ART.

ART. VII. *Mural Nights.—Elements of Civil Knowledge. By Henry Redhead Yorke, Esq. Vol. I.* 352 pp. 9s. Clement. 1801.

THE very important, and often controverted, subject of education has employed, as it justly claimed, the talents of eminent writers in the most enlightened ages; and the labours of Milton, Locke, and the fanciful but eloquent Rousseau (not to mention authors of inferior note) would seem at first to have anticipated every scheme, and exhausted every argument, on this topic, interesting as it is to mankind. Mr. Yorke, however, brings to the discussion an ingenious and inquisitive mind, a memory well-stored with knowledge, and a zeal in the pursuit of his object, which though, in our opinion, it sometimes leads him to visionary speculations, certainly gives animation to his sentiments, and excites a strong interest in the perusal of his work.

The object of this writer, as of most of his predecessors on the same subject, is not merely to point out some defects in the present mode of education, and suggest the remedies, but to show its radical errors; and to effect, if possible, a total change of system. The revolutionary spirit which, in politics, the author has not only himself abandoned, but successfully combated when maintained by others, seems still, on some topics, to retain a portion of its influence. In giving, therefore, a brief analysis of this work (for our limits will not admit of a full examination of it) this able, and, we believe, well-meaning writer, must not be surprised if we question some of his positions, and adhere in many respects to the mode of education which experience has sanctioned, in preference to that which is chiefly founded on ingenious speculation. The system recommended by Mr. Yorke is occasionally illustrated by the example of a youth, whom he calls Eugenius, supposed to have been educated according to it. We cannot help wishing this method had been more uniformly adhered to; as it would more clearly have illustrated the doctrines which the author inculcates, and possibly have enabled his readers more easily to judge of their tendency. The ground-work, if we rightly understand it, of his system is, that education "should begin where," as he tells us, "it usually closes:" for that, instead of exercising chiefly the memory of the pupil, we should teach him, in the very outset, to comprehend fully every thing he learns; such, for instance, as the philosophy of grammar; nay, we are told, he must be taught the powers and capacities of his

his own mind as soon as he begins to exercise them. This doctrine appears to us very questionable. Neither do we entirely approve of teaching a pupil, in his earliest years, "to unite to the duties of a citizen the *proud independence and dignified character of man.*" Whatever effect this kind of education might have had on Eugenius, who, if the character be not fictitious, might possibly have been of a temper remarkably diffident and gentle, the youths of this age in general have surely quite enough of *proud independence*, and are by no means wanting in a sense of their own *dignity.* To the following sentiments, however, on the foundations of morality, we give our cordial assent, and extract them as a specimen of this part of the work.

"The general rules of morality are formed by a constant observation of the fitness and propriety of actions in other men. What is fit to be done, and what excites universal applause, not only calls forth our own approbation, but warms us into a spirit of imitation. What ought to be avoided, we discover in the general sentiment of detestation which attends the perpetration of crime. The propriety of the former, and the deformity of the latter, quickly excite our emulation or abhorrence. We soon establish a general rule for the regulation of our conduct, which receives a full confirmation from the opinion of the rest of mankind. It is thus that the general rules of morality are formed. They are ultimately founded upon experience of what, in particular instances, our moral faculties, our natural sense of merit and propriety, approve or disapprove of. We do not originally approve or condemn particular actions; because, upon examination, they appear to be agreeable or inconsistent with a certain general rule. The general rule, on the contrary, is formed by finding, from experience, that all actions of a certain kind, or circumstanced in a certain manner, are approved or disapproved of. To the man who first saw an inhuman murder, committed from avarice, envy, or unjust resentment, and upon one too who loved and trusted the murderer, who beheld the last agonies of the dying person, who heard him, with his expiring breath, complain more of the perfidy and ingratitude of his false friend, than of the violence which had been done to him, there could be no occasion, in order to conceive how horrible such an action was, that he should reflect that one of the most sacred rules of conduct was what prohibited the taking away the life of an innocent person, that this was a plain violation of that rule, and consequently a very blameable action. His detestation of this crime, it is evident would arise instantaneously and antecedent to his having formed to himself any such general rule. The general rule, on the contrary, which he might afterwards form, would be founded upon the detestation which he felt necessarily arise in his own breast, at the thought of this, and every other particular action of the same kind. When we read in history or romance the account of actions either of generosity or of baseness, the admiration which we conceive for the one, and the contempt which we feel for the other, neither of them arise from reflecting, that there are certain general rules which declare

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all actions of the one kind admirable, and all actions of the other contemptible. Thoſe general rules, on the contrary, are all formed from the experience we have had of the effects which actions of different kinds naturally produce upon us. An amiable action, a reſpectable action, an horrid action, are all of them actions which naturally excite for the perſon who performs them, the love, the reſpect, or the horror of the ſpectator. The general rules which determine what actions are, and what are not, the objects of each of thoſe ſentiments, can be formed no other way than by obſerving what actions actually and in fact excite them. The regard to thoſe general rules of conduct is what is properly called a ſenſe of duty, a principle of the greateſt conſequence in human life, and the only principle by which the bulk of mankind are capable of directing their actions. Without this ſacred regard to general rules, there is no man whoſe conduct can be much depended upon. It is this which conſtitutes the moſt eſſential difference between a man of principle and honor and a worthleſs fellow. The one adheres on all occaſions ſteadily and reſolutely to his maxims, and preſerves through the whole of his life one even tenor of conduct. The other acts variouſly and accidentally, as humour, inclination, or intereſt chance to be uppermoſt. So much has been ſaid on the importance of theſe rules of conduct, in order to ſhew that, on the moſt ſcrupulous and attentive obſervance of them, depends the very exiſtence and happineſs of human ſociety, which would crumble into nothing if mankind were not generally impreſſed with a reverence for them." P. 3.

In the neceſſity of ſhowing virtuous examples to children, and rigidly practiſing what we adviſe, we entirely concur with the author. We alſo diſapprove of unneceſſary ſeverity; but ſeverity may occaſionally be unavoidable, eſpecially in ſchools. The *tirade* (to uſe for once a French expreſſion) againſt the "lords and rulers of mankind," was needleſs in this place, and ſavours too ſtrongly of thoſe revolutionary principles which Mr. Y. has, much to his honour, abjured. A few other paſſages in this preliminary chapter are, though poſſibly not ſo intended by the author, liable in ſome degree to the ſame obſervation; and, upon the whole, it is too prolix, and not ſufficiently applicable to the main deſign of the work.

In the ſucceeding chapter, the beſt mode of education, in the author's opinion, is pointed out. He very properly lays down, that the hours ſhould not be ſuffered to glide away in a frivolous attention to "elegant *nothings*," but devoted to thoſe ſtudies alone which are uſeful. "Every occupation," he ſays, "ſhould be eſtimated according to its future utility." If the utility here ſpoken of mean not only immediate and direct, but alſo indirect and conſequential utility, the remark has our full aſſent; otherwiſe, we would obſerve, that ſome ſtudies (particularly that of the ancient claſſics) though they may not, at the firſt view, appear ſo immediately uſeful as many others, yet by poliſhing the taſte, and adorning the mind, tend powerfully

powerfully to form that accomplished character, which the education of youths in all the higher ranks of life should be calculated to produce.

The *magnus Apollo* with this author is the Earl of Chesterfield; and his celebrated Letters were the book which the supposed pupil, Eugenius, "*always had before him.*" Though we shall no doubt incur, in Mr. Y.'s opinion, the imputation of a "cold and pedantic spirit," which alone he declares has excited censure against "these Letters," we must confess they do not appear to us deserving of such indiscriminate praise. That they display great ability no man of taste will deny, or that they contain many shrewd and excellent remarks on education; yet, when we consider that the object of the writer was not to treat of education in general, but to form the mind and manners of a particular person, and to an especial purpose, that (on this account) many trifling points are insisted upon with an almost ludicrous earnestness, that manners are, apparently at least, preferred to morals, and where morals are at all inculcated, the morality is of the slightest and most pliant texture, we may surely, without hesitation, pronounce the work better calculated to furnish hints to the tutor, than to be put, without caution or discrimination, into the hands of the pupil. We agree, however, in most of the observations which follow, on the propriety of uniting the ornamental with the useful parts of learning.

It is now time to exhibit, as fully as our limits will permit, the mode in which the author proposes to begin the education of youth; and we cannot better represent it than in his own words.

"As, then, it is not an undertaking too arduous for a single individual, to accompany human society through all its progressions from rudeness to refinement; and as all our complex ideas are formed from those materials of knowledge with which we are furnished by the inlets of nature, and by those arbitrary combinations of things, which result from our commerce in life; we ought, in the elementary studies of youth, to begin, where man first began in society. Hence, the earliest species of instruction must relate to self-knowledge, or the just comprehension of the nature and the faculties of the mind. After this has been obtained, we should proceed to describe the progress of mind, in the invention of arts and sciences; and excite in the pupil new ideas, proportionate to the advancement of society in its different stages of improvement. The study of arts and sciences then arises in the natural order of things, and becomes familiar to the understanding, when the original of both is properly referred to the wants and meliorated condition of man. To make them easily comprehended, we must exhibit to the mind in what manner the state of the world rendered their introduction indispensably necessary to its happiness. By

following this plan of ſtudy, the powers of intellect will be found to unfold themſelves with eaſe and rapidity, and inſtruction being no longer inverted, every acquiſition that is made in ſcience will lead to and facilitate the attainment of ſome other acquiſition, in that regular order which nature intended for the political and moral progreſs of nations as well as individuals." P. 61.

The author then proceeds to anſwer the objection, that "children are not capable of attending to ſuch ſtudies;" but we do not think the objection is quite fairly ſtated. It is not, we conceive, that they ſhould be "poſtponed to any particular age," or that "there is a particular inſtant of time in which that reaſon, which a child did not poſſeſs before, ruſhes upon him of a ſudden." No ſuch doctrine, that we recollect, has been maintained by any intelligent writer. But, although reaſon be not a ſudden and inſtantaneous acquiſition, although we cannot fix the exact period at which the youthful mind will be able, not only to reaſon juſtly, but (which is much more difficult) to trace the progreſs of its own operations, yet we may ſafely aſſert, that to acquire, to any conſiderable degree, the uſe of the reaſoning powers, belongs to a later period than that at which imagination and memory diſplay themſelves; and, though we have no objection to occaſional experiments on the extent of thoſe powers, we cannot think that a great portion of time would be well employed in ſuch a manner, till obſervation ſhall have enlarged the capacity, and furniſhed the materials which the reaſoning faculty may uſe. We admit, however, that many of the author's remarks may be uſefully attended to, whenever it ſhall be found expedient that the ſtudy of theſe ſciences ſhould commence.

To the objections this writer ſo ſtrongly urges againſt the early cultivation of memory, we think we could oppoſe reaſoning drawn from the beſt of all ſources, experience; but the diſcuſſion would lead us too far. It ſhall be the remainder of our taſk, to ſtate merely ſo much of this work as ſeems eſſentially connected with the author's plan. The obſervations therefore upon hiſtory and grammar (which appear in many reſpects juſt, and in ſome parts perhaps queſtionable) cannot in this place be diſcuſſed; but we can by no means accede to the ſtrong aſſertion, that "the application of a child to a dead language before he is acquainted (grammatically and critically we preſume) with his own, is a lamentable waſte of time, and highly detrimental to the improvement of his mind." The uſual practice may be ſupported by better arguments than this writer perhaps conceives. To ſome other objections made to the preſent mode of education (ſuch, for inſtance, as that "the ſtudy of Latin and Greek is conſidered as the only introduction

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to every profeſſion) we might anſwer, that the author's zeal, or his want of knowledge of the world, has led him to build an argument on a miſconception, or at beſt a groſs exaggeration, of the fact; and that not even a ſoldier or a merchant (much leſs a lawyer, a phyſician, a ſtateſman, or a divine) has, on reflection, ever found reaſon to regret the acquiſitions he had made at a public ſeminary, or to conſider the time he had paſſed there as thrown away. The object of verſe exerciſes at public ſchools is entirely miſtaken by this writer. It is not to make a poet of every boy; but to form and cultivate his taſte; which experience has ſhown is never ſo perfect as when it has been exerciſed in imitating the beſt models of claſſic compoſition. Other objections to the mode of education purſued at our public ſchools, might receive equally ſatisfactory anſwers. In point of fact, the boys who greatly excel thoſe of their own claſſes, *are* almoſt always removed to higher; and though the ſalary of the maſter for each ſcholar may be deemed trifling, his emoluments, on the whole, furniſh an ample remuneration.

As ſubſtitutes for our preſent ſchools, the following "Plan of a Public Elementary School," is propoſed by this writer. He would have in every town a public ſchool, divided into two large rooms, one to be called the lower, and the other the upper academy. Over each academy there is to be one head maſter, whoſe office is to conſiſt of lectures and examinations. After ſtating the number of aſſiſtants that ſeems to be neceſſary, and the qualifications they and the maſter ſhould poſſeſs, he deſcribes the mode in which their lectures ſhould be conducted, namely, by ſelecting a well-written book on the ſcience to be taught, making the learner read a chapter daily, paraphraſing or explaining it to him, and acquainting himſelf with his daily progreſs. This proceſs is deſcribed at large with great perſpicuity, and nearly reſembles the mode purſued by the beſt tutors at our univerſities; nay, it is in part purſued (ſo far as the nature of claſſical ſtudies and the number of ſcholars will admit) by the tutors at our principal ſchools; and the only material queſtion ſeems to be, whether or not thoſe ſciences, which at preſent form the baſis of an academical education, ſhould be taught at a much earlier period, and introduced at ſchools previouſly, as ſeems to be meant, to the ſtudy of the claſſics?

The particular buſineſs of the *under academy* is next pointed out. Children are to be admitted there when they can read with tolerable facility; and here ſeveral judicious remarks on elocution are introduced. Reading, and the general principles of grammar, are alone to employ the firſt diviſion of the firſt

claſs. Reaſons are given why the Engliſh Grammar ſhould be preferred, and ſome directions, which we think in general judicious, are given as to the choice of books. We do not however conceive, that a correct ear and taſte for compoſition can be obtained at ſo very early an age; and the great pains recommended in teaching it, and making all the nice diſtinctions of ſtyle, might be reſerved to a later period. The ſame obſervation applies ſtill more ſtrongly to the lectures propoſed on the origin and formation of language. Theſe are abſtruſe inquiries, curious indeed, but unneceſſary (as we conceive) and perplexing to a child. We approve much more of the author's ſuggeſtion, "that the beſt models of beautiful writing ſhould be ſet before him (we may add, long and carefully read) previous to his being brought to judge of them by any determinate rules."

The author next proceeds to direct how the principles of grammar ſhould be inſtilled into the mind of the pupils. It ought to begin, he ſays, by *demonſtration;* an example of which (as applied to a ſubſtantive and its adjectives) is given at length. To us it appears, that the ſhorter and uſual explanation, namely, that a noun ſubſtantive is the name of a perſon or thing, and an adjective the name of ſome quality belonging to it, is leſs perplexing, and equally ſatisfactory. This, however, muſt be left to the experience of the tutor. Mr. Yorke recommends, that the ſame method ſhould be purſued in unfolding the generation of ideas, and the operations of the mind. As a ſpecimen of what he means to propoſe, he treats here, *Of the ſeveral Sorts of Ideas—Of Attention—Of Compariſon—Of Judgment—Of Reflection—Of Imagination—Of Reaſoning—Of the Will—Of the Faculty of Thinking*—And, *Of the Habits.* As all this ſcheme applies to "the firſt diviſion of the firſt claſs," we cannot help thinking the ſtudy here recommended much too abſtruſe, and far from being practicable at ſo early a period.

Writing and geography form the next object of the author's conſideration; and we admit that leſs attention is, perhaps, paid at ſome of our public ſchools to theſe branches of education, than their importance demands. To facilitate the ſtudy of geography, he propoſes a large globular alto-relief, in the ſhape of a parallelogram, in every under academy. The remaining directions for this branch of knowledge differ not much, as we conceive, from the mode now in pretty general practice.

To the ſecond diviſion of this firſt claſs, he recommends, "in addition to a renewed attention to their former purſuits," that "they ſhould commence the fundamental operations of

of arithmetic; and he explains, what he terms, "the principal phænomena of that ingenious art." The laſt diviſion ſhould, he thinks, "beſides their other ſtudies, devote themſelves to the further proſecution of grammar, and the attentive peruſal of Goguet's work, on the *Origin of Laws, Arts, and Sciences*," which he recommends as a maſterly production. In the expoſitions of its contents, he adviſes the tutor to make uſe of Ferguſon's Eſſay on Civil Society, Dunbar's Eſſay on the ſame ſubject, Lord Kaimes's Sketches of Man, and Millar on the Diſtinction of Ranks in Society.

Engliſh poetry is the ſtudy next propoſed; and the books of poetry and criticiſm recommended are, upon the whole, well calculated for the purpoſe of forming the taſte.

The third diviſion is to be then inſtructed "in a more ſuccinct detail of the various nations which have figured on the great theatre of the world," previous to which (the author ſuggeſts) ſome account of the Pagan mythology ſhould be given to them; and he propoſes ſeveral books adapted to that purpoſe. Some juſt and ingenious reflections are added on geometry, the remaining ſtudy of this diviſion.

The ſecond claſs is to commence with the ſtudy of the French language. Trigonometry, aſtronomy, and algebra, are alſo ſuggeſted for this claſs, and Bonnycaſtle's introductions to both the latter ſciences particularly recommended. The ſecond diviſion of this claſs is to read the French poets, beginning (as he expreſsly ſays) with the Lutrin of Boileau; a poem, however ingenious, in our opinion the leaſt proper for a beginner, and perhaps the leaſt intereſting to an Engliſh reader, of any in that writer's works. The technical method of logic is now to be taught, the rational principles having been already explained in the courſe of the grammatical purſuits, and in the expoſition of the generation of our ideas. The boys of the laſt diviſion of this (ſecond) claſs, are to confine their ſtudies to the reading of the French poets, ethics, and a more enlarged ſyſtem of ancient hiſtory. Here ſome excellent though well-known books are enumerated, particularly (on the ſubject of ethics) Paley, Burlamaqui, and Vattel. In the third claſs (to which the author now proceeds) the firſt diviſion is chiefly to be employed in the ſtudy of natural philoſophy, in purſuing the thread of modern hiſtory, and in a diligent application to the hiſtory of our own country. Preparatory to this ſtudy, the hiſtory of France, and the beſt treatiſes on the feudal law ſhould, the author thinks, be peruſed. To crown the elementary ſtudies of the pupils, he recommends a rigid examination from Voltaire's Univerſal Hiſtory; a work which, inge-

nious and entertaining as it is, he panegyrizes in terms which we think too warm and indiscriminate, apparently adopting all its exaggerations, and all its cant about "kings and priests;" who, with all their faults, have not perpetrated half the cruelties and massacres in centuries, that have been committed by the modern revolutionists in the course of a few years. Mr. Yorke, however, strongly rejects "exterminating remedies," deeming that every requisite improvement in government and morals, may be effected by "an enlightened system of national education."

A few more general but spirited observations conclude this volume; on which it would be premature to form any decisive opinion, till a perusal of the remaining volume (which if it be published has not yet reached us) shall have enabled us to see the whole design and system of the author. But the remarks we have occasionally made will show that, on several points, we are not disposed to accede to his opinions, however speciously and ably enforced. At what period the study of the ancient classics is to commence, he has not yet informed us; but it seems clear that their copyists, the moderns, are to have the first attention. In our opinion the great originals, as *such*, and as affording specimens of the most simple and correct mode of composition, should be first diligently studied. As to the mode of education proposed, it is, in general, specious, but in several respects impracticable (we are convinced) in large seminaries. In some private schools similar methods, we believe, have been (and indeed what method has not been?) adopted. Yet we have not heard that the pupils of those schools have proved more learned scholars, more renowned generals, more able statesmen, or more accomplished gentlemen, than the sons of Winton, Westminster, or Eton.

ART. VIII. *A Developement* of remarkable Events, calculated to restore the Christian Religion to its original Purity, and to repel the Objections of Unbelievers. By John Jones. Two Volumes.* 8vo. 18s. Johnson. 1801.

IN the Preface to this work, the author (applying to himself a passage from *Spencer de legibus Hebræorum*) lays claim to the praise of industry in very confident terms. "My industry will secure me, I think, from the censure of any man." He professes besides, in terms adopted from the same writer, to be "not conscious of having on any occasion forced scripture

* This is a barbarous word; but, being here more attentive to doctrines than words, we take it as we find it. *Rev.*

to

to yield an unwilling ſupport to his opinion, nor upon obſcure topics of having indulged an unbridled liberty of conjecture, but uſed a freedom tempered with mature deliberation."— "To ſuperior genius, and deep penetration, the author lays no claim." We gladly avail ourſelves of the opportunity, whenever it is afforded us, of thus ſtating the author's own account of himſelf and his work; but we cannot omit in this inſtance to expreſs our regret, that, according to the too general cuſtom of thoſe who diſſent from the majority of their fellow creatures, the public is not treated in this Preface with the reſpect we think always due to it.

"The author can feel no diſappointment on ſeeing his labors in this field neglected, and even diſcountenanced by the *majority of mankind:* on the contrary, he is convinced that the ignorance of ſome, the bigotry of others, the faſhionable levity and ſcepticiſm of the times, the intereſt felt by many perſons of influence to preſerve a *corrupt* and *eſtabliſhed* ſyſtem of religion, &c. will inevitably confine his performance to a very narrow circle."

As the learned author deals in paraphraſes, he muſt ſurely ſee to how obvious a conſtruction theſe expreſſions are liable: What are they but to ſay, that if it ſhould turn out that I ſhould be found to ſtand almoſt alone in my opinions, or that my work ſhould lie unnoticed and unapproved, let thoſe who do read me be aſſured on my own word, that none can ſo neglect or diſſent from me, but either through ignorance or bigotry; through impertinence or levity; through ſome baſe or ſordid intereſt inimical to truth? We lament that the learned author ſhould, in the very outſet, have ſuffered himſelf to be betrayed into expreſſions ſo oppoſite in appearance to candour, good ſenſe, and ſound prudence.

That Mr. Jones, in the volume before us, advances opinions to which we cannot in any degree aſſent, we freely declare, and with the more freedom, and the leſs ſcruple, becauſe in an Advertiſement, at the end of the work, two additional volumes are announced; and the author informs us beſides, that he is in the meanwhile likely to be engaged "in the inſtruction of youth." This is always a public concern, and we ſhall never heſitate freely to expreſs our ſentiments, when thoſe who have the care of the riſing generation, upon ſubjects of any importance, avow opinions which to us appear dangerous. Not that we would wiſh to depreciate unneceſſarily the literary acquirements of the author, or by any means to diſpute his competency, as a general ſcholar, to be a teacher of youth, we only think it neceſſary to declare our ſuſpicions, that had the author's "induſtry" (or rather diligence) in the reſearches he has engaged in, been ſuch as the great importance of the ſubject demanded, and as he takes credit for, he would not have ventured

to have ſpoken ſo decidedly upon many very ſerious points, nor to have treated others ſometimes ſo ſuperficially, and ſometimes ſo extravagantly. The Preface is ſhort, and we have ſtated almoſt the whole of it. We learn from the Advertiſement before alluded to, that as the volumes before us are occupied in a conſideration of the four Goſpels, and the Acts of the Apoſtles, the two ſucceeding will be devoted to the Epiſtles. In this Advertiſement, we are alſo reminded of the difficulties under which an author muſt labour, who "does not poſſeſs time and property at his command:" difficulties, for which allowances ought always to be made, and of which we would not be thought unmindful, though we may be obliged to withhold that tribute of praiſe which we would gladly pay to any truly diligent and diſpaſſionate inveſtigator of ſuch queſtions as are here diſcuſſed.

The principal object of the author certainly is, to get rid of the miraculous conception and birth of our bleſſed Saviour, as recorded by the Evangeliſts, St. Matthew and St. Luke. He does not however attempt to do this by any regular replies to the arguments of thoſe learned men who have on former occaſions maintained the authenticity of theſe accounts, but treating them at once as interpolations not to be defended, he chiefly confines himſelf to the proof of their corrupt origin. The reader will probably accompany us with ſome ſurpriſe while we proceed to ſtate, as ſuccinctly as we can, what this author conceives to have been the progreſs of this error. Its firſt foundation, he diſcovers in the hiſtory given us by Joſephus, of the Roman lady, Paulina, who is ſaid to have yielded up her charms to a Roman knight under the aſſumed character of the Egyptian deity, Anubis. We ſhall not diſguſt the reader by extracting the parallel which, we are ſorry to ſay, the author has not heſitated to draw out at length. The compariſon intended will be but too obvious. But if the reader is ſurpriſed at this pretended diſcovery, he will not be leſs ſo when we relate to him the ſteps which, according to the author's account, led to it. It ſeems that the famous paſſage in Joſephus relating to our Saviour may ſafely be conſidered as authentic, and ſo far from being liable to the objection ſo often urged againſt it, of being introduced abruptly, is, when *rightly* underſtood, regularly connected with the context. For, with the account that precedes it, of Pilate's abuſe of the ſacred money, and the tumult that enſued among the Jews, it ſtands connected upon the principle of aſſociation, as referring to another occaſion of diſturbance in the ſame city, recorded by St. Matthew, when "Pilate, ſeeing he could prevail nothing, but that rather a *tumult* was made, took water, and waſhed his hands before the multitude."

With

With the history immediately following it, of Paulina, it stands connected, because Josephus was in fact a believer! a Christian!

"Jealous of the honour of his Master, who, seeing (we cite the author's own words, vol. i. p. 286) that a doctrine, maintaining the supernatural birth of Jesus, was gaining ground in Italy, Greece, and Egypt, and inculcated by its votaries, as a branch of the Gospel taught by our Lord and his Apostles: to check this false and prepposterous opinion, and to cut up by the roots the calumnies which unbelievers borrowed from it and its base authors, to asperse the original founders of Christianity, he points out the place where it first originated, relates the very incident which gave it birth, and holds up the man that fabricated it to public indignation. Behold then, Christian! (the author proceeds) an important discovery presented to thee by the immortal author of the Jewish Antiquities, viz. that the supposed miraculous birth of Jesus Christ is a fabrication of the priests of Isis at Rome, copied from the adultery of a woman devoted to the vilest of the Heathen deities* !"

This is really very shocking, but it is no exaggeration of ours: they are the author's own words, set off in the original with capital letters, notes of admiration, and other accompanying marks of confidence and triumph.

The learned will see, that there are more discoveries than one disclosed in this extract. They will be surprised no doubt to find that Josephus was a Christian, and not merely so but an apologist of Christianity: "an illustrious friend" of our holy religion, as the author in one place styles him (see vol. i. 304). But this is not all. Philo Judæus was so also. Nay, Plutarch, Julian, Porphyry, and Seneca. Who would have expected to meet with the following account of the former?

"Philo, supposed at this day to have been a Jew, but in reality the first and greatest advocate (the twelve Apostles excepted) for the Christian system that ever shone upon the face of the globe." P. 223.

Or the following of Seneca, the philosopher?

"Indeed from all these circumstances put together, we may safely infer that Seneca died, in a certain sense, a *martyr* to the Christian faith†!" P. 189.

From

* Above twenty pages of the first volume are taken up in endeavouring to prove, that the Hippia of Juvenal, and Martial's Fabulla, were representations of Paulina.

† There is still another discovery which Mr. Jones has made, in regard to the silence of the Fathers previous to Eusebius, concerning the

From the extract given above it will be seen, that the evangelical accounts of the miraculous conception are referred, by this author, to a very disgraceful incident which took place at Rome. The question remains, whence they were immediately transferred to the places where they are now found. The author supposes them to have been copied from the two spurious Gospels of the *infancy of our Saviour*, and of *the birth of Mary*, the former of which he pronounces to be the composition of some Gnostic heretics, who were expelled from Rome in the time of Tiberius.

It is, we believe, very generally allowed, that the spurious Gospels of the earliest ages, those especially to which the Evangelist Luke is supposed to allude in the beginning of his Gospel, (and Mr. Jones is for referring both these apocryphal Gospels, "in their primary state," to that age) were by no means looked upon as altogether despicable. Very much that was absurd and extravagant they probably all contained, but yet blended with more or less of truth. Supposing, therefore, that the relation of the miraculous conception and birth of our blessed Lord is to be found in any fragments now extant, it certainly does not follow that such a coincidence should affect the authenticity of any passages to be found in the books received as canonical. Let us, however, proceed through the course and progress of this assumed imposture: it took us some time to unravel, but we hope at last to be able to represent it without any injustice to the author's intentions. The celebrated story in Plutarch, relative to the vision that appeared to some Egyptian mariners in their passage to Rome, announcing the death of Pan, is pronounced to have been a fraud conducted by the pilot of the ship (a convert to Christianity) in order to persuade his companions that Jesus was a dæmon or god: no other, indeed, than Osiris, from whose history it seems the plan was directly adopted. The deception succeeded so far, that they passed on to Rome, were examined by Tiberius, and persuaded him also of the fact: managing the matter so well, as to instigate some of his courtiers to advise him to propose to the Senate the deification of Christ. In the representation made to Tiberius, our Saviour is supposed to have been described as one of those good dæmons which the ancients were accustomed to distinguish by the name of Χρηστοι, hence

the disputed passage in Josephus. He thinks this arose from "their being in a confederacy to uphold the miraculous conception, which Josephus, in the history of Paulina, meant, for the honour of Jesus, to expose."

the miſtake of the Romans as to the real denomination of the followers of Chriſt. This dæmoniacal nature of our Lord is ſuppoſed to have been adopted by the Egyptian and Jewiſh converts at Rome, blended with other Gnoſtic errors, and tranſported by them, on their expulſion by Tiberius, to Greece and Egypt. Among theſe baniſhed converts were the authors of the two ſpurious Goſpels alluded to, and they being acquainted with, and poſſibly concerned in, the incident related of Paulina, worked that up into the tale of the miraculous birth, and thence it was copied and interpolated into the canonical Goſpels of St. Matthew and St. Luke. Such is the moſt preſumptuous and abſurd ſyſtem of this author, as conciſely as we could ſtate it. It is drawn out by him into diſtinct propoſitions (too many, and too long, to be tranſcribed here) and each propoſition diſcuſſed at length. Great endeavours are made, eſpecially in the ſecond volume, to prove that our Saviour and his Apoſtles had conſtantly the errors of the Gnoſtics in view in all their diſcourſes and parables, and that, in direct oppoſition to *their* dæmonizing principles, they never omitted ſtrongly to inculcate the mere humanity of Chriſt. On this ſubject, we can only ſay, that we think *the contrary* could ſcarcely be made more evident than by the forced interpretations, and ſtrange allegories, to which Mr. Jones is obliged to have recourſe to maintain his moſt extravagant poſitions.

In the courſe of the work, the author is led by his ſubject to touch upon many points, upon which the learned of the different parties prevailing among us have long been at iſſue. It would be impoſſible for us to do more than to give the heads of theſe arguments, with perhaps a few obſervations here and there, where any thing has particularly ſtruck us. The author, more than once, leads us to the ſubject of the Greek articles, trying the deity of our Saviour again (according to the remark of Biſhop Pearſon) by ὁ, ἡ, τό*. He claims to be the firſt among critics (vol. ii. 35) who has been able to point out the proper force of the article, as uſed by the ſacred writers before the word Ἄνθρωπος, which he thinks is done "to mark an oppoſition between God and man," ſo that ὁ υἱὸς τοῦ Ἀνθρώπου implies that our Saviour "had the nature and conſtitution of a man." But by whom is this denied? And might not as much

* The admirable uſe made by Mr. Granville Sharp of the Greek definitive article, to augment conſiderably the number of paſſages which poſitively aſſert our Saviour's Godhead, ought not to be forgotten. See Brit. Crit. vol. xv. p. 70. No attempt has been made to refute his poſitions. None, at leaſt, that we have met with.

he

be said to prove his divinity from the article of faith proposed to us by St. John, and pressed upon us by the author himself in another place, ταῦτα δὲ γέγραπται, ἵνα πιστεύητε, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ*. In illustration of his new criticism, the author has by accident adduced a passage to show the use of the article, Mark vii. 7, where there happens to be no article in the original; neither in the correspondent passage in St. Matthew's Gospel, ch. xv. 9.

The true æra of our Saviour's birth is another subject of argument (vol. i, 365) and the variations in the genealogies of Matthew and Luke (vol. i. 394). These are clearly introduced for the sole purpose of throwing difficulties in the way of the orthodox believer; no method of reconciling St. Luke and Josephus in the one case, or the two Evangelists in the other, being so much as hinted at, though so many have been proposed by the learned. Instead of this, the former is exaggerated, and the other made a mockery of, by a long quotation from the Age of Reason, which, though it is produced as the argument of an Infidel, is too indecent, we think, to be revived on any occasion.

Our Saviour's appellation of Jesus of Nazareth engages much of Mr. Jones's attention. In this discussion an unwarrantable liberty is taken, as we think, of pronouncing all the suggestions thrown out by the multitudes, of his being "of Nazareth," and "the Son of the Carpenter," to be unequivocal and decisive proofs of his not being born at Bethlehem, and of his being the real, not the reputed, Son of Joseph.

The author asserts, that the original Gospel of St. Matthew must have been written in Hebrew, and that the Gospel received by the Ebionites therefore, *without the genealogy*, was the true one. He enters into the question concerning the identity of the Ebionites and Nazarenes, which he does not scruple to say "Dr. Priestley has clearly proved." Upon the different uses

* We cannot clearly understand the sense in which Mr. J. as an Unitarian, would press upon us these evangelical articles of Faith, vol. ii. p. 452. He acknowledges (a circumstance not common with his party) that the exclamation of Thomas, on handling our Lord's body, was "expressive of the *superior or divine nature*, which, at the moment, he supposed him to *possess*;" but, says he, this was a bending towards Gnosticism in Thomas; he thought Jesus inhabited by a dæmon! To correct this error, the Evangelist John subjoins the true articles of Faith, required of a Christian, showing, says Mr. J. "that Jesus was not a supernatural being, a dæmon, æon, or God, but the Son of God"—and yet Mr. Jones is constantly insisting upon it, that Jesus must have been *mere man*, because he was the *Son* of *Man*, the ὁ υἱὸς τοῦ Ἀνθρώπου.

and

and applications of the term Λόγος, Mr. Jones has alſo treated rather at large. He admits that, in Acts xx. 32, "the *perſonification* of the Λόγος is bold and ſtriking; *animation* and *activity* being aſcribed to it, as well as to God himſelf." Vol. ii. 165. We cannot help thinking that, in many other parts of this diſcuſſion, Mr. J. would be thought to argue (certainly againſt his own intentions) much more on the Trinitarian than on the Unitarian ſide of the queſtion.

We would here willingly take our leave of Mr. Jones, having, as briefly as we could, given a general account of the contents of the volume before us; but, ſince he ſtands in the ſituation of an inſtructor of youth, and as ſome very ſtrong inſtances have occurred to us, of his power of miſleading his pupils, either through want of care, or ſome unfortunate prejudice, we ſhall conſider it as a duty we owe the public to point them out. When we have reaſon to object to the things taught, ſurely it may be allowed us to be particular as to the accuracy and impartiality of the teacher. We ſhall ſelect only ſuch inſtances as we think moſt conſpicuous, and they ſhall be ſuch as a ſchool-boy may judge of, though perhaps it would be too much to expect that a ſchool-boy ſhould detect them.

We ſhall, in arranging theſe *errata*, have a view to the author's expreſs profeſſions as to the merit of his exertions in the cauſe of truth. It will therefore be remembered that Mr. Jones lays claim, in his Preface, to the praiſe of "induſtry," poſitively and confidently; and to the negative praiſe, if we may ſo call it, of never having either "forced the ſcriptures, or indulged a freedom not tempered with deliberation."

Shall we then (may we be permitted to aſk) be bound to give the praiſe of induſtry, in theological and philological reſearches, to the author of the following remark on the title Πρωτότοκος, beſtowed on our Saviour by St. Matthew? "Jeſus is ſtyled the FIRST-BORN of Mary, who MUST therefore have had children born AFTER him. The ONLY child of a mother has never yet been called her FIRST-BORN." Vol. i. p. 340. Is no man to queſtion Mr. Jones's induſtry, when he could advance ſuch a propoſition, either as a new diſcovery, or an indiſputable point? Had he no means of learning that St. Jerom (Omnium Theologorum, doctiſſimus, facundiſſimus et princeps, as Eraſmus ſtyles him) had determined that "Primogenitus eſt non tantum poſt quem et alii, ſed ante quem nullus?" Or, if a higher authority is wanting, "Definivit ſermo Dei quid ſit primogenitum. Omne quod aperit vulvam* ?"

* Hieron. adv. Helvid.

Could

Could he find no reference (at leaſt) in his ſtudy to St. Baſil? who alſo aſſerts ὁ πρῶτον διανοίγων μήτραν πρωτότοκος ὀνομάζεται. *Homil de Nativ. Dom.* But indeed Mr. Jones is not ſo negligent a reader. If he is a careleſs theologian, he is a correct philologer. On *another occaſion* (vol. i. 404) he is able to inform us, that "the term πρῶτος is not always uſed in an arithmetical ſenſe, to denote priority of *number*, as when it is oppoſed to *ſecond*, *third*, &c. but often to ſignify pre-eminence in point of rank or dignity." At p. 133. vol. ii. on ſtill another occaſion, Mr. Jones obſerves, "Had he employed πρῶτος inſtead of ἀρχὴ, his meaning would then have been ambiguous; as the *former* is often applied to ſignify ſuperiority in rank, as well as priority in reſpect of time." Perhaps indeed we went too far in judging Mr. Jones to be more incompetent as a theologian than as a philologer, to diſtinguiſh the force of the word πρῶτος; for, at p. 174, vol. ii. he obſerves that the Apoſtles ſtyle our Lord the *firſt-born* from the dead, as being the *only one*, who as yet enjoys that life, &c. but this laſt inſtance indeed is not ſo deciſive: we are perſuaded, however, that, with a little more circumſpection, Mr. Jones would not have let ſuch a paſſage paſs, as that on which we have been commenting.

Is Mr. Jones's induſtry in theological reſearches to be commended for the following objections to the appearance of the ſtar, Matt. ii. 2, 9?

"I ſhall here only expreſs my regret and aſtoniſhment, that a fiction, which the plaineſt obſervations demonſtrate to be *an impudent and abſurd falſehood*, ſhould have been incorporated with the pure and ſimple religion of Jeſus, and thereby expoſe it to the contempt and deriſion of thinking men. A ſtar, which philoſophy teaches to be incomparably greater than our world, and to be immenſely more diſtant than the ſun, came, and ſtood above the top of the houſe where Jeſus was born! Whilſt a fiction, wild and bareſaced as this, is made by fraud and ignorance the foundation of Chriſtianity, can we wonder at the prevalence of infidelity?"

Are we to ſuppoſe Mr. J. ſo little read in theology as not to know that ſome of the ableſt commentators have concluded this viſion to have been, not one of thoſe remote bodies of the heavenly region to which he alludes, but a luminous meteor floating in the lower atmoſphere? We ſay ſome of the ableſt commentators, becauſe Mr. Wakefield (whom Mr. J. profeſſes to follow, not implicitly, or always, but for the moſt part) admits this interpretation, if we are not greatly miſtaken. Nor can ſuch commentators, be they who they may, incur any ſuſpicion in this inſtance of putting any force on the language of ſcripture, ſince Homer himſelf is allowed by very able critics to have uſed the word Ἀστὴρ in no higher ſenſe. (Il. iv.)

Does

Does Mr. Jones only "indulge a freedom tempered with due deliberation," when, in order to get rid of the prophecy of Iſaiah relating to the miraculous conception, he dwells upon the ambiguity of the Latin word *virgo*, and inſiſts upon it that "the Jews," (generally put, and without any qualification) "always maintained that the correſpondent Hebrew word ſignified in this place not a virgin, but a young woman," whereas no fact is better eſtabliſhed, nor capable of immediate proof, than that the word was rendered παρθένος by the LXX *Jews* 300 years before Chriſt, and νεᾶνις, on the contrary, only by Aquila, Symmachus, and Theodotion, three apoſtates from Chriſtianity? Was it with due deliberation that Mr. Jones, after this omiſſion, betrayed his own cauſe ſo much, as to inſiſt upon it in terms of unbecoming ſeverity againſt the believers in this miracle (vol. ii. 87) that had St. Paul any idea of the miraculous conception when he wrote to the Galatians, had he ever meant to infer that Jeſus was conceived "without the inſtrumentality of a man," inſtead of γενόμενον ἐκ γυναικὸς, Gal. iv. 4, he *muſt have* put γενόμενον ἐκ παρθένου?

Does not Mr. Jones *put ſome force* upon ſcripture when he inſiſts upon it, that not only the Magi muſt have been to the weſtward of Jeruſalem when they ſaw the ſtar ἐν τῇ ἀνατολῇ, but that in fact this points directly to *Rome* as the ſource of this incident, which he had before aſſerted to be a fabrication of the prieſts of Iſis in that metropolis?

Does Mr. Jones put no force upon Scripture when he inſiſts upon it, that the commencement of St. Mark's Goſpel is a deciſive and explicit contradiction to the *fabricated tale* of the miraculous birth? Did it never ſtrike Mr. J. that in this place ἀρχὴ τοῦ εὐαγγελίου muſt rather refer to the predication of the Goſpel, than to the mere annunciation of Chriſt's advent; rather to the κήρυγμα and miniſtry of the Baptiſt, the βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, than to the firſt "good news" of the Meſſiah? For it is upon this Mr. J. depends for the ſupport of his hypotheſis. If John the Baptiſt brought the firſt "*good tidings*," the ſtory of the Magi muſt be falſe. We ſhould ſcarcely have expected ſuch a play upon words in ſo grave an argument. Did the commiſſion given to the diſciples recorded by the ſame Evangeliſt, "κηρύσσειν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει," chap. xvi, 15, extend only to the mere annunciation of the "good news" of our Saviour's being on the earth? Perhaps Mr. Jones was led to indulge in this remark, by way of diſputing the title aſſumed by the apocryphal writer of the Protevangelion attributed to St. James, in which the miraculous conception is chiefly inſiſted upon; but as far as this title refers to the firſt "good tidings" of the Meſſiah, there have been

very

very learned critics, of whom, to mention the firſt that occurs, the celebrated Glaſſius (we remember) is one, who has carried back the true *Prot-evangelion* to the promiſe made to Eve, in a treatiſe expreſsly ſo entitled.

We apprehend Mr. Jones is not to be commended, either for his induſtry or deliberation, in putting the conſtruction he does upon ἵνα πληρωθῇ, vol. i, 336. The deceivers, he ſays, were aware that the reader might put the queſtion, what end is anſwered by this ſtrange event? In order to obviate it, they quote from Iſaiah a prediction, which, as is well-known, refers to Hezekiah; and that they might meet the queſtion in its full extent, they plunge themſelves into an abyſs of abſurdity. "All this," ſay they, "was done, that it might be fulfilled." And to the ſame purpoſe ſpeaks St. Mark in regard to the ἀρχὴ Εὐαγγελίου, which Mr. J. ſo much inſiſts upon. But laying aſide the exaggerated aſſertion, "that the prediction of Iſaiah is well known to refer to Hezekiah;" and the difficulty the LXX interpreters have thrown in the way of that interpretation, by rendering the Hebrew עלמה by the Greek παρθένος, we do not ſee how Mr. Jones's remarks would ſerve to ſet aſide the fact. To admit the utmoſt that he requires, that it is only "what the moſt intelligent advocates *of this wild tale* are brought to confeſs, a mere accommodation of the prophecy," it is in the very ſpirit of all other compariſons made by the ſacred writers, between the ancient prophecies and the events by which they were fulfilled. It is not ſo bungling a contrivance therefore, at all events, as Mr. J. would inſinuate. Mr. Wakefield, to whom we think Mr. J. particularly alludes, as one of "the moſt intelligent advocates *of this wild tale*," gives a rendering of ἵνα πληρωθῇ, which would ſtill better have ſuited the *impoſtors* (if ſuch they were) than even the interpretation of which Mr. J. would make ſo much. Mr. W. tranſlates it, "ſo that it was fulfilled." which, whatever becomes of the prophecy, eſtabliſhes the fact. We have ſtill before us three paſſages to notice, which, conſidering the learning diſplayed in this work, we are not at liberty to refer to any want of talents in Mr. Jones, to have interpreted the Greek more correctly. We cannot however help looking upon them as overſights, ſcarcely pardonable in a work of this nature. At pp. 490, 491, vol. i, after citing a paſſage from Epiphanius, relative to the Nazarene Chriſtians in Egypt, he obſerves that,

"in this paſſage, two things are worthy of notice: 1. The Nazarene Chriſtians in Egypt *knew* that Jeſus was not only *educated* at Nazareth, but *born* at that place. They therefore *rejected* the ſtory, which repreſents him as having received his birth at Bethlehem.

2. Be-

2. Becauſe our Lord was *born* and educated at Nazareth, they aſſumed the names of Nazarenes. They therefore diſtinguiſhed themſelves by this appellation, in oppoſition to thoſe that referred his *nativity* to the town of *Bethlehem; that is*, they intended, by the very name which they adopted, as the followers of Jeſus, to diſcourage the ſtory of his miraculous birth."

We ſhould probably have taken the pains to turn to this teſtimony of Epiphanius, againſt our Saviour's being born at Bethlehem, had not Mr. Jones himſelf candidly given us Epiphanius's own words in a note. They are as follow: Γινόμας δὲ αὐτὸν, Ναζάρετ ἐν γαστρὶ ἐγκυμονηθέντα, καὶ ἐν οἴκῳ Ιωσὴφ ἀνατραφέντα, καὶ διὰ τοῦτο ἐν τῷ εὐαγγελίῳ Ιησοῦν τὸν Ναζωραῖον καλεῖσθαι—τοῦτο τὸ ὄνομα ἐπιτεθεάσιν αὐτοῖς. Now here we certainly have the education of our Lord at Nazareth in terms; but we muſt beg to demur about the birth. We ſhould apprehend, ἐν γαστρὶ ἐγκυμονηθέντα only expreſſed that he was conceived at Nazareth; and though it is not common to record the place of ſuch an event in the hiſtory of ordinary perſons, yet, if we turn to St. Luke's narrative of our Lord's birth, we ſhall find it preceded by an account of his being conceived at Nazareth; ſee ch. i, 26, 27, ch. ii, 4, according with the words (rightly rendered) of Epiphanius. But, ſays Mr. Jones, this account of Luke's is an interpolation. Turn then to Mr. Jones himſelf; on the very page oppoſite to the concluſions he has drawn above, he himſelf thus tranſlates the words of Epiphanius: "and as they knew he was *conceived* at Nazareth, and brought up in the houſe of Joſeph." This, therefore, was ſuch an overſight as Mr. Jones ought to thank us for pointing out, and to correct in conſequence.

The next paſſage that occurs is in vol. i, 96—99, in which we have much the ſame fault to find with Mr. Jones's *management* of a citation from Photius. Photius's words are theſe, ſpeaking of the author of the book, περὶ τῆς τῶ παιδὸς αἰτίας, referred by ſome (and Mr. Jones among the reſt, who draws in Photius whether he will or no) to Joſephus. "Διεξέισι καὶ περὶ τῆς κοσμογονίας κεφαλαιωδῶς· περὶ μὲν τοῦ χριστοῦ, τοῦ ἀληθινῦ Θεῦ ἡμῶν, ὡς ἔγγιστα θεολογεῖ, κλῆσίν τε αὐτῷ ἀναφθεγγομένος, καὶ τὴν ἐκ παιδὸς ἀφραστὸν γένεσιν ἀμεμπτῶς ἀναγράφων." Mr. Jones's tranſlation is,

"Of the creation of the world he gives but a ſummary account; but concerning Chriſt, who is truly our God, he ſpeaks in terms very conformable to our theology: he gives him that very name, and unexceptionably deſcribes his incomprehenſible deſcent from the Father."

Without quarrelling with this tranſlation, nor even objecting, as we might do, to the evaſive rendering of ἀφραστὸν γένεσιν, we ſhould ſcarcely have thought Mr. J. after this, could have aſſerted, that the errors of this unknown author conſiſted in not believing

believing the miraculous birth. We ſhould have thought the expreſſion, ὡς ἐγγύς τι θεολογεῖ, had rather referred to points not mentioned*, than to thoſe ſo conſpicuouſly brought forward. Nevertheleſs, Mr. J. tells us,

" that it appears from the words of Photius, that the author, whoever he may have been, was ſome Jewiſh convert, who did not believe the divinity or the ſupernatural birth of Jeſus. Concerning Chriſt, who is truly God, he theologiſes very near us—that is, very near thoſe of the *orthodox* faith. The writer then was not *quite orthodox*." P. 99.

What, not when he " *unexceptionably* deſcribed the ἀῤῥαστὸν γένεσιν ἐκ Παῤῥὸς"? We ſhould rather think otherwiſe; that, upon this particular point, he wrote ἀμωμήτως, *orthodoxly*.

We have only now to reſcue the Trinitarians from a heavy charge thrown out againſt them, in conſequence of a paſſage the author has occaſion to cite from Macarius. The latter, going perhaps a little too far in his interpretation of the diſputed paſſage of Joſephus, writes thus: μαρτυρεῖ (Ιωσήπος) τὸν Χριστὸν, τὸν ἀληθινὸν Θεὸν προγόνοις, ἐνανθρωπησάντα τε, καὶ σταυρωθέντα, καὶ τριτῇ ἡμέρᾳ ἐγερθέντα." Upon which, Mr. J. has the following remark:

" So induſtrious, indeed, have the advocates of the Trinity ever been in its defence, that they have found proof for the divinity in the ſufferings of Chriſt, and inferred the perfections of God from the infirmities of human nature."

It is plain here is a total overſight of one word in the Greek of Macarius; ἐνανθρωπησάντα, would, we think, ſettle the whole point; as it in a great degree includes the miraculous conception and birth. Mr. J. perhaps was not aware of its true force; he was God before the aſſumption of the manhood, in which manhood he ſuffered.

We now take our leave of Mr. Jones. We ſhall be happy if theſe animadverſions induce him to be more circumſpect in his future publications. He has not miſled *us*, and we wiſh him not to miſlead others. But perhaps all, eſpecially young perſons, may not peruſe his writings with the ſame neceſſary reſerve as we have done. We cannot however conclude, without lamenting this ſtrange perverſion of a mind, appa-

* It ſhould be obſerved that, in Mr. J.'s tranſlation, he puts a full period after " Theology;" where, according to the Greek, he ſhould only put a comma: and inſtead of beginning another ſentence, it ſhould connect thus, " giving him that very name, &c."

rently

rently formed for better things; the preſumption, that takes a crude and haſty imagination for diſcovery; and the audacity (too well ſuited to the complexion of the times) which ſtigmatizes with impoſture, that which has been proved authentic to the ſatisfaction of the wiſeſt men; and withholds not the groſſeſt epithets from paſſages and texts, which all the Chriſtian world regards with reverence. The audacity of theſe aſſertions and expreſſions will ſtagger ſome, but their indecency will revolt many more; and the fame remaining to the author, will be that of having dared to write and print, what few would have admitted for a moment, even in thought.

ART. IX. *The Aſiatic Annual Regiſter; or, a View of the Hiſtory of Hinduſtan, and of the Politics, Commerce, and Literature, of Aſia, for the Years* 1799 *and* 1800. 8vo. 12s. each. Debrett.

SO anxious and general an intereſt is now taken in the affairs of that vaſt company, unequalled before, for importance, in the annals of the commercial world, under whoſe direction our eaſtern poſſeſſions are partly placed, that an annual abſtract of their own proceedings at home, and that of their governors and courts abroad, has become a matter of equal moment and requeſt, among all claſſes of men attached to the welfare and proſperity of their country. Of the *imperium in imperio*, poſſeſſed by that company, the maxims of government and commercial regulations, perpetually varying, as they muſt, according to the extent of territory, and the new channels which trade is conſtantly exploring in that diſtant quarter, require to be regularly and publicly detailed in a work, profeſſedly conducted on the plan of the preſent; principally relating to mercantile concerns, but not wholly neglectful of more elevated conſiderations, the hiſtory, politics, and literature of that Aſia, with which Britain has now become ſo intimately connected. In a collection ſo uſeful as this, circumſtances not ſufficiently important for the notice of the general hiſtorian, official documents, and temporary effuſions of polite literature, that might otherwiſe be wholly loſt in the whirl of events, and in the gulf of time, are properly depoſited, and can at any time be eaſily referred to by the man of buſineſs, and thoſe occupied in the lighter ſtudies, which are calculated to employ the leiſure of the luxurious Aſiatic. The truth of the preceding obſervations is fully demonſtrated, by the ample catalogue of very

very respectable subscribers who have stood forth as the decided patrons of the present undertaking, and to many of whom it is doubtless indebted for something more than mere pecuniary assistance.

The first volume very properly commences with such a general view of the ANCIENT HISTORY OF INDIA, and the unalterable customs, character, and religion of the Indians, as may be introductory to the varied details in the subsequent pages relative to their provincial history in modern times; at least to what regards the internal affairs of those vast provinces of the empire, now subject to the controul of the English. It is, in our opinion, a tolerably just, though necessarily very concise, abridgment of a most extensive subject, and will fully answer the purpose intended. This is followed by the CHRONICLE of events of national importance, or peculiar-private interest, that have more immediate relation to India. The third division of the volume consists of STATE-PAPERS, comprehending treaties with the native princes, public memorials, and correspondence between the different settlements in India, and the Board of Controul and Directors, as well as minutes of public debates in Parliament, and at the East-India House. The fourth and following heads are devoted to literary details in biography; voyages and travels, that illustrate the history of India, and Indian navigation; poetic effusions, principally consisting of translations from Persic and Arabic writers; and, finally, of reviews of annual publications that have an aspect towards India, and Asiatic events.

In this wide *field* of various production, it cannot be supposed but that some weeds have mingled with many flowers of much beauty and fragrance. But we have at present neither leisure to select the beautiful, nor expose the noxious. It is an infant work, and, as it approaches maturer years, will probably improve in excellence and vigour, especially if the editors adhere in their miscellaneous literary division, as closely as possible, to *original* subjects (for some here are not *original*) and those that peculiarly relate to ASIA. Devoted as we are to the interests of science, and the cause of religion and morals, our attention has been principally engaged by the noble plan, exhibited in p. 104 of the second volume, adopted by Marquis Wellesley, for the glorious purpose of extending the knowledge of Indian literature, history, and jurisprudence, widely throughout our eastern settlements, and particularly in Bengal, the parent settlement; in founding at Calcutta, upon a bold, liberal, and comprehensive plan, a college, of which the following are the outlines. After enumerating, in the *first* resolution, the recent and vast acquisition of territory and revenue to the

India

India Company, by the conquest of the Mysore kingdom, and after pointing out the absolute necessity of our young, and sometimes beardless statesmen, settled in the various districts of interior India, as judges and residents, becoming more intimately acquainted than they have hitherto been with Mohammedan, Hindu, and English jurisprudence, and the native languages, spoken in all their variety of dialect, on that great continent, this laudable document enacts:

"II. A College is hereby founded at Fort William in Bengal, for the better instruction of the junior civil servants of the Company, in such branches of literature, science, and knowledge, as may be deemed necessary to qualify them for the discharge of the duties of the different offices constituted for the administration of the government of the British possessions in the East Indies.

"III. A suitable building shall be erected for the College, containing apartments for the superior officers, for the students, for a library, and for such other purposes as may be found necessary.

"IV. The Governor-General shall be the Patron and Visitor of the College.

"V. The Members of the Supreme Council, and the Judges of the Sudder Dewanny Adawlut, and of the Nizam Adawlut, shall be the Governors of the College.

"VI. The Governor-General in Council shall be Trustee for the management of the Funds of the College; and shall regularly submit his proceedings, in that capacity, to the Hon. the Court of Directors.

"VII. The Comptrolling Committee of Treasury shall be Treasurers of the College.

"VIII. The Accountant-General, and the Civil Auditor, shall be respectively Accountant, and Auditor of Accounts, of the College.

"IX. The Advocate-General, and the Hon. Company's standing Council, shall be the Law Officers of the College.

"X. The immediate government of the College shall be vested in a Provost and Vice-Provost, and such other officers as the Patron and Visitor shall think proper to appoint, with such salaries as he shall deem expedient. The Provost, Vice-Provost, and all other Officers of the College, shall be removable at the discretion of the Patron and Visitor.

"XI. The Provost shall always be a clergyman of the Church of England, as established by law.

"XII. Every proceeding and act of the Patron and Visitor shall be submitted to the Hon. the Court of Directors, and shall be subjected to their pleasure.

"XIII. The primary duties of the Provost shall be to receive the junior civil servants on their first arrival at Fort William; to superintend and regulate their general morals and conduct; to assist them with his advice and admonition; and to instruct and confirm them in the principles of the Christian religion, according to the doctrine, discipline, and rites of the Church of England, as established by law.

"XIV. The Patron and Visitor shall establish such Professorships with such endowments as shall be thought proper.

" XV. Profeſſorſhips ſhall be eſtabliſhed as ſoon as may be practicable, and regular Courſes of Lectures commenced in the following branches of literature, ſcience, and knowledge:

Arabic,
Perſian,
Sanſcrêet,
Hinduſtanee,
Bengal,
Telinga,
Mahratta,
Tamula,
Canara,
} Languages.

Mahommedan Law.
Hindu Law.
Ethics, Civil Juriſprudence, and the Law of Nations.
Engliſh Law.
The Regulations and Law enacted by the Governor-General in Council, or by the Governors in Council at Fort St. George and Bombay reſpectively, for the Civil Government of the Britiſh territories in India.
Political Economy, and particularly the Commercial Inſtitutions and Intereſts of the Eaſt-India Company.
Geography and Mathematics.
Modern Languages of Europe.
Greek, Latin, and Engliſh Claſſics.
General Hiſtory, ancient and modern.
The Hiſtory and Antiquities of Hindûſtan and the Deccan.
Natural Hiſtory.
Botany, Chemiſtry, and Aſtronomy.

" XVI. The Patron and Viſitor may authorize the ſame Profeſſor to read lectures in more than one of the enumerated branches of ſtudy, and may at any time unite or ſeparate any of the ſaid profeſſorſhips, or may found additional profeſſorſhips in ſuch other branches of ſtudy as may appear neceſſary.

" XVII. The Provoſt and Vice-Provoſt, after having remained in the government of the College for the complete period of ſeven years, and any Profeſſor, after having read lectures in the College for the complete period of ſeven years, or of twenty-eight terms, and after having reſpectively received, under the hand and ſeal of the Patron and Viſitor, a teſtimonial of good conduct during that period of time, ſhall be entitled to an annual penſion for life, to be paid either in Europe or in India, according to the option of the party. The penſion ſhall in no caſe be leſs than one third of the annual ſalary received by ſuch Provoſt or Vice-Provoſt reſpectively during his continuance in the government of the College, or by any ſuch Profeſſor during the period of his regular lectures. The penſion may in any caſe be increaſed at the diſcretion of the Patron or the Viſitor.

" XVIII. All the civil ſervants of the Company who may be hereafter appointed on the eſtabliſhment of the Preſidency of Bengal, ſhall be attached to the College for the firſt three years after their arrival in Bengal; and during that period of time the preſcribed ſtudies in the College ſhall conſtitute their ſole public duty.

" XIX. All

" XIX. All the civil servants now on the establishment of the Presidency of Bengal, whose residence in Bengal shall not have exceeded the term of three years, shall be immediately attached to the College for the term of three years from the date of this regulation.

" XX. Any of the junior civil servants of the Company in India, whether belonging to the establishment of this Presidency, or to that of Fort St. George, or of Bombay, may be admitted to the benefits of the institution, by order of the Governor-General in Council, for such term, and under such regulations, as may be deemed adviseable.

" XXI. Any of the junior military servants of the Company in India, whether belonging to the establishment of this Presidency, or to that of Fort St. George or of Bombay, may be admitted to the benefits of the institution, by order of the Governor-General in Council, for such term, and under such regulations, as may be deemed adviseable.

" XXII. In the College at Fort William, four terms shall be observed in each year; the duration of each term shall be two months. Four vacations shall also be established in each year; the duration of each vacation shall be one month.

" XXIII. Two public examinations shall be holden annually, and prizes and honorary rewards shall be publicly distributed by the Provost, in the presence of the Patron and Governors, to such students as shall appear to merit them.

" XXIV. Degrees shall be established, and shall be rendered requisite qualifications for certain offices in the civil governments of Bengal, Fort St. George, and Bombay; and promotion in the civil service shall be the necessary result of merit publicly approved, according to the discipline and institutions of the College.

" XXV. Statutes shall be framed by the Provost of the College, under the superintendance of the Governors of the College, respecting the internal regulation, discipline and government of the College; but no statute shall be enforced until it shall have been sanctioned by the Patron and Visitor. The statutes so sanctioned shall be printed according to a form to be prescribed by the Patron and Visitor.

" XXVI. The Patron and Visitor shall be empowered, at all times, of his sole and exclusive authority, to amend or abrogate any existing statute, or to enact any new statute for the regulation, discipline, and government of the College.

" XXVII. A regular statement of all salaries, appointments, or removals of the officers of the College, shall be submitted by the Patron and Visitor of the College, at the expiration of each term, to the Governor-General in Council, and by the Governor-General in Council to the Hon. the Court of Directors; printed copies of all statutes enacted by the Patron and Visitor, shall also be submitted to the Governor-General in Council, and to the Hon. the Court of Directors, at the same period of time, and in the same manner." P. 106.

To an institution so honourable to the founder, and to the British nation; an institution that promises blessings so considerable, not only to the present, but to distant generations, and not only to Asia, but to all the nations of the civilized world, we decidedly and heartily wish the merited success.

ceſs. We have indeed heard, that from the vaſt expences that muſt infallibly attend ſuch an eſtabliſhment, objections have been ſtarted; but they will perhaps eventually be over-ruled, by the ſpirit and praiſe-worthy ambition of the great body of gentlemen connected with India, whoſe intereſt in that region cannot be more truly promoted, nor placed on a firmer baſis, than by carrying to maturity ſo politic, ſo liberal, and ſo magnificent a project.

ART. X. *A Letter to Dr. Percival on the Prevention of Infectious Fever, and an Addreſs to the College of Phyſicians at Philadelphia, on the Prevention of the American Peſtilence. By John Haygarth, M. D. F. R. S.* 8vo. 188 pp. 5s. Cadell and Davies. 1801.

DR. HAYGARTH has been employed many years in an inquiry into the nature of the contagious or infectious matter of fever; alſo, under what circumſtances, and to what diſtance, fever becomes infectious or communicable. From ſuch obſervations as he was enabled to make, he was early impreſſed with an idea, that the matter of fever is capable of being diffuſed, and intimately mixed, or, as he thinks, diſſolved, in the atmoſphere; and, when ſo diffuſed, is rendered totally innoxious, and incapable of producing its ſpecific effects on the human conſtitution. Hence he inferred, that infectious fever can be only communicable from one ſubject or perſon to another, at ſome certain and defined diſtances; conſequently, that it muſt be practicable, and even eaſy, to deviſe regulations, by following which, the propagation of any infectious fever, through a whole town or diſtrict, may be prevented, and the fever confined to the place where it originated, or to ſuch houſes as ſhould be prepared for the reception of infected perſons. The diſtance at which the variolous miaſmata are infectious, in mild caſes, and in the open air, was aſcertained by the author not to exceed half a yard; that is, ſuppoſing a perſon, capable of receiving the infection of the ſmall-pox, was to meet and converſe with a patient under a mild ſpecies of the diſeaſe, if he kept at any diſtance, exceeding half a yard, from the patient, he would not be infected. But where a number of ſmall-pox patients are collected together, in a ſmall room, or in a room not well aired and ventilated, the whole of the air in the room will become infected, and any perſon, who had not previouſly had the ſmall-pox, going into a room ſo circumſtanced, might take the infection, though

though he should not approach within half a yard from the bodies of any of the diseased persons.

In the year 1784, the author published the result of his observations on this subject, accompanied with a code of regulations; by attending to which, the dissemination of the small-pox might be prevented: and, in the year 1793, having further digested and improved his regulations, he published a Sketch of a Plan to exterminate the casual Small-pox. Pursuing a similar train of observations on the typhous, jail or hospital fever, the author finds it to be less infectious than the small-pox, and scarcely communicable but by actual contact with patients affected with the disease, or by leaning over them, and so receiving their breath or effluvia, except where a number of such patients are confined together, in which case the whole air of the room will be contaminated, as in the small-pox. The author finds that the infection of typhous fever lies longer dormant, or in a latent state, in the constitution, after being received, than the infection of the small-pox, which usually manifests itself within the space of twenty-one days; but the infection of typhous has been known to remain inactive for forty or more days. He next enquires into our susceptibility to receive infectious fever, and finds that not more than one person in twenty-three, or, as he thinks, in thirty-three, escapes, who has been fully exposed to the contagion. We shall conclude our account of this ingenious and useful work by inserting part of a letter, written by the author to Dr. Waterhouse, of Cambridge-town, New England, as containing a brief history of the advantages that have accrued, particularly to Chester and Manchester, from adopting his regulations.

"I have discovered," he says, "that mankind may be preserved from the contagion which produces typhous fever. I find, 1st, that this poison infects 22 out of 23 persons exposed to it for nights and days in a close, dirty, small room; 2d, that, in a clean, airy, and spacious chamber, few or none are infected. These facts prove incontestably to what a narrow sphere the typhous contagion is limited; and, 3d, that the poison remains generally from ten days to six weeks, or longer, from the time of exposure till the commencement of the fever, in a *latent* state. Upon these principles I proposed to receive all the poor citizens of Chester, ill of infectious fevers, into separate wards of that Infirmary. The proposal was approved, and has been executed for fifteen years. During this period, the "Rules of Prevention," which follow, have effectually answered their intention, so that not a single patient in other parts of the house was ever *suspected* to be infected with the fever." App. p. 108.

"I. Fresh water and coals are to be brought up to the Fever Wards every morning; and other necessaries on ringing a bell.

"II. No fever patients, nor their nurses, are suffered to go into other parts of the house. No other patient is allowed to visit the Fever

Fever Wards; nor any ſtranger, unleſs accompanied by the apothecary or his aſſiſtant.

" III. Every patient, on admiſſion, is to change his infectious for clean linen; the face and hands are to be waſhed clean with warm water, and the lower extremities fomented.

" IV. All diſcharges from the patients are to be taken out of the ward as ſoon as poſſible.

" V. The floors of the wards are to be waſhed very clean twice a week, and near the beds every day.

" VI. All foul linen is to be immediately thrown into cold water; and carefully waſhed twice out of clean water, in the adjoining room.

" VII. Blankets, and other bed and body clothes, are to be expoſed to the open and freſh air for ſome hours, before they are uſed by another patient.

" VIII. All the bed clothes of the Fever Wards are to be marked *Fever Ward*, and all the knives, forks, pots, cups, and other utenſils, are to be of a peculiar colour, leſt they be inadvertently taken among other patients.

" IX. Several windows in the Fever Wards are to be kept conſtantly open in the day, except the weather be very cold or wet; and ſome of them ſhould not be ſhut in the night, if the patients be numerous, and the weather moderate.

" X. No patient can be ſuffered to wear, nor any acquaintance to take away, any linen unwaſhed, nor other clothes, till they have been long expoſed to the freſh air." P. 105.

In the meanwhile, the apartments or houſes, from which the patients had been removed, were cleanſed, ſcraped, white-waſhed, and well ventilated, that the fomites of the diſeaſe might be entirely eradicated.

Of the efficacy of theſe regulations, the author ſpeaks with perfect confidence.

" Among the middle and higher ranks of ſociety in Cheſter and its neighbourhood," he ſays, " during a period of 31 years, I ſcarcely recollect a ſingle inſtance of the typhous fever being communicated to a ſecond perſon, not even during the epidemics of 1783 and 1786, which excited a general alarm in that city. Freſh air and cleanlineſs were the only means I employed to prevent infection." P. 38.

We inſert the following, as containing matter of general concern, but particularly deſerving the attention of perſons ſuperintending large ſchools.

" In April, 1779, Maſter Plumbe, the ſon of a gentleman of fortune near Liverpool, was attacked in a dangerous degree with a ſcarlet fever and ſore throat, in the houſe of his ſchool-maſter, the Rev. Mr. Vanbrugh, at Cheſter. There were at this time thirty-ſeven young gentlemen, boarders in the family, moſt of whom, it is highly probable, were diſpoſed to receive this dangerous contagion. My patient's chamber was ſituated in the middle of the houſe, at the landing of the firſt pair of ſtairs; all the ſcholars went cloſe paſt his door ſeveral times

times a day. At this ſeaſon, Winchester and ſeveral other large ſchools in England, ſent home and diſperſed their ſcholars, on account of this diſtemper, which had alarmingly ſpread among them. Whether this meaſure, with all its inconveniences, was not adviſable, became a ſerious queſtion. The numerous facts which I had then collected to prove that the variolous infection, though probably the moſt virulent we are acquainted with in this climate, exerted its baneful influence but to a ſmall diſtance only from the poiſon, encouraged me to hope that the contagion of a ſcarlet fever was incapable of producing more extenſive miſchief. The *Rules of Prevention* were placed on the door of the patient's chamber, and rigid attention to their faithful obſervance was required. The event fully juſtified my hopes. Though all the thirty-ſeven ſcholars remained in the ſame houſe and family during the whole diſeaſe, yet not one of them was infected.

"I do not recollect any obſervations recorded by authors to determine what proportion of mankind are liable to the attack of the ſcarlet fever. In October, 1778, out of forty young ladies at a boarding-ſchool in Cheſter, all but four had the diſtemper, twelve very ſeverely, and two moſt dangerouſly. This comparative ſtatement of facts ſhews, beyond all reaſonable doubt, to what a little diſtance from the poiſon the infectious miaſms extend, and that the *Rules of Prevention* are, in this reſpect, fully adequate to the purpoſe." P. 80.

We will now return to the author's letter to Dr. Waterhouſe.

"A fatal and infectious fever," he ſays, "had long prevailed at Mancheſter and its neighbourhood. In 1796, the Cheſter plan of taking poor people ill of infectious fevers out of their own houſes, and receiving them into ſeparate wards adjoining to the Infirmary, was adopted. The ſucceſs of this meaſure has been moſt wonderful; the number of fever patients, in a certain diſtrict of the town, for two years and eight months, which preceded this eſtabliſhment, was one thouſand-two hundred and fifty-ſix; ſomething more than the average of four hundred a year. The fevers in the ſame diſtrict, from July, 1796 (a period commencing two months after the eſtabliſhment of *the Houſe of Recovery*) to July, 1797 (being twelve months) were only twenty-ſix; of theſe, in the laſt four months (from March to July, 1797) there was only one fever patient. In the year 1796, there was a decreaſe of near four hundred in the bills of mortality at Mancheſter, comparing the two years which preceded and ſucceeded this inſtitution. The charge of the overſeers for coffins was diminiſhed nearly one third in the latter period.

"I cannot entertain a ſingle doubt that exactly the ſame meaſures would ſpeedily and effectually exterminate the peſtilence which has ſo dreadfully afflicted America: as far as we may truſt to the analogy of the variolous and typhous contagions. But *you ought not to depend upon analogy*, when you have ſuch an opportunity as the late melancholy progreſs of this mortal diſtemper muſt have preſented, to obtain the actual obſervation of facts. By means of your medical pupils diſperſed in various parts of America, you may collect the moſt intereſting intelligence, in like manner as was accompliſhed by the late celebrated

brated Dr. Alexander Monro, in Scotland, relative to inoculation of the ſmall-pox. You are ſo intimately acquainted with the mode of inveſtigating the nature of the variolous contagion, ſucceſsfully employed in the "Inquiry and Sketch," that you will immediately diſcern the importance of the following queſtions, which I requeſt the favour of you to diſſeminate through America; and to ſolicit explicit anſwers to each of them.

"1ſt. *What proportion of perſons fully expoſed to the peſtilence are infected?* Caſes to determine this queſtion ought to be circumſtantially related. *Do mothers, wives, nurſes, ſiſters, or daughters, who have moſt intimately attended their relations, ſometimes, and how often, eſcape infection?*

"2d. *To what diſtance from the poiſon is* air *rendered infectious?* Upon this point will obviouſly depend the practicability of preventing and exterminating the diſtemper. Collect all the well-authenticated facts in your power, where one or a few in a family were attacked, and the remainder preſerved. *What numbers walk through the ſtreets, where infection exiſts, but remain unaffected by it? How many perſons in the houſes adjoining, or oppoſite to thoſe which contain the peſtilence, eſcape infection?* To remove all doubts, let it be noted, from ſome meteorological regiſter, in what direction the wind has blown during the epidemic. Let names and dates be accurately ſtated. A minute detail of circumſtances affords moſt ſatisfactory concluſions.

"3d. *How long does the poiſon remain latent in the body;* that is, *what period elapſes between expoſure to contagion, and the commencement of the fever?* On the determination of this point, the rules of quarantine ought to be formed.

"4th. *Can it be aſcertained at what time and in what manner the poiſon was brought to Philadelphia, New-York, &c. and the ſmall towns in the neighbourhood of theſe cities?* This intelligence would be of the greateſt advantage to prevent future calamities, but which will be very difficult to obtain; as the authors of ſuch dreadful miſchief will be ſedulous to conceal the tranſactions which have produced it." P. 181.

We have inſerted theſe queſtions, as containing a complete model of the means by which ſimilar enquiries may be conducted, in this or any other country; and ſuch as, we doubt not, the author purſued in obtaining the valuable information here communicated.

ART. XI. *Britannia: a national Epic Poem, in Twenty Books. To which is prefixed, a Critical Diſſertation on Epic Machinery. By John Ogilvie, D.D. F.R.S. Edin.* 4to. 623 pp. 1l. 1s. Chalmers and Co. Aberdeen; Cadell and Davies, &c. London. 1801.

ALREADY are we called on to announce another Epic Poem. Compoſitions of this high nature, as well as revolutions and great changes in government, were formerly

like

like the returns of comets, rare and somewhat aweful: but it would seem as though, hereafter, it was to become the stated business of journalists of one description to apprize the world of new constitutions and forms of government, and ours to announce Epic Poems, with almost as much regularity and constancy as monthly agricultural reports. The large work now before us is, in every point of view, a much more respectable production, than that which last fell under our consideration: but, as it is no part of our plan to institute a comparison, for ascertaining the exact quantum of merit contained in each of these rival publications, we will go on, as we have begun, and content ourselves with giving a brief analysis of Britannia, as we did of its predecessors; together with a few specimens, which shall be selected, at least, with impartiality.

Dr. Ogilvie is by no means a new candidate for poetic fame. So long ago as the year 1758, was published at Edinburgh his Poem on "the Day of Judgement," a composition much and justly admired, for vigour of conception and harmony of versification. This was written in couplet rhyme. His next distinguished production was a Poem in three books, and in blank verse, entitled "Providence". This appeared in 1764, and, with several smaller compositions, was republished by Pearch in 1771, in two neat volumes, octavo. A Poem, called Rona, from the name of one of the Hebrides, appeared in 1777. With these previous, and far from inconsiderable, claims to the title of poet, Dr. Ogilvie for many years, as he informs us, entertained the design of engaging in a work of some length, when he should not be otherwise occupied; and the result is now before us.

This Poem is addressed to Earl Spencer, in an eulogium at once elegant and highly appropriate, to a nobleman, of whom it is saying little to declare, that he does credit to the high name he bears; and who having been, very deservedly, a popular minister, will surely retain the public regard now that he has retired from his high station. To this Dedication is subjoined a Dissertation on Epic Machinery; which is the more interesting, as a late Epic writer has not hesitated to question the essentiality (if we may coin such a word) and importance of any machinery to an Epic Poem; and has gone so far, notwithstanding Milton's great and sublime poem, as even to deny that it is compatible with Christian principles: while the poet before us, writing nearly at the same moment of time, not only a Christian, as his other writings abundantly prove*, but a divine, contends

* Besides the Christian subjects of his Poems, he has published Sermons, an Essay on the Causes of Infidelity, &c.

no

no leſs ſtrenuouſly, that machinery is eſſential to the epopœa. Without taking upon us to declare abſolutely for the one or the other, we cannot help confeſſing, that we have ſo long been in the habit of contemplating machinery with Epic Poetry, that it would appear to us as ſtripped of one of its moſt ſtriking characteriſtics, were the Epic Muſe hereafter to relinquiſh this accuſtomed ſpecies of ornament. This Diſſertation, conſiſting of fifty-two cloſely printed quarto pages, is divided into two Parts. In the firſt, the author appears, alternately, in the character of a philoſopher and a critic, and treats chiefly of the nature and uſe of machinery in Epic narrative, and of the cauſes that induced the ancients to adopt it. The ſecond Part contains anſwers to the objections of Lord Kaimes and Mr. Hayley. We ſhould be here guilty of great injuſtice to the ingenious and liberal-minded author, were we not to obſerve and acknowledge, that, while he ſucceſſively examines and refutes the objections of his opponents, he ſtill treats them with all poſſible delicacy; and whenever he has occaſion to ſpeak, either of himſelf, or his works, it is always with that unaſſuming modeſty, which is the inſeparable attendant of genuine worth, and true merit.

Whatever may have been the caſe in ages long ſince paſt, when poetry in general, as well as the Epic, was ſtill in its infancy, we believe it is now admired chiefly for the fine field it furniſhes for the diſplay of poetic talent. Aware of this, as it would ſeem, the author of Britannia has ſo contrived and conducted his plan, and ſo diverſified the incidents of its ſtory, as to give full ſcope to his imagination, in the diſplay of all the varieties of poetical excellence, in the higheſt department of original compoſition.

Britain, at the time when Brutus lands, is ſuppoſed, according to the narrative of Geoffry of Monmouth, to be peopled, partly by the Aborigines of the country, and partly by giants. Brutus brings along with him a numerous army; among whom, the principal leaders are his three ſons, Locrinus, Camber, and Albanus. His preceding adventures are detailed in the ſecond, third, and fourth Books, by Azrael, the dæmon, who had been commiſſioned by Satan to fruſtrate his attempt. Gerontes is the king of the giants. His principal counſellors are Romerus and Vortiger; of whom, the former is the hero of his party. Androgeus, another of the giants, is civilized; and having become the protector of the natives, followed them in their retirement to the mountains of Wales. In the fifth Book, the war commences, with an unſucceſsful attempt of a party of the giants, commanded by Vortiger, upon a detachment of the army of Brutus; which, under Albanus and Eugenius, was

ſent

ſent out to reconnoitre the country. In the ſixth Book, in the courſe of which the principal characters of the Poem are developed, a general engagement takes place. At one time Brutus ſuperintends the war, without directly engaging in it; and at others, he is oppoſed to various leaders among the natives. The giants are defeated; but return to the field with a large reinforcement, under Androgeus. At laſt, Locrinus is, by a ſtratagem, decoyed into the foreſt; the conſequence of which is, that the army of Brutus, in his abſence, is ſignally defeated. During the ſilence of night, Androgeus, who is ſecretly the friend of Brutus, obtains a truce for four days, for the purpoſe, as was alledged, of interring the dead. In that interval he propoſes to treat with Brutus concerning peace; or the terms on which he could co-operate with the Trojan leader in proſecuting the war. This truce is broken by Vortiger, the great counſellor of his party; who, at the ſame time, by a ſtratagem, exaſperates Androgeus againſt Brutus, and the army which he commands. A villain named Camber is, by the advice of Vortiger, ſent during the night to the camp of the Albians, armed with a ſword; with which he is commiſſioned to make as great ſlaughter as poſſible, and to leave the weapon in the body of the laſt man whom he ſhould murder. The object of this device was, to faſten the imputation of this foul crime on Brutus. The ſtratagem ſucceeds; the murderer eſcapes; the ſword is left in the body of an Albion leader: it is produced in a general meeting of the princes, who are all thus arouſed to rage againſt Brutus; to whom a meſſenger, bearing the ſword ſo left, is ſent, charging him with the baſe murder, and denouncing vengeance. The infamous charge Brutus repels with ſuch dignity and diſdain, that the herald himſelf is ſtaggered; but at length all doubt as to the point is removed, by Camber's recognizing the ſword which had belonged to his young friend Philantis, who had been ſlain by Leontia, the daughter of Gerontes. It was, we are aware, far too common among the great men of antiquity, to diſfigure, ſtab, and expoſe to ſcorn and ignominy the bodies of vanquiſhed and ſlain enemies: inſtances of barbarity, from the imputation of which, it would not be eaſy wholly to exempt the heroes of the Iliad or the Æneid. But to ſtab and diſfigure a ſlain compatriot, for the ſole purpoſe of throwing the ſuſpicion of ſo foul a deed on a gallant and humane foe, is a refinement of cruelty in the arts of war, much more credible when applied to modern, than it would be if applied to very ancient times.

We cannot help ſuſpending our analyſis for a moment, to mention here a real incident which occurred in the war with America;

America; of which this fiction ſo ſtrongly reminds us, that we almoſt perſuade ourſelves the author muſt have had it in his eye. In an affair between the two armies in the Jerſeys, the American general, Mercer, a Scotſman, who, till the breaking out of that calamitous war, had been a reputable practiſing phyſician at Frederickſburg in Virginia, was defeated, and obliged to ſurrender himſelf a priſoner. But, not being ſufficiently informed of the etiquette proper to be attended to on ſuch an occaſion, he met the party to which he meant to ſurrender himſelf riding, as he ſuppoſed, like a general, with his ſword in his hand, drawn and raiſed. A Britiſh ſoldier, regarding this as a declaration of an intention to reſiſt, gave him thoſe wounds, of which ſoon after he died. That it was preciſely in this manner he came by his death, he himſelf, in his laſt moments, related to one of his moſt particular friends; who, in his turn, communicated it to the perſon from whom we have the anecdote. Yet, after his death, this General's body was removed to Philadelphia, though not before it had been gaſhed and mangled by ſeveral unſightly and horrid wounds. In this ſtate it was for ſeveral days expoſed to the public, for no purpoſe whatever, but that of exaſperating the multitude againſt the Britiſh ſoldiers, who were baſely and infamouſly charged with having thus cruelly inſulted a vanquiſhed enemy.

In the Poem, the buſineſs reſpecting the ſuppoſed murder is ſuſpended by the return of Locrinus, whoſe adventures are the ſubject of two Books; he is accompanied by a band of ſtrangers. In the morning the battle is renewed, when, notwithſtanding his late indignation againſt one whom he had wiſhed to favour and oblige, from his knowledge of his former aſſociates, Androgeus heſitates. The meſſenger returns, and confirms the ſuſpicions of Androgeus, though the murderer ſtill remains unknown. Meanwhile Locrinus carries all before him on the right, overcoming even the ſteady courage of Romerus. In his courſe he wounds Camber, the author of the midnight ſlaughter; whoſe life is ſpared, on his promiſing to make an important diſcovery. Gerontes, ſeeing the ruin in which the diſcovery muſt neceſſarily involve both himſelf and his followers, ruſhes forward in order to prevent his being carried away. In making this attempt he is met and ſlain by Locrinus. The giants now fly on all ſides: and now the ſcene ſhifts from the plain to the bank of the river; where, confiding in the valour of Romerus, they take refuge in their fortreſs. Once more Satan makes a great and laſt effort in their behalf, by mounting on the elements, as the prince of the power of the air. With his defeat and expulſion, that which is to be conſidered

conſidered as the machinery of the Poem, concludes. In the ſucceeding narrative, the fortreſs is taken; the giants are finally overthrown; and their formidable leader, Romerus, falls in the field amidſt the ruin of his party.

This is the outline of the Hiſtory of Britannia; and it muſt be owned, that the old, favourite, national fable of the deſcent of Brutus, is worked up into as leaſt as probable, and as intereſting, a narrative, as the ſimilar deſcent of Æneas into Italy. But, to this general view of the incidents of the Poem, it is proper to ſubjoin, that the author has, with much diſcernment and propriety, diſcriminated not only the characters of the principal actors in the work, but the different ſhades of the ſame predominant quality in each: an inſtance of careful and nice attention, which he muſt often have found not eaſy to ſupport. The heroiſm of his commanders is accompanied with dignity, which diſdains the mean ſubterfuges of art: that of Camber is marked by temerity; of Adraſtus, by circumſpection; of Brutus (the counterpart of Æneas) by a rational, ſteady, unvarying perſeverance; of Albinus, by an ardour and impetuoſity, which, however determined, are ſtill under the controul of good ſenſe, and always blended with other amiable qualities.

It is almoſt peculiar to Britannia to have been formed entirely on the model of antiquity; and to the eſtabliſhed laws of the epopæa it is always ſtrictly conſonant.

"It is a tale," ſays the author, "not unſupported by evidence, and drawn "from the boſom of the remoteſt antiquity." It is a great action, as it reſpects the conqueſt and firſt ſettlement of a powerful kingdom: it is involved in obſcurity, and *therefore* admits the *ſublime* and the *marvellous*, of whoſe importance in the epopæa, the reader, I preſume, is by this time convinced: it is *one*, as the ſeries of events, by which the ultimate purpoſe is obtained, brings it gradually forwards by an uninterrupted progreſſion: finally, the action is rendered intereſting by the various occurrences of which the narrative admits an intermixture; dignified, by examples of ancient heroiſm; moral, by an exhibition of primitive manners at an early period of ſociety; and inſtructive, by virtuous patterns of imitation, and obſervations of general utility, that may be ſaid to grow naturally out of the events." Differt. p. 40.

As a Poem, it is to be characterized by the ſublime, the wonderful, and the pathetic, according to the Ariſtotelian rules; of which the author has been ſeldom unmindful. In the courſe of the work, the reader will naturally expect to find all the charms of rich and ſplendid imagination, of which this higheſt ſpecies of poetry is ſuſceptible; and of marvellous exhibition. He will meet with ſuch abundant diſplays in the ſecond, third, and fourth

fourth books, as to render the ſelection of particular paſſages difficult: and the following paſſages are, in our judgment, marked by ſublimity in a very ſtriking degree.

In the ſeventh Book, the dæmon Moloch meets the guardian of the iſland in the form of a mortal warrior.

" —— the hell-born demon yet appear'd
In mortal ſhape, and near Androgeus ſtood
A form ſtupendous, breathing horrid war,
And ſtriking terror with amaze, in all!
Black were his arms, yet caſt a living glare
Around. His ſhield, impenetrable orb,
O'erſhaded half the nations as he moved,
Bloating [qu. blotting?] the flaming noon! Dim o'er his helm
Nodded the ſable plumage! Fiery rays
Shot from his eyes, and flitting o'er his ſword
The blue gleam trembled, as from ſulphurous ore.
Such ſeem'd the ſtern divinity, and held
The war ſuſpended!" P. 255.

The combat of the two ethereal beings is thus deſcribed.

" As when two clouds, with elemental flame*
Impregn'd, on heaven's aerial concave mix
In night portentous; and the ſolemn peal,
Slow-rolling o'er the void, proclaims the war
By dreadful intervals! while all beneath
Shakes at each blaſt; and mortals deem the Lord
Of Nature riſing in his wrath:—ſuch ſeem'd
To theſe the conflict!—ſhort, though dire. The fiend,
Wheel'd down the whirlwind looſe, with flagging wing
Flew devious. Earth receiv'd him, and conceal'd,
Nor long the power ſuperiour deign'd to ſearch
What cavern held her foe, nor ſtay'd to boaſt
Her eaſy conqueſt. To the ſcene of fight
Again ſhe turn'd her courſe; and all intent
To work th' Eternal's high beheſts, reſtored
O'er heaven's illumin'd arch the Golden Day." P. 257.

In Book XV. p. 449, the impetuous courſe of Androgeus, the noiſe of conflict, and the terror of the hoſt of Brutus driven before him, are exhibited to the reader's imagination, by the following great and original illuſtration.

" As o'er Dambéa's mountains, when the clouds
Of heaven, in ruſhing cataracts deſcend
On Ethiopian vales; when Guba hears
The roar, and Nile's proud genius ſtands aghaſt,
Leſt ſome impending fragment, down the rocks

* This, however, is evidently taken from Milton. Par. Loſt, ii. 714.

Of

Of Arywagua, hurl'd precipitate
An height immenſe, ſhould choak the ſprings that ſwell
His infant current in its route:—ſuch noiſe
Announc'd thy courſe, Androgeus, o'er the field
With ſlaughter heap'd; while even the Guardian Power
Of Albion, trembling as he moved, implored,
To ſave her favour'd ſons, the Mind Supreme."

The paſſage, deſcriptive of the approaching death of Romerus, is at once pathetic and ſublime.

"As ſtands a column of thy mould'ring pile,
Tadmor, or great Perſepolis, ſublime
In ruin'd grandeur, once the pillar'd height
On whoſe broad baſe a regal manſion tower'd
By ſculpture blazon'd, and with burniſh'd gold
Matching the ſun's effulgence; now inclined
O'er the rude fragments of ſurrounding domes
Fall'n from their place, and by ſome feeble prop
Upheld, and tottering in the blaſt;—ſuch now
Appear'd the great Romerus, from his height
Declined, yet looking awe; while on a race
Earth's meaner offspring, his imperial eye
Sunk down." P. 621.

Though there be, in our eſtimation, an objectionable expreſſion or two in this paſſage (of which "yet looking awe" appears to be one) it undoubtedly is, upon the whole, both pathetic and ſublime: and of Epic pathos there are two kinds, which ſhould always be diſtinguiſhed. The one we would call the great and dignified, ſuch as might be looked for in the laſt ſcenes of an hero, who falls defending the cauſe of his country. Thus, as the ſun appears largeſt juſt when it is about to ſet, ſo the character of Romerus is peculiarly great and intereſting, in the moments preceding his diſſolution. The addreſs of the author is, in this, judicious; and may be regarded as a poetical illuſtration of his own remarks (ſee Diſſertation, p. 13, et ſequ.) on the ſublime of character. The image of the buffalo (b. xx, p. 613, l. 23, &c.) which introduces the laſt events of the Poem, is ſo ſtrictly appropriate, and applied with ſo much poetic energy to the ſituation, figure, and proweſs of Romerus, that we own ourſelves not able, at this moment, to point out, in Engliſh poetry, any thing ſuperior in its kind.

"As when the mighty buffalo, ſecure
In waſtes, the haunts of lyons, that extend
Beyond the rude Batavian's wide domain,
To Afric's inland regions; in the depth
Of ſpreading umbrage, hears the voice of man,
Dire tyrant, breaking on his deep repoſe;
Slow, from the thicket where he ſlept at eaſe,

He

He rears his forked head, by nature arm'd
For fight, and moving from the ſhade, appears.
Life-quelling ſhape! While yet he glares around,
When balls, and darts, and goring pikes, aſſail
At once his frame, and from wide wounds, he feels
The blood in ſtreams deſcending; when he lifts
His front, and bellowing to the deſert, toils
Amid his foes:—his bulk, his ſinewy form,
His ſtrength, his ire, indignant of repulſe,
Nor but by death to be ſubdued, were thine,
Great leader!"

Of the other kind of Epic pathos, which we would call tender and penſive, excited, moſt generally, by beauty and virtue in diſtreſs, the following are ſtriking inſtances.

"Dark, while Almeria glean'd a ſcanty meal
On Nature's common, grew th' etherial vault;
Loud roſe the wind; the deeper ſhades of night
Prevail'd, and from their dark and hollow dens,
Far in the midland waſte, the beaſts of prey
Now howling ruſh'd abroad. Ah, what was then
Thy ſtate, fair wanderer! Staggering, breathleſs, pale,
Groping from tree to tree, amid the gloom
Cloſed round; and dreading at each ſtep the fangs
Of ravening wolves, to gore her mangled frame;
In ſpeechleſs agony, ſhe ſunk ſupine
Beneath a plane.—No kind protecting hand
Was near, to lift her from the duſt; no heart
To melt with pity; no conſoling voice
To whiſper hope! Cold, clammy ſweat bedew'd
Her toil-worn limbs: her dizzy eye-balls cloſed,
She ſwoon'd in death-like reſt. Thus fares the wretch
Who, on the upland labouring, when the North,
Scatters his ſtraggling locks of ſilver hair;
What Time his old bald head, in drifting heaps
Of ſnow deep-buried, dreams of care no more." P. 358.

The feelings of a father are ſtrongly marked in the following lines, put into the mouth of Romerus, when leaning over the bleeding body of his dying ſon:

"——— Alone Romerus ſtood,
Now firſt diſmay'd; and ſtamping on the ſoil,
As deſperate in his rage:——Thou God! he cried,
Who promiſed victory; doſt thou betray
Thy ſons, and mock us with deluſive hope?
O! hear a father's voice, whoe'er thou art
That ruleſt ſupreme in heaven! Avenge my cauſe
On yonder foes, yet glorying in the deed,
That ſtrikes this boſom with unwonted pangs;
Then launch a thunder-bolt, and let me fall,
But fall, in death revenged.——He ſaid: for, grief

Now

Now pierc'd his mighty heart; and on his cheek,
His furrow'd cheek, the ſtarting dew betray'd
Thy triumph, Nature!" P. 404.

The following is no unpleaſing inſtance of the penſive. The guardian of the iſle wandering, with ſlow ſad ſtep, along the ſolitary ſhore.

"At the hour of eve,
Oft from the fairy woodland, or the ſhade
Of flexile willows trembling o'er the ſtream,
Was heard the dying lute's melodious wail
Wooing the pale-eyed goddeſs, on her car
Awhile to liſten."

To be ſet, in any manner, in competition with Milton, is a teſt of merit by which, we ſuppoſe, few moderns would chooſe to be tried: yet as there are paſſages in the poem before us, in which the author ſeems ſtudiouſly to have followed Milton; and as it implies ſome merit even to fail in a great attempt, we will now confront ſome of his deſcriptions with ſimilar ones in Milton; which are ſo far from being plagiariſms that we are not confident even of their being imitations. Speaking of Satan, Milton ſays,

"He call'd ſo loud, that all the hollow deep
Of hell reſounded," &c. Paradiſe Loſt, b. i. l. 314.

BRITANNIA, b. xx. p. 608. l. 21.
"He ſaid, and turning, in a voice that ſhook
The pendent orbs of heaven——
——Call'd on his followers."

MILTON, b. i. l. 225.
"Then with expanded wings, he ſteers his flight
Aloft, incumbent on the duſky air,
That felt unuſual weight."

OGILVIE, b. ii. p. 92, l. 25.
"Spreading on the winds
His broad wings; in their flight that bore the ſound
Of troubled oceans. Hell, thro' all her deeps
Announc'd her king's approach."

The LETHE of MILTON, b. ii. l. 581.
"Far off from theſe, a ſlow and ſilent ſtream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former ſtate and being forgets;
Forgets both joy and grief, pleaſure and pain."

OGILVIE.

" Far o'er the ſulph'rous lakes, that ever bear
Blue flames ariſing from the fuell'd ſoil,
Beneath, oblivious Lethe ſlowly rolls
His tide in ſilence onwards: on his bank
Glitters the flitting light, that in the ſtream
Shines dim; and mournful glides the ſleepy wave,
Stirr'd by no breath; ſave, when remote, the wail
Of ſpirits, pent within the gulph of fire,
Comes ling'ring o'er the waſte."

We might have added largely to this ſelection of paſſages, which, by exhibiting ſimilar characters in ſimilar circumſtances and ſituations, admit of compariſon. But, well aware as the author of Britannia in his Diſſertation appears to be, that in the ſublime there is no author, ancient or modern, who can bear to be compared with Milton, it might ſeem as if we wiſhed to injure the modern bard (which, however, is very far from being the caſe) were we to puſh the compariſon any further. Our extracts of paſſages, of which we think favourably, have been ſo copious, that, though we had marked ſome feeble lines, and a very few paſſages which we thought not ſufficiently terſe and poetical, the more reprehenſible becauſe they were ſo eaſy to correct, we forbear to tranſcribe them, from a perſuaſion that, in caſe of a ſecond edition, they can hardly eſcape the author's own notice and correction. We alſo leave to his own detection a few Scotticiſms, which occurred to us as we went through the poem, but which were ſo few and immaterial that we neglected to mark them.

The faults of more importance ſeem to us to have ariſen in the exuberance of the poet's imagination. His poem reſembles a fire that is kept in almoſt conſtant blaze, by a conſtant ſupply of freſh fuel; being rarely ſuffered to remain long in a ſtate of temperate and moderate heat. Hence it has happened, if we miſtake not, that ſeveral paſſages of Britannia appear to greater advantage, when viewed apart, than when wrought into the body of the poem, and connected one with another ſo as to form a whole. In the former caſe, the object is clearly viewed; in the latter it is leſs conſpicuous, by being ſeen amidſt many ſimilar forms and attractions. This author is indeed often luxuriant, but never barren: and to this cauſe, likewiſe, we aſcribe the too frequent recurrence of images and illuſtrations. To the ſame cauſe alſo we may trace another objection, that we have to this poem. Its events are ſo various, they follow one another ſo very cloſely, that, although the reader's attention be kept awake by the animation of the poet, judging from ourſelves, we think moſt

readers muſt find ſome difficulty in comprehending ſo crowded and complicated a ſeries of incidents. For, forming our eſtimate of Dr. Ogilvie, from this work alone, we ſhould ſay that he is rather too ambitious of ornament. Fewer events and leſs variety would have brought his poem nearer to the teſt of truth and nature; to which the epic, above every other ſpecies of poetry, ought to be ſtrictly conformed.

Upon the whole, however, this national poem, as the author has ventured to call it, is undoubtedly a ſuperior production; and more likely to pleaſe future critics than the multitude of modern readers: a circumſtance which many will regard as a ſure proof of its unqueſtionable merit. Dr. Ogilvie is a man of a poetical mind, and poſſeſſes, moreover, a very competent ſhare of learning; and abundant information on many curious topics, which have enabled him to give to his work a very intereſting variety. Surfeited, therefore, as we may be thought to have been with epic productions, it is with equal truth and ſatisfaction we declare, that we have read Britannia with both pleaſure and improvement; that we conſider the author as having eſtabliſhed his poetical fame by it; and that, therefore, we are under no heſitation to recommend it to ſuch of our readers as delight in epic poetry, as highly worthy of their attention.

ART. XII. *Reflections at the Concluſion of the War; being a Sequel to Reflections on the Political and Moral State of Society at the Cloſe of the eighteenth Century. By John Bowles, Eſq. Second Edition.* 8vo. 102 pp. 3s. Rivingtons, &c. 1801.

THE writer of this pamphlet is well known to the public, as an author equally able and moral, as one who has happily caught, in no ſmall degree, the "divinæ particulam auræ" of Mr. Burke, and has, like Mr. Burke in his later years, been uſefully exerting it for the beſt ſervice of his country. But he here treads upon ground very tender in itſelf, and partly new to his feet. The peace has cauſed a diviſion of ſentiment among thoſe who have previouſly agreed with Mr. Bowles, in being the warm ſupporters of the war. Several have proteſted againſt the peace, as not bringing with it, what they had been led perhaps too haſtily to expect, indemnity for the paſt, and ſecurity for the future; whereas, all idea of indemnity, at the end of a war, is proved by perpetual experience, to

be only the fond hope of viſionary ſpeculation; and all expectation of ſecurity, can be grounded only on the power, the ſpirit, or the reſources of the nation making peace. Mr. Bowles, however, does not either abſolutely vindicate, or wholly condemn the peace. He takes a wiſer courſe: he regards it as neceſſary, in the ſtate of Europe at large, and in the circumſtances of our own iſlands particularly. But it leaves Europe and ourſelves, he thinks, in a ſituation alarming upon a political view of it, yet more formidable upon a religious conſideration.

"To judge merely from thoſe terms," ſays Mr. Bowles, concerning the terms of the preliminary treaty, "it ſhould appear that Great Britain, after a long and moſt furious conteſt, has not only retained whatever ſhe poſſeſſed at the commencement of the war, but has acquired in full ſovereignty two very valuable ſettlements, which increaſe conſiderably the ſecurity of her former poſſeſſions, and furniſh a great addition to her commercial reſources; that ſhe has thus conſiderably improved the *ſtatus quo*, between herſelf and her enemies; while, actuated by a ſpirit of wiſe and magnanimous moderation, ſhe returns to thoſe enemies a number of ſplendid and valuable conqueſts, the retention of which by her would be calculated to excite a ſpirit of jealouſy and diſcontent extremely unfavourable to the duration of peace. This, it muſt be admitted, is a conſtruction which the preliminaries of peace, upon the *face* of them, ſeem fairly to warrant; but he muſt be a ſhort-ſighted politician, who is ſatisfied with ſo contracted a view of the ſubject. To account for the failure of *ſuch* a peace to bring with it even a conſciouſneſs of common ſafety, it is neceſſary to refer to the awful, alarming, and unprecedented ſtate of the European Continent. It will then be found, that experience has brought with it a dreadful confirmation of a truth, that has been often urged to allay that impatience for peace which was too prevalent in this country; that the general ſecurity of Europe is eſſential to the ſecurity of each individual ſtate, and that it would be impoſſible for Great Britain to enjoy repoſe and ſafety, unleſs the independence of the Continental ſtates, and the balance of power were preſerved. By thus viewing the ſubject upon a great ſcale, as involving the independence of all ſtates, and the general intereſts of ſociety, it becomes intelligible to the meaneſt capacity; the inquietude, which embitters the return of peace, is eaſily accounted for; nay, the contradictory opinions, which honeſt and even enlightened men expreſs on the occaſion, are clearly explained. If Great Britain be regarded as a ſeparate ſtate, independent on her neighbours, and a mere diſintereſted ſpectator of what paſſes on the Continent (a character which ſhe ſeems to think it in her power to aſſume), then may ſhe be ſatisfied with the terms on which ſhe has concluded the war, and conſider them as ſafe and honourable. But, conſidered as a member of that European community, of which ſhe neceſſarily forms a part, and with which ſhe muſt ultimately ſtand or fall, ſhe has the greateſt reaſon to be alarmed at the ſituation in which ſhe is left by the peace, notwithſtanding the proviſion

ſion which has been made by her in favour of her allies *, and to look forward to the conſequence of that meaſure with the utmoſt apprehenſion and dread." P. 6.

This we think a very fair ſtatement of the point in diſpute at preſent, the goodneſs or badneſs of the peace; free alike from both thoſe ſweeping principles on which the preſent condemners of this peace have been for months making out upon paper, the *uti poſſidetis*, as leaving the continent wholly to itſelf, and keeping firm hold of all our conqueſts, or the *ſtatus quo*, as giving up all our conqueſts to deliver the Continent from the French, and ſo ſacrificing our own intereſts entirely to theirs. We have ſecured two important points for ourſelves. We have ſecured our only allies likewiſe. But we have left the reſt of the Continent under the power of France.

"To the ſame cauſes which have put it out of the power of the Britiſh government," adds Mr. Bowles in another place, "to make this war inſtrumental to that moſt deſirable event, the reſtoration of the Gallic throne, muſt be aſcribed the neceſſity which that government has been under, of concluding a peace upon terms, that leave the whole of Europe expoſed to dangers unprecedented in their nature, and incalculable in their extent. In ſpite of all colouring, it is impoſſible to deny, that thoſe terms, as ſpecified in the preliminaries, contain a complete ſurrender of the balance of power; that they confirm to the natural enemy of this country a degree of aggrandizement which, in former times, Engliſhmen would have conſidered as a ſufficient cauſe of war; that they amount to an implied revocation of all the treaties which have long conſtituted the public code of Europe, which were at once the guardians and the expoſitors of the law of nations, and which have hitherto been conſidered as the indiſpenſable foundations of every new treaty To call ſuch a peace by any other appellation than a peace of neceſſity, is a libel on thoſe who made it. The miniſter who, without the moſt abſolute neceſſity, ſhould ſet his hand to ſuch a peace, would deſerve to loſe his head. It is not, however, a neceſſity ariſing from an inability to proſecute the war, which has operated on this occaſion. Thank Heaven! no ſuch neceſſity exiſted; for, if it had, we ſhould be deſtitute of thoſe means of defence which we ſtill enjoy. On the contrary, it is impoſſible to view the relative ſituation of Great Britain and France, in reſpect to their marine, their commerce, their wealth, and their reſources; it is impoſſible to conſider the very oppoſite effects, which in conſequence of our naval ſuperiority the war had produced, and muſt have continued to produce, on the two countries, by ſecuring to one the trade of the world, and by reducing the other to an almoſt total ſtagnation of its trade and manufactures; it is impoſſible to conſider all this,"—and "the very high ground on which it [*Britain*] had been placed by its late matchleſs atchievements, par-

"* Naples, Portugal, and the Ottoman empire."

ticularly

ticularly in the Baltic and in Egypt," without admitting "it had every reaſon to hope, that it might ſtill have been the inſtrument of general preſervation, and have eſtabliſhed its own proſperity and happineſs on the broad and ſolid baſis of general ſecurity." P. 37.

All this ſurely is truly ſpoken. Yet how comes the miniſter to make a peace ſo different?

"To explain this ſeeming contradiction," Mr. Bowles immediately ſubjoins, "it is neceſſary to advert to the ſtate of parties, and more eſpecially of the public mind, in this kingdom. It is notorious, that the impatience for peace was ſo ſtrong, that the cry for it was ſo loud, as to create a kind of moral impoſſibility to carry on the war for the ſake of the general intereſts. The nation at large, juſtly indignant (it muſt be confeſſed) at the return which all the Continental powers, except Auſtria and the Ottoman Porte, had made for its expenſive and perſevering exertions in their defence, began to think only of itſelf, and to deſire moſt ardently any peace which might provide for its own honour and eſſential intereſts, as diſtinguiſhed from the reſt of the world. Faction too was ever ready to take advantage of this diſpoſition (which had in a great degree been produced by its own artifices) in order to clog with an overwhelming load of odium, every meaſure which had the ſmalleſt tendency to conſult the general welfare, and to expoſe to public execration every miniſter, who ſhould ſuffer any continental conſiderations to impede a termination of the war. Under theſe circumſtances, miniſters could not hope for the ſupport which was indiſpenſably neceſſary to enable them to proſecute the war, ſuppoſing its continuance unavoidable; unleſs they evinced a conſtant readineſs to bring it to a concluſion, as ſoon as it could be concluded without a ſacrifice of the honour or eſſential intereſts of this country. Nay, it muſt be in the recollection of every one, that within a few weeks it was the univerſal ſentiment, that miniſters could not venture again to meet parliament without bringing with them proofs, capable of producing conviction, of their having ſincerely endeavoured to bring about a pacification. But what proofs could have produced ſuch conviction, ſhort of an offer of *ſpecific* terms of pacification, in caſe they could procure an opportunity of making ſuch an offer? That being the caſe, it may be candidly put to every man's feelings, whether if any offer had been made by them, which really conſulted the balance of power and the ſecurity of Europe, it would not have been made with a certainty of its being rejected? For it is generally ſuppoſed, that the ſcales of war and peace were ſo nearly *in equilibrio*, that a very ſmall difference would have prevented a pacification. If, therefore, any thing really eſſential to the general intereſts had been inſiſted on by us, it would have been urged with irreſiſtible effect againſt the ſervants of the crown, that they had manifeſted their own inſincerity, by making propoſals the rejection of which it was impoſſible not to foreſee. The practicability of carrying on the war for the ſake of general and complete ſecurity, being therefore out of the queſtion, the only object of further hoſtilities muſt have been, the retention of a few more

of

of our conqueſts. And it may well be doubted whether the certainty of attaining that object, even allowing for every apparent chance of ſtill more favourable events, would have been worth the expence and probable riſks, inſeparable from another campaign; ſince no colonial poſſeſſions could have afforded any effectual counterpoiſe againſt the continental aggrandizement of France. Nay, in this point of view, the retention of all the colonies we reſtore, was a conſideration of little moment, for they would have proved but a feather in the ſcale of general ſecurity. The balance of power was, indeed, an object worthy of every exertion we could make, and every burden we could bear. But the current, not merely of popular clamour (that might have been ſtemmed), but of public opinion, ſat in ſo ſtrongly againſt the purſuit of this object, that miniſters could not have called forth the ſtrength and reſources of the country, great as they were, if they had attempted to hold out ſuch a courſe." P. 38.

Theſe reaſons carry conſiderable weight with them. They prove ſufficiently the prudence of the terms of peace.

But let us take them in a ſtill higher point of view. Mr. Bowles, in another place, enables us ſo to take them.

" Is it true," he aſks, " as Mr. Fox exultingly aſſerts, that we have gained none of the objects of the war? Thank Heaven! we have gained objects of ineſtimable value. Though we have not reſtored the balance of power; though we have not maintained the independence of Europe; we have completely repelled a moſt unjuſt attack, which was made upon us with a view to our utter deſtruction. We have preſerved the Britiſh monarchy, the overthrow of which was the immediate object of the enemy in commencing the war. We have maintained the integrity of the Britiſh empire, and even enlarged it with two very valuable poſſeſſions, which conduce both to its ſecurity and proſperity. We have raiſed, to an unexampled pitch of glory, the reputation of our arms, by ſea and land, by the *very laſt operation* of the war, a circumſtance of peculiar importance,—we have wreſted from the legions of France, till then deemed invincible, their boaſted laurels; and have thus acquired a confidence in our military proweſs, and thereby conſiderably augmented our real ſtrength. We have maintained our national character among numberleſs difficulties and diſcouragements, preſerved our faith inviolate to our allies, and at the laſt moment we have provided for the intereſts of all of them, in the beſt manner we were able; and for ſome of thoſe greatly beyond the extent of any claim they had upon us. Finally, we have ſtemmed the torrent of revolutionary and infidel principles, until their deſtructive nature has been made manifeſt to the whole world, by the moſt dreadful example of carnage and deſolation recorded in hiſtory; until experience has furniſhed mankind with the moſt complete and awful demonſtration, that an attempt to exerciſe the pretended right to change and to chooſe their governments, tends only to render them the ſport of the moſt horrible anarchy, and of the moſt unqualified deſpotiſm; until revolutionary, impious, and atheiſtical France, in order

order to obtain a momentary repoſe under an unqualified deſpotiſm, has been compelled to acknowledge, that religion, and indeed a national church, are eſſential to the peace of ſociety; and until the Britiſh conſtitution, piercing thoſe black and portentous clouds of error and fanaticiſm, which for a time hung over it, has again ſhone out in its native ſplendour, nay with a luſtre heightened by the obſcurity out of which it has emerged. Such are the objects which we have gained by the war; and, though they may be of no value in the eyes of the Whig Club, yet, in the eſtimation of the Britiſh people, they compenſate all the treaſures, and they immortalize all the blood, that have been expended in their attainment." P. 53.

They certainly do ſo in *our* opinion, and in that of the *nation*. Even with regard to the grand object *not* obtained, the balance of power on the Continent, *we* ſuſpect it to have been with ourſelves and with our fathers *more* an object, than from its very quality it ought to have been with either; fair and attractive in theory, but in practice too difficult to be ſettled, too ſhifting to be preſerved unchanged, and too much requiring a combination of powers in *generous* as well as *general* feelings, for either ſettling or keeping long. But whatever there may be in *this* theory, as oppoſed to *that*, under the preſent circumſtances we are certain, that to have deprived ourſelves of peace, when it could be had with honour and with profit, merely becauſe we could not ſecure that independence of powers on the Continent, which theſe powers could not co-operate with us to ſecure, which while we were ſecuring they would have deſerted, perhaps, and even faced us with open hoſtility in the field, would have been a flight of generoſity too daring for ſober reaſon.

We have thus given our readers a full view of this excellent pamphlet, and in the very language too of the reſpectable author. We have done this by confining ourſelves to the ſingle ſubject of peace. By ſo acting, indeed, we have been obliged to paſs over paſſages of a moral nature, that would have done ſtill more honour to the head and heart of Mr. Bowles, than any which we have ſelected from the political. Yet we gave up that advantage for the ſake of ſhowing Mr. Bowles's opinion upon the peace in all its political relations. His opinion will doubtleſs have conſiderable influence upon the minds of thoſe firm champions of the conſtitution, who have been animating their countrymen to a vigorous proſecution of the war, and who are now grieving over the ſudden termination of it.

If *we* have uniformly rejoiced at the cloſe of a war, the origin of which we have often defended, and the progreſs of which we long felt to be neceſſary; it has been (beſides the urgency of the caſe) becauſe we thought all gained that there

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was any probability of gaining. The powers of Europe had deſerted us; and to fight for them, when they would no longer fight for themſelves, was perfectly chimerical. Our naval power was eſtabliſhed, our honour vindicated, our monarchy ſecured. In theſe ſentiments the peruſal of Mr. Bowles's tract has more and more confirmed us, and probably will convince many others. For theſe reaſons then, we thank him for his work, in our own name, and in that of the public.

This ſecond edition is augmented by a ſtrong and able Appendix.

ART. XIII. *A Defence of Public Education, addreſſed to the* moſt* *Reverend the Lord Biſhop of Meath, by William Vincent, D. D. In Anſwer to a Charge annexed to his Lordſhip's Diſcourſe, preached at St. Paul's on the Anniverſary Meeting of the Charity Children, and publiſhed by the Society for promoting Chriſtian Knowledge.* 8vo. 46 pp. 1s. Cadell and Davies. 1801.

ATTACHED as we are, not only by early impreſſion and gratitude, but by the ſtrong conviction of our reaſon, to public education, as conducted in the principal ſchools of this kingdom, we cannot ſuffer this important tract, of a man whoſe life and writings give the utmoſt force to his arguments, to lie upon our table for a ſingle day without due notice. We hail, with the moſt cordial ſatisfaction, a vindication dignified as it is juſt, impreſſive even to emotion, upon our feelings, yet reconciling in the completeſt manner the natural warmth of a man ſeverely injured, with the temper of a Chriſtian, and, in general, even with the delicate forbearance of politeneſs.

We diſmiſs with contempt the futile, though common queſtion, "what is it to Dr. Vincent, more than to other maſters of public ſchools?" When a body is attacked, any member of it may begin the defence. To wait for the co-operation of all, would be to wait perhaps for an impoſſibility. But when numbers are accuſed, they are more peculiarly aggrieved, whoſe conſcientious and unremitting care it has been to avoid the faults imputed. Such is the ſituation of Dr. Vincent; and more requires not to be ſaid in vindication of his preſent effort. The attack was begun two years ago, and, what is moſt extraordinary, by a gentleman who is himſelf a living proof of the great advantages of public education,—by Dr. Rennell; in a

* Copied from the title of the Biſhop's Sermon; but, we conceive, erroneous there.

Sermon preached on a former anniverſary, at St. Paul's. That Sermon we purpoſely did not review, leſt we ſhould interrupt, or afterwards diſturb, an accommodation then undertaken by the mutual friends of Dr. Vincent and the preacher. The charge, which was no leſs than that of a *ſyſtematic neglect* of religious inſtruction in our public ſchools, has now been repeated by the Biſhop of Meath, on a ſimilar occaſion, but chiefly, as it ſeems, on the authority of Dr. Rennell.

Such is the nature of the charge conveyed in theſe two diſcourſes, and the notes upon them, that we conceive it to be abſolutely incumbent upon every maſter of a public ſchool, either to ſhow, as Dr. Vincent has done, that it is inapplicable to that where he preſides, or immediately to begin an avowed reformation of the faulty ſyſtem. Large ſeminaries, ſyſtematically neglecting Chriſtian inſtruction, would be a public evil, the continuance of which, when once detected, no pretence could juſtify. It would be inconſiſtent with the national wiſdom, and we truſt with the national piety, that it ſhould be tolerated, even for a day. The affair then is now at iſſue. Dr. Rennell has made the charge, in plain and unqualified terms; the Biſhop of Meath has repeated it, with ſtrong approbation of his predeceſſor in the ſame pulpit. With reſpect to Weſtminſter, Dr. Vincent has come forward in a manly manner, with poſitive proof that the charge, with reſpect to that ſchool, is abſolutely unfounded. It remains for other perſons, in ſimilar ſituations, to defend themſelves as they may, and as we truſt they can.

We confeſs we find it difficult, in opening any page in this tract, not immediately to begin a citation. Yet our allotted ſpace is nearly filled, and we muſt of neceſſity be as conciſe as poſſible. We will endeavour, by ſtating the plan of the writer, and producing one or two of the moſt ſtriking paſſages, to give as fair a notion as we can of the production. Dr. Vincent diſpoſes the charges made by Dr. R. and adopted by the Biſhop, under three heads; which are theſe:

I. "That a preference is due to the religious education in Charity Schools, compared with inſtruction in public ſeminaries.

II. "That the *Paganiſm* taught in public ſchools is noxious to the cauſe of Chriſtianity; and,

III. "That the public ſchools are guilty of a ſyſtematic neglect of all religious inſtruction."

To each of the points the doctor makes his anſwer diſtinctly, unequivocally, and ſtrongly; in a manner amounting to no leſs than complete refutation. Had we at all reviewed Dr. Rennell's diſcourſe, we could not but have noticed his ſtrange manner of extolling charity ſchools at the expence of more illuſtrious ſeminaries. It is always bad policy to commend one at the expence of another. If religion is loſt

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at the higher ſchools, and only to be preſerved in thoſe where the poor are taught, the caſe is very deſperate. On this poſition, Dr. Vincent's remarks are too important to be paſſed by.

"But in Public Schools, wherein does this lamentable and notorious *defectiveneſs* conſiſt? and why is a preference given to the teachers of Charity Schools rather than to the inſtructors in a higher ſphere? Could not a popular audience be ſufficiently flattered without levelling all above them? Could not the educators of the loweſt be conſoled under their laborious duty, without detracting from thoſe whom the public voice, and the diſcernment of their nominators or electors had appointed to the management of the firſt ſeminaries in the kingdom? Are not theſe men of the ſame profeſſion as their accuſer? And does Dr. Rennell deny faith and ability to every Churchman but himſelf? —No, not ability but will; *that* ſhall be anſwered in its place. But why are men bred to the inſtruction of youth by an apprenticeſhip, ſuppoſed more willing to execute their truſt, than thoſe who have received the moſt liberal education known in Europe? This is no vain-glorious boaſt. Foreigners ſubſcribe to it; they allow the palm of general information to Engliſh travellers above all others. Where did they acquire it? In Engliſh ſchools, in Engliſh univerſities; and in nineteen inſtances out of twenty from the Engliſh clergy. Why are theſe foundations to be decried? Why are theſe men to be degraded by a compariſon with thoſe who have never had ſimilar means of acquiring knowledge, or equal advantages in life, manners, and education? But this is not ſufficient; the inferior is to be raiſed above the ſuperior; the children of the poor are to be told, that they have better inſtruction than thoſe above them; and the teachers of the poor are taught to believe, that their's is the pre-eminence; that they are to atone for the neglect, and compenſate for the deficiency of all that are engaged in the education of the higher orders. If the children who heard this diſcourſe underſtood it, I ſhould imagine, that their reſpect for the rank above them muſt be greatly diminiſhed, and their reſiſtance to ſubordination greatly increaſed; and if they were capable of drawing a concluſion, the natural conſequence ought to be, that as they are wiſer and better than their ſuperiors, they ought to govern, and their ſuperiors obey." P. 16.

But is the fact as ſuppoſed? With reſpect to Weſtminſter the negative is proved. The abſurd and dangerous fallacy of calling it a *Pagan Education* at public ſchools, becauſe Pagan authors are there read, is expoſed by Dr. Vincent as it deſerves. But in ſpeaking of the uſe to be made of fine moral paſſages in ſuch authors, at a Chriſtian ſchool, the noble exemplification given by him is worthy of univerſal peruſal.

"When we have ſuch authors as theſe in our hands, if a maſter does not explain the ſentiment of Sophocles by the text of St. Paul, and contraſt the *eternal unwritten* law* of the Gentiles, with the *law en-*

* Soph. Antig. 455.

graven on the heart; if he does not compare the language of Cleanthes, Plato, and the Stoic School, with the doctrines of Revelation; if he does not point out how far those doctrines approach the truth, and how infinitely they fall short of THE WORD OF GOD, that master is not of our stock, nor worthy of the place he holds. Upon such opportunities as authors or sentiments like these afford, I remember to this hour, the tone, the manner, the elevated warmth of my own preceptor, the venerable Metropolitan of York; and I feel at this moment, that I owe the firmest principles of my mind, and my first reverence of the Scriptures to his instruction." P. 23.

The latter part of this tract, in answer to the charge of a *systematic neglect* of religion, states the plain fact of the SYSTEMATIC ATTENTION to it in the school over which the author with such dignity presides: and the statement is such as should make the accusers repent of the indiscriminate extent of their charge. Of himself, Dr. V. speaks with the humility of a Christian, but with the firmness of a man undeservedly injured; and his conclusion has in it some circumstances too remarkable to be omitted.

"Our life is not an unhappy one: the attachment of the good, and their success in life compensates for the failure of those who have profited less by our endeavours. FORTY years labour, and FIFTY years experience, entitle me to a retirement of quiet and independence. But if my retirement is to be embittered with the reproach of having done no good, of systematic neglect, of resolute and contemptuous inattention to my duty—I answer, once for all, that "contemptuous neglect," is a term past comprehension; to contemn our duty towards God is not wickedness, but insanity. And "resolute or systematic neglect," I disclaim, as a charge utterly false and groundless; a falsehood I have proved it, if my testimony is worthy of credit; and if my assertion is not sufficient, I am ready to establish it by legal evidence, by oath, or any other ordeal that my accusers may demand. But for the present, I take my leave of them with the sentiment of a Poet and a Pagan,

Εἰ δ' οἶδ' ἁμαρτάνεσι, μὴ πλείω κακὰ
Πάθοιεν, ἢ κἀ δρῶσιν ἐκδίκως ἐμέ." P. 41.

We cannot conclude this article without saying, that the refusal of the Society for promoting Christian Knowledge to circulate Dr. Vincent's promise of a defence, with the Sermons in which the accusations were made, was an injustice highly unworthy of that body. How far they might be justifiable in circulating the accusations at all, as adopted by them, is a question into which we will not enter. We say this with highest general respect and affection for a society, of which Dr. Vincent truly says, that it is estimable above all others, "for doing the most extensive good with the least possible parade." P. 7. But bodies of men may err, as well as individuals, and this appears

pears to be a ſtrong inſtance of the truth of the aſſertion. We ſhall only add our general regret, that no defence can be perfectly effectual againſt ſo broad and bold an accuſation; and complete as this anſwer of Dr. Vincent's is, we fear there will be many ſtill who will fortify their unjuſt prejudices againſt public ſchools, by the authority of the writers whom he has, as far as he is concerned, refuted.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Poems, chiefly Sonnets, By the Author of Tranſlations from the Italian of Petrarch, Metaſtaſio, and Zappi.* 8vo. 3s. Rivingtons. 1799.

There is a great deal of true claſſical taſte and poetic feeling in theſe compoſitions. The Stanzas on leaving Wincheſter College, on removing from Oxford to the Inns of Court, and on returning to Oxford, cannot poſſibly be read without exciting a conſiderable degree of intereſt. We exhibit two ſpecimens, which we hope will promote the more earneſt attention of the lovers of poetry.

"SONNET XIII.

She ſaw the ſtruggling ſigh my boſom tear,
Nor would ſhe ſend me on my way unbleſſed,
And her dear cheek in love and pity dreſſed,
Told me each pang of abſence ſhe would ſhare:
Her coy reſerve had yielded to her care,
But that more pow'rful hope that care repreſs'd;
Yet ſtill her eyes each riſing wiſh confeſſed,
And melting ſoft forbad me to deſpair;
And gently op'ning as a look ſhe ſtole,
They ſeemed my ſilence to reprove, and ſay,
"Have I not yet enough my heart betray'd?"
Yet deem'd I right, or only dreams my ſoul
Of bliſs unreal, ſoon in ſorrowing lay
Its own too fond preſumption to upbraid?"

"SONNET XIX.

She who unmoved could hear her lover mourn,
When, from his redd'ning eye-balls, the big tear
Of anguiſh ſtarted, and with tremulous fear
Convuls'd his boſom heav'd; when pale and worn,

And half-depriv'd of breath, the wretch forlorn
Hung ſuppliant; ſhe who then refus'd to hear,
Or with the ſcanty boon of pity cheer,
Love ſhall avenge the crime with ten-fold ſcorn:
For her each bloſſom, of her ſpring the pride,
Joyleſs ſhall wither, and our ev'ry wrong
Remembrance with its ſting ſevere repay:—
Yet ah! meanwhile triumphant does ſhe ride,
And mocks our ſorrows:—Why, ah why ſo long,
Too ſlothful boy, the vengeance due delay?"

ART. 15. *The Conjunction of Jupiter and Venus in Leo, on the 29th of September, 1801. A happy Prelude to a propitious Peace. A Poem. Mercury's Apology for the Curate's Blunder, an Impromptu, addreſſed to the Earl of Yarmouth; and other poetical Pieces. By the Rev. John Black.* 8vo. 23 pp. 1s. Robinſons. 1801.

What concern *Jupiter* or *Venus* had in theſe Poems, we will not pretend to ſay; but they decidedly appear to us to have been written *invitâ Minervâ*. However, though we do not exactly ſee how this conjunction of planets applies to the Preliminaries of Peace, an Invocation to *Sleep* was certainly a proper exordium for any of theſe Poems, conſidering their *quality*; but we think not one of the author's readers will join in the following complaint:

"Sweet, gentle Sleep, why art thou fled?
Wilt thou no more thy poppies ſhed?
No more my aching eye-lids cloſe,
And lull my cares in ſoft repoſe?"

Theſe are among the beſt lines in the book. We are not fond of quoting, where we cannot give ſuch ſpecimens of a work as will produce a favourable opinion of it.

ART. 16. *Peace, a Poem, inſcribed to the Right Honourable Henry Addington. By Thomas Dermody.* 4to. 1s. 6d. Hatchard. 1801.

We paid a tribute of reſpect to the poetical abilities of this author in our ſeventeenth volume, p. 79; and the occaſion, at leaſt, of the preſent publication would of itſelf excite in us a ſpirit of complacency, without any other incidental recommendation. Mr. Dermody has moſt undoubtedly a great deal of taſte and feeling, and his Poem commences with a degree of animation highly reſpectable. The compoſition nevertheleſs bears too many marks of haſte, and ſome expreſſions have found their way among ſome indifferent lines, which a little more reflection would have prevented. Who knows what is meant by "flooding Infidelity"? (p. 12). Or who will approve of the new term "God-abandoned"? Or the rhimes,

Again encouraged by thy halcyon ſway,
Wealth's merchant ſons ſhall crowd the buſy quay?

Yet many lines might be quoted, which are very chaſte, correct, and harmonious.

ART.

ART. 17. *Alonzo and Cora, with other Original Poems, principally Elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verse, by Blacklock and Burns.* 8vo. 168 pp. 1os. 6d. Rivingtons. 1801.

The Preface to this volume informs us, that Elizabeth Scot, the author of these Poems, was the daughter of David Rutherford, Esq. Counsellor at Edinburgh; that she was born there in 1729, was admired for her genius and acquirements, and intimately acquainted with Allan Ramsay, with Blacklock, and with Burns; that the death of a youth, whom she tenderly loved, and had engaged to marry, clouded her mind with sorrow; that, at rather an advanced period of life, she married a Mr. Walter Scot; and, that she died in 1789.

Tenderness of sentiment, and fluency of versification, appear to form the general character of these Poems, rather than fertility of fancy, or a very nice selection of expression. "Alonzo and Cora" is much the longest Poem in the collection, but, whether from the subject being since grown trite, or not, we cannot say, did not please us most. Perhaps the mournful Elegy, called "Solitude and Sadness," which Dr. Blacklock is said to have praised, is, upon the whole, the most interesting composition in the book. It is too long to be given entire, and a partial extract would not do justice to its merit. We prefer therefore extracting the lines entitled, improperly perhaps, "The Consolation," as they convey an adequate idea of the author's style and manner of writing.

"THE CONSOLATION.

Blest is the maid, and truly blest alone,
Who peaceful lives, unknowing and unknown.
For her the world displays no winning charms,
No love of conquest her fair bosom warms;
Within her breast no warring passion glows;
No anxious wish disturbs her fix'd repose;
No faithless lover fills her eyes with tears;
No haughty rival's fatal charms she fears;
No love neglected sinks her soul with shame;
She secret mourns no ill-requited flame.
Unmindful of her charms, however fair,
Unknown the pride of beauty or the care;
Hid from the world, she shuns the public eye
Like roses, that in deserts bloom and die.
In peace and ease she spends her happy days,
And fears no envy, as she courts no praise."

The Poem on the story of Leander and Hero is imitated, we are told in a note, from that which bears the name of Musæus, or rather from Fawkes's translation of that Poem; but it has little resemblance to the supposed original. We were pleased with the ease and good humour of the complimentary Epistle, in the Scotch dialect, to Burns, and the answer of that distinguished poet. Upon the whole, these Poems, though they now and then exhibit a weak line, or an inaccurate expression, and display no great originality of genius, may be read with pleasure by the lovers of tender and harmonious poetry.

ART.

ART. 18. *Idyls: in Two Parts. By Edward Athyns Bray.* Small 8vo. 133 pp. 4s. 6d. Rivingtons. 1800.

Paſtoral poetry, once perhaps the eaſieſt, is now become one of the moſt difficult paths to poetical diſtinction and eminence. So changed are all our manners and cuſtoms, ſo apt are we, at leaſt in this country, to eſtimate the merit even of poetry by the ſtandard of common ſenſe, that Arcadian ſhepherds and ſhepherdeſſes, their crooks and their lambs, their quarrels and their reconciliations, can ſcarcely be preſerved from ridicule by the greateſt beauty of language and harmony of verſification. Even Pope thought it neceſſary, in his more advanced age, to apologize for his Paſtorals, as a ſacrifice of ſenſe to ſound. The volume before us conſiſts of what the author calls Arcadian Idyls; the ſecond Part (which is to conſiſt of Engliſh Idyls) not being yet publiſhed. Theſe little Poems, he informs us, are written in the plan of Geſſner's Idyls; but they are far from diſplaying the richneſs of imagination, or ſoftneſs of deſcription, which diſtinguiſh that writer. On the whole, however, they are not unpleaſing, and, if not entitled to very high praiſe, may be read by thoſe who are ſatisfied with tolerably ſmooth and flowing verſification. We would gladly extract the third Idyl, as founded on circumſtances more ſtriking than moſt of the others, but that it is too long for inſertion. In the firſt Idyl, the following apology of a capricious lover for his conduct, whatever we may think of its morality, is not bad poetry.

"AMYNTAS.

On you I call, Immortals! to atteſt
How once young Glicera ſway'd my ſubject breaſt!
Seek you what motives could my heart eſtrange?
Look round; for Nature's ſelf is prone to change.
Not Heav'n itſelf each day the ſame appears;
For now it ſmiles, and now diſſolves in tears.
The ſiſter Seaſons, when they quit the ſky,
With varied gifts the regal Year ſupply.
This holds a vaſe, and pours the fruitful ſhowers,
That from her baſket flings the ſcented flowers;
One clothes the ſunny earth with golden grain,
The other, clad in tempeſts, ſcours the plain.
Think you 'twas ordered by the voice of Fate,
For man t'enjoy the ſame unalter'd ſtate?" P. 4.

Mr. Bray publiſhed *Juvenile Poems* in the year 1799; and appears undoubtedly to be an improving writer.

ART. 19. *The Valley of Llanherne, and other Pieces, in Verſe. By John Fiſher, A. B.* 12mo. 5s. 6d. Hatchard. 1801.

Llanherne is a village on the north-weſt coaſt of Cornwall, and by the plate annexed to this elegant little volume muſt be a moſt intereſting and beautiful ſpot. This place, now the reſidence of ſome Carmelite Nuns, is celebrated by the author in ſmooth and agreeable verſe; but the

the Poem of moſt merit and intereſt in the collection is the Shipwreck, a ſcene with which the inhabitants of this part of our iſland are too familiar. The ridiculous Parody of the thirteenth Book of Ovid's Metamorphoſis, might as well have been omitted; as alſo might the tale of the Prieſt and his Neighbour, in which we meet with ſuch abſurd phraſes as "beery looks," for a man ſeemingly drunk with beer; "unabandoned drift"—"more decence", &c. &c. There is ſome merit in the firſt part of the work; but, to eke it out, the author has inſerted ſome pieces, from which he cannot poſſibly derive any credit.

ART. 20. *Nautical Odes, or Poetical Sketches, deſigned to commemorate the Atchievements of the Britiſh Navy.* 4to. 160 pp. 12s. Williams. 1801.

There is much more of *patriotic* than of *poetical* ſpirit in theſe Odes; in which almoſt all the diſtinguiſhed naval actions, during the American and the late war (as we truſt it may now be termed) are celebrated. When we ſo much approve a writer's deſign, we are concerned not to be able to commend his execution of it. But there is ſcarcely an Ode in this collection that does not abound with ludicrous paſſages; ſuch as the following in the Ode on Lord Rodney's Victory over Don Juan de Langara.

"'Tis now a diſmal ſilence all,
As if the foes his fire diſlike;
While Rodney's loudly heard to call,
"Why this dull ſilence? do you ſtrike?"
Shrill from the ſhrouds a feeble cry
Trembling attempts a faint reply:
"Yes, mercy on our wayward luck!
We poor trounc'd Spaniards long have ſtruck."

Yet this Ode, and that which follows it (on the victory of the 12th of April, 1779*) begin with a ſpirit that ſeemed to announce better things. Nor is the Ode on Lord Howe's action of June 1, 1794, wholly deficient in vigour. Yet in general the familiar and (ſurely without deſign) the ludicrous prevails, more eſpecially in the Ode on the ſucceſſes of the flying ſquadrons under Sir J. Warren, Sir Edward Pellew, &c. &c. performances which would diſgrace the bellman. Some moral tales, for the uſe of ſeamen, are ſubjoined: and they certainly would be uſeful, if ſeamen could be perſuaded to read them.

DRAMATIC.

ART. 21. *Mary Stuart. A Tragedy. By Frederick Schiller. Tranſlated into Engliſh, by J. C. M. Eſq.* 8vo. 224 pp. 4s. 6d. Eſcher. 1801.

The hiſtory of the unfortunate Mary Queen of Scots is too well known to be repeated here. The outlines of it are, we think, ſuffi-

* Printed ſo by miſtake for 1782.

ciently

ciently preſerved in this drama; which commences immediately after her condemnation, and to the well known circumſtances which attended it, adds ſome of an intereſting nature, which, though unwarranted by hiſtory, are not ſo revolting to probability as to inſpire diſguſt. The chief of theſe additional circumſtances is an interview between the two Queens, in which Elizabeth exhibits a ſtudied haughtineſs and unfeeling barbarity, even beyond her real character, and Mary diſplays a ſpirit and vigour which gentle minds, when rouſed by great provocation, are often found to poſſeſs. Some of her reproaches, however, we cannot approve.

In an ingenious Preface, we are told that the original was performed in Germany with *general* applauſe, but that particular parts were cenſured. The only general fault we have obſerved, namely, the great length of the drama, and indeed of many of the ſpeeches, might be eaſily obviated. Of particular objections, the moſt eſſential, in our opinion, are the character of Mortimer, who, though he appears intereſting at firſt, at laſt proves little better than a madman, and the adminiſtration of the Holy Sacrament on the ſtage; which, notwithſtanding the apology offered, we deem, and an Engliſh audience certainly would deem, wholly indefenſible. The characters are, for the moſt part, as the tranſlator has obſerved, delineated with ſkill and judgment; though, we think Mary's confeſſion of her guilt at conniving at the murder of Darnley, if expedient at all, ſhould not have been made in a mere converſation with her ſervant, or in the early part of the piece. Upon the whole, however, this Tragedy is, in our opinion, as intereſting as moſt, and leſs exceptionable than any of the German dramas which have fallen within our notice. The following paſſage, which expreſſes the feelings of Mary when, after a ſtrong though falſe hope of deliverance, ſhe hears the ſcaffold raiſing for her execution, will afford a fair and not unfavourable ſpecimen of the Tragedy.

" *Mel.* O God in Heav'n! O tell me then, how bore
The Queen this terrible viciſſitude?

" *Ken.* [*after a pauſe, in which ſhe has ſomewhat collected herſelf,*]
Not by degrees can we relinquiſh life;
Quick, ſudden, in the twinkling of an eye
The ſeparation muſt be made, the change
From temp'ral to eternal life;—and God
Imparted to our miſtreſs at this moment
His grace, to caſt away each earthly hope,
And firm and full of faith to mount the ſkies.
No ſign of pallid fear diſhonour'd her;
No word of mourning, 'till ſhe heard the tidings
Of Leiceſter's ſhameful treach'ry, the ſad fate
Of the deſerving youth, who ſacrific'd
Himſelf for her: the deep, the heartfelt anguiſh
Of the old knight, who loſt, through her, his laſt,
His only hope; till then ſhe ſhed no tear,—
'Twas then her tears began to flow, 'twas not
Her own, 'twas other's woe which forc'd them from her.

" *Mel.*

" *Mel.* Where is she now? Can you not lead me to her?
" *Ken.* She spent the last remainder of the night
In pray'r, and from her dearest friends she took
Her last farewell in writing:—then she wrote
Her will with her own hand. She now enjoys
A moment of repose, the latest slumber
Refreshes her weak spirits.—" P. 186.

The translation appears to be spirited and harmonious, and though we have not seen the original, we conclude it to be faithful, having been, as is intimated, performed under the inspection of the author; but, to please a British audience, it would be necessary that many parts should be altered, and the whole very much curtailed.

NOVEL.

ART. 22. *Lætitia; or, the Castle without a Spectre. By Mrs. Hunter, of Norwich. Four Volumes.* 12mo. 1l. 1s. Longman and Rees. 1801.

This performance ought rather to have been entitled the three Lætitias, for there are no less than circumstantial memoirs of three heroines of that name.

The author possesses considerable merit as a writer, as well as an observer of human life and manners. Her discriminations are just and accurate; and there is a variety in her episodes, which, at the same time that it shows great vigour of imagination, fatigues the attention. The first volume is undoubtedly the best; but the whole is superior to the majority of similar publications.

MEDICINE.

ART. 23. *A Treatise on the Cow-pox, containing the History of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject in Great Britain and other Parts of the World. By John Ring, Member of the Royal College of Surgeons, London. Part I.* 8vo. 496 pp. 8s. J. Johnson, St. Paul's Church-yard, London. 1801.

We have here a full and comprehensive account of the principal publications that have appeared on the subject of the cow-pox, from its first introduction by Dr. Jenner to the present time; at least so it seems to us, as we do not recollect any work on the subject being omitted; but without doubt the author has further materials, as he only calls this part the first. Throughout, the author or compiler is very liberal, and even diffuse in his comments and elucidations, and we will add, in his censures on those who have ventured to dissent from the general, and we think just, opinion of the value of the discovery. These censures might have been spared, or if thought necessary, should have been conveyed in less offensive language. Personal abuse is not likely to make converts. The objections to the introduction

troduction of the cow-pox, are either founded on reason, and the nature of the thing, or on prejudice and misinformation. If on the former, time, and multiplied experiments with the disease, will establish them; if on prejudice and mistake only, left to the same test, their fallacy will be detected. The business is now fairly before the public, and experiments are making, by inoculating with cow-pox matter, in all parts of the globe. All reasoning, therefore, on the power of the disease in securing the constitution from the small-pox, or of its leaving any stain in the body, rendering it liable to scrofulous or any other disease, appears to be superfluous.

The author is an entire convert to the opinion given by Dr. Jenner, that the disease is originally produced by the matter of the grease taken from a horse's heel. We are astonished to find that this opinion, founded on such equivocal and defective evidence, and so highly improbable in itself, defended with pertinacity; as it certainly does not contribute to remove the principal, and perhaps only prejudice remaining against the general diffusion of the cow-pox. Those persons who think it wrong, perhaps criminal, to insert a particle of a limpid fluid, taken from a pustule on the nipple of a cow, whence proceeds that salubrious draught which forms so large a part of the food of our children, will not be cured of that prejudice by being told, that the pustule was produced by the filthy matter of the grease taken from a horse.

We shall only add, those who are desirous of possessing a full account of all that has been published on the subject of the cow-pox, either in separate pamphlets, in letters and dissertations, in various magazines, medical journals, reviews, &c. will here find them collected together, with abundant commentaries, as we have said before, by the collector, who will not, we trust, be offended at finding we have indulged ourselves in a temperate use of that liberty, of giving our opinion of the errors he has committed, which he has so freely taken with others.

DIVINITY.

ART. 24. *A Discourse delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, at Doncaster, June 5, 1801. By John Lowe, M. A. Curate of Wentworth, and Domestic Chaplain to the Right Hon. Earl Fitzwilliam. Published at the Request of many of the Clergy.* 8vo. 1s. Mawman. 1801.

This is a very manly and emphatic address to the hearers, who may be supposed to have been principally clergymen, on the subject of "preaching the word." The various branches of their professional duty are pointed out with much energy and precision; and the preacher endeavours to impress his brethren with the important and solemn conviction, that they are to preach the word *faithfully, earnestly,* with *plainness* and *simplicity,* and that the stability of their faith should be evinced by their conduct, as example is the life of precept. This excellent discourse concludes with a suitable exhortation to such part of the audience as were not clergymen.

ART.

ART. 25. *Reflections occasioned by the Distresses of the Times, a Sermon, preached in the Parish Church of Leeds, being One of the Lent Lectures there for* 1801. *By the Rev. James Milner, A. M.* 4to. 6d. Rivingtons. 1801.

This was a very seasonable exhortation at the period when, and the place at which, it was delivered. Fortunately, through the blessing of heaven, the calamities of war and of famine have been removed from us; yet we doubt much, with this pious preacher, whether the vices of the people will be less, under the favours with which we have recently been blessed, than they were in the time of the visitation, which he with so much energy deplores.

ART. 26. *The Unjustifiableness of Cruelty to the Brute Creation, and the Obligations we are under to treat it with Lenity and Compassion. A Sermon.* 8vo. 1s. Rivingtons. 1801.

It is impossible to withold our commendation from the amiable and benevolent spirit which pervades this discourse. The author has forcibly introduced every argument in his cause which reason can furnish, and which religion enjoins. What is said in the notes, on the subject of slaughtering cattle, merits not only the consideration of every feeling mind, but also the attention of the magistrate; so also do the observations of this writer, on the treatment of asses in the neighbourhood of the collieries.

ART. 27. *A practical Improvement of the Divine Counsel and Conduct, attempted in a Sermon occasioned by the Decease of William Cowper, Esq. preached at Olney,* 18 *May,* 1800. *By Samuel Greathead.* 8vo. 47 pp. 1s. Williams, Stationers'-Court, &c. 1800.

We have read with earnest attention these interesting and affecting memorials, of a man most eminently distinguished for abilities, and we cannot but consider the discourse, and the facts it relates, as an awful warning against the errors of Methodism. Cowper, of an anxious and melancholy disposition, after shrinking from public business, and being overwhelmed with a morbid desperation in consequence of that step, fell under the tuition of an eminent methodistical divine. From the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely, from this cause. His active imagination, too attentive in some respects to its own movements, exaggerated both his religious comforts and his religious fears; and both were regarded, according to the doctrines he had unfortunately imbibed, as actual intimations from heaven. Of consequence, when his constitutional infirmity inclined him to melancholy, it became a religious melancholy of the blackest and most oppressive kind; and thirty years of an innocent and very pious life were passed under the horrors of habituate desperation. Had he conversed at first with a divine, more able to give him sound instructions in the Gospel, all this misery would most probably have been avoided, and the violent derangement of his mind, which occasionally recurred, would never have happened.

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In justice to Mr. Greathead we must say, that he warns his hearers very strongly against the danger into which the subject of his Sermon fell; that of substituting their own internal feelings for the word of God: but still he shows sufficiently, in various places, that such is the tendency of nature, under the instructions received in their congregations. "As I fear that *similar temptations* may not be uncommon to minds, whose natural melancholy affects their *religious experience*, I think it my duty to be explicit on this subject." P. 43. But the misfortune is, that he still encourages the delusion, by calling the private fancies and mental wanderings of individuals, their *religious experience*: This is the grand source of the evil, and till they are cured of these imaginations, fanatical joy and sorrow will constantly be agitating their minds. At the same time it must be allowed, that Mr. Greathead's discourse is full of sincere and earnest piety, and as well calculated to counteract these evils, as any can be which does not actually avoid the principles of danger.

ART. 28. *A concise View of History and Prophecy, of the great Predictions in the Sacred Writings that have been fulfilled; also of those that are now fulfilling, and that remain to be accomplished. By Francis Dobbs, Esq. Member for the Borough of Charlemont in Ireland. In Letters to his eldest Son.* 8vo. 279 pp. 6s. Sael and Co. 1800.

The design of these Letters is in the highest degree laudable; the execution very far from adequate. From the Deluge, the author passes at once to the reign of Solomon, and then back, as rapidly, to Abraham and Lot. His views of history are too desultory and imperfect to be of real service, and his notions of prophecy cannot be better exemplified than by the following specimen:

"Though no man knoweth the day and hour [of the Lord's coming] an event that has lately taken place induces me strongly to believe it will happen this year, or early in the next: it is the law enacted by the British and Irish Parliaments, for uniting England and Ireland into one kingdom. This appears to me contrary to the great designs of God; for it is making Ireland a part of the image of Daniel which was completed in 408. Now if so, no imperial law will ever have force in Ireland; and as the imperial parliament will meet the first of January, 1801, and in a month or two after may pass a law that would be enforced in the ordinary course of things, *I think that measure will be defeated*, by *the appearance of the Messiah in Ireland*, of which I shall say more hereafter." P. 146.

Similar to this is the author's opinion delivered in a parliamentary speech, which he introduces as his Preface, and which indeed gives a very characteristic notion of the speaker. It is very lamentable, that well-meaning enthusiasm, should so frequently expose divine prophecy to unmerited contempt, by vainly endeavouring to prophesy, under the guise of interpretation. Such attempts will ever be baffled, as this has been already.

In an Advertisement prefixed, we are told of nine small volumes of universal history published by Mr. Dobbs. These have never come into our hands; and, from the specimen afforded by the present volume, we are not very anxious to view them.

LAW.

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ART. 29. *A Practical Treatise, or Compendium of the Law of Marine Insurances. By John Ilderton Burn, of the Inner Temple.* 12mo. 225 pp. 5s. 6d. Boosey, &c. 1801.

Mr. Burn, in a modeſt Introduction, ſtates, that his deſign in writing this book was to form "a compendious digeſt immediately calculated for the uſe of merchants and their agents," which he conſiders as "a deſideratum in the mercantile world." He acknowledges "that he has reſorted to Mr. Park's work as the principal ſource of his information, and to that diviſion of Mr. Gwillim's Abridgment of Law", we preſume Mr. G.'s edition of Bacon's Abridgment, "which treats of that ſubject." At the ſame time, Mr. B. remarks, "that he has not ſervilely followed the plan of either of theſe authors; but has adopted ſuch an arrangement, as he humbly conceived to be beſt calculated for conveying a clear view of the ſubject to thoſe for whom the work was chiefly deſigned."

There is nothing ſervile in purſuing what is right, and we ſee no reaſon to approve of the author's deviations from Mr. Park's very clear and judicious arrangement. In other reſpects the book poſſeſſes merit. The caſes ſeem accurately abridged, and faithfully inſerted. Merchants who can afford the expence of Mr. Park's Treatiſe will, we conceive, not be content without poſſeſſing it. But to thoſe who are unequal to the expence, or have no time for the peruſal, we recommend this Compendium as a valuable ſuccedaneum.

ART. 30. *Deciſions in the High Court of Admiralty; during the Time of Sir George Hay and of Sir James Marriott, late Judges of that Court. Vol. I. Michaelmas Term,* 1776, *to Hilary Term,* 1779. 8vo. 322 pp. 9s. Bickerſtaff. 1801.

We are happy to recognize another collection of deciſions in the Court of Admiralty, publiſhed by high authority. We are informed in the Preface, that they were printed at the deſire and expence of Government. The motive for publication is ſtated to be, "the juſtification of the conduct and character of the Britiſh Government upon public and avowed principles, ſo as to gain that moſt powerful weight in the machine of human affairs, univerſal confidence, was the great object; to prevent if poſſible the ideas of neutral powers, founded on their own arbitrary modes of proceeding, from harraſſing the Britiſh Miniſters perſonally with complaints, and with demands upon them of doing that which was impoſſible in a limited government, as it was unreaſonable to do; and otherwiſe, from forming thoſe coalitions, which, long foreſeen, have now taken place, ſo as to render by ſuch coalitions, if poſſible, the naval power of Great Britain of little conſequence; from giving the utmoſt aſſiſtance to a frequently defeated enemy under the pretence of neutrality, and of protected carriers of the weakeſt belligerent, and from prolonging the war."

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If these desirable objects can be accomplished by the force of reason, we entertain a confident hope that they will be effected by the decisions here reported, and by those of Sir James's very able successor. Upon the reports themselves we shall defer all minute remarks until the second volume, which is promised to the public, has made its appearance. They will be better considered when taken together. We are sorry to observe, however, that the present volume is deprived of one half of its utility, through the want of an Index.

The Preface contains many spirited observations, and much extraneous matter. Some of its allusions we could not, and others we do not wish to understand. We were indeed truly sorry to perceive, that it contained a most illiberal attack upon the common law reports, and the proceedings of those courts in which it is practised.

They are stated to be "chiefly the productions of illiterate clerks who misunderstand, and which mark the low characters of the writers, who perpetuate much bad reasoning in much bad language." The learned writer is totally ignorant of the history of those authors, upon whom he passes such an unqualified sentence of condemnation. The majority of these common-law reporters were not only men of great intellectual ability, but persons who filled the highest offices in the law, and the most distinguished situations in their country: and as "Nemesis is always on the watch to punish unjust critics," the learned author will find, that this very sentence in which he thus attacks the "bad language," as he calls it, of these writers, is confused in its construction, and defective in its grammar. But we are further told that, "all arguments *upon* (i. e. we presume, from) precedents deserve little to be relied *upon*. False principles, or false consequences, are to be found in many reports, and only show how much mankind are disposed to pervert justice, under the appearance and pretence of doing it." Respect for the venerable author will not suffer us to make a single observation. We regret that the passage is not blotted out from the book.

The print and paper of this volume are remarkable for excellence, and few errors of the press occurred to our observation; a ludicrous one appears in a quotation from Juvenal, p. 128:

Tu pulsas, ego baculo tantum.

If the poor pedestrian had used a staff as the instrument of pulsation, he would not have complained as coming off the worst in the contest. It should be *vapulo*, to avoid nonsense, and false quantities.

ART. 31. *Enquiries into the Nature of Leasehold Property; in which the relative Situations of Lessor and Lessee, Landlord and Tenant, are fairly considered. By a Gentleman of the Temple.* 8vo. 57 pp. 1s. 6d. Bickerstaff. 1801.

The Enquiries made by this impartial and *fair* considerer, in this pamphlet, refer only to leases of estates belonging to the church, and to collegiate and corporate bodies. Here he contends, that the lessee of such lands has a property in them beyond the mere term of his lease, and that it is the extreme of injustice for *the owners* of the soil to fix the price of (as it is usually called) the fine upon renewal, according

cording to their own notions of its actual value. He inſiſts, that a court of equity, or at all events parliament, ought to aſcertain this fine according to ſome fixed ratio, as is done in the caſe of copyholds of inheritance.

The predilection which all corporate bodies, poſſeſſing lands, entertain for their ancient tenants is well known, and their moderation in leaſing them very generally acknowledged. Their great indulgence has given the leſſees that ſort of fixedneſs in their reſpective farms, which this gentleman would modeſtly and generouſly convert into a legal right. It ſeems impoſſible, at leaſt according to our old-faſhioned notions, that any principles could juſtify the poſition, that the clergy, and other corporate bodies, ſhould be denied that liberty of managing their property to the beſt advantage, which is permitted to every other landholder in the kingdom. But as the law now ſtands, there is a further reaſon againſt it than the principle of common right, namely, that this writer's regulation would contradict the true meaning of the ſtatutes, by which theſe bodies are prohibited from demiſing their eſtates beyond a limited period. We are glad that this "Gentleman of the Temple" has not affixed his name to his production. It is a matter of ſerious congratulation to him, that he has even ſuffered it to remain in fortunate ambiguity, which of the learned Societies inhabiting the Temple has to claim the honour of his reſidence. His humility is well rewarded, for his *book* can do him no credit. The arguments are by no means ingenious, his mode of thinking is deſultory, and in reaſoning he ſeldom approaches towards a fair and logical deduction. His ſtyle is rambling and confuſed, and ſometimes ungrammatical; he even miſtakes the century in which he is living and writing. Perhaps his judgment is warped by the apprehenſion of jeopardy to ſome valuable church-leaſe of which he is the proprietor. If it be not, the ſooner he quits the Temple (ſhould he reſide there for the purpoſe of purſuing the legal profeſſion) the more advantageous for himſelf. He had better attend to this truth, however diſagreeable, from us, than learn it ten years hence at the expence of much unavailing ſtudy, and many abortive attempts to get into practice.

POLITICS.

ART. 32. *Obſervations on the Factions which have ruled Ireland, on the Calumnies thrown upon the People of that Country, and on the Juſtice, Expediency, and Neceſſity of reſtoring to the Catholics their political Rights. By J. E. Devereux, Eſq. The Second Edition.* 8vo. 160 pp. 4s. 6d. Richardſon. 1801.

It was, if we miſtake not, a remark of the late Mr. Burke, that Voltaire, and the other Anti-Chriſtian philoſophers, "declaimed againſt Monks in the ſpirit of Monks." The writer before us attacks all parties which have, at different periods, oppoſed the claims of the Catholics, with all the intemperate zeal which he imputes to his adverſaries. The Preface takes notice of a ſpeech, ſaid to have been made in Parliament

liament by Mr. Banks, in which charges are brought againſt the people of Ireland as guilty of *inſurrection*, *diſorder*, *revolt*, and *rebellion*. To repel theſe charges is the immediate object of this author, but his chief view is to procure an unqualified exemption of the Catholics from the remaining diſabilities which attach to them. "The prejudices," which (this author ſays) "are entertained by a few perſons, but affected to be entertained by many more, againſt the people of Ireland, originate in partial narratives, written to ſerve the intereſts of different factions which have, ſince the reign of Henry the Second (by uniformly calumniating Ireland) impoſed on the good people of England, that they might be warranted in their manifold iniquities." He therefore deems that, "a few obſervations on thoſe factions may not, at this moment, be thought irrelevant." Theſe obſervations accompany an hiſtorical detail; for which the author (in a note) acknowledges himſelf to be indebted to Dr. Curry's "Hiſtorical and Critical Review of the Civil Wars in Ireland." We have not that work before us; but the copy appears to us not undeſerving the very character which this writer gives of the repreſentations of his adverſaries, and to be (as is ſaid of them) "a partial narrative written to ſerve the intereſts," we will not ſay "of a faction;" but of a religion, the profeſſors of which, though moſt numerous in Ireland, form a minority, comparatively inconſiderable, when we eſtimate the population of the Britiſh empire. Many indeed of the facts ſtated, are ſupported by reſpectable authorities; and there can be no doubt, that for ſeveral reigns after the conqueſts of Henry the Second, the negligence or partiality of the Engliſh government gave room to numerous abuſes and oppreſſions in thoſe who bore the chief ſway in Ireland. In that period of the Iriſh hiſtory, upon which the writer chiefly dwells (namely, the reign of Charles the Firſt and the Protectorate) we agree to many of his ſtatements; and have no doubt, that when the Puritans had any ſway or influence, the Iriſh, being in general of the Catholic perſuaſion, were grievouſly oppreſſed. Yet, even in the account of this æra, we ſhould perhaps, on a compariſon of the different hiſtorians, find that there are ſome exaggerations, and ſome ſuppreſſions. In after times, we cannot, all circumſtances conſidered, blame the Iriſh for their adhering, as long as poſſible, to the fallen fortunes of James the Second. Admitting, however, that the Iriſh Catholics in former ages were "more ſinned againſt than ſinning," admitting that it was time they ſhould receive the moſt ample toleration, ſtill the expediency of inveſting them with political power, may be a matter of very ſerious doubt.

In the latter part of this tract the author, though he ſtigmatizes throughout the oppoſers of the Catholics as *Jacobins*, ſeems to have thoroughly imbibed the principles and opinions of Oppoſition. Mr. Pitt, who is generally ſuppoſed to have ſacrificed his power to the ſupport of the Catholic claims, is yet attacked upon every occaſion. The projected meaſures of Parliamentary Reform, and what the Iriſh Oppoſition called "an adminiſtration reſponſible to the people of that country" (meaſures which, in the manner projected, would probably have produced an entire ſeparation of the two kingdoms) were, it ſeems,

seems, defeated by the *Jacobin arts* of the late Minister, and (what seems to be considered as a sacrilege by this writer) the portrait of the *great and good* Mr. Grattan was taken down from some place where it had been hung up. This conduct is also compared to that of the revolutionary faction in France!!! A short account of the proceedings in the Irish Parliament, respecting the claims of the Catholics, follows; in which the indecent manner of treating the argument arising from the Coronation Oath (p. 105) is peculiarly reprehensible. We have shown on other occasions, that we are far from thinking Mr. Butler's objections to that argument so unanswerable and conclusive as this author supposes. A mixture of violent declamations, gross misstatements, and arguments that have been often answered, fills the concluding part of this work. It is an unpleasant task to question any favourable account of national character; and we most readily give credit to the Irish for many very excellent qualities; but when the assertion of Sir John Davis, respecting their ready obedience and attachment to the laws, is applied to modern times, we would ask this writer (not to mention numerous other proofs) what he thinks of the necessity, which certainly existed in several parts of Ireland within these few years, if it does not still, of supporting the sheriff in executing writs of possession by a military force? What he would say to the frequent instances of young women of fortune and rank being carried off by armed banditti, from the midst of their relations and friends, and at noon day? But we have said enough concerning this intemperate defender of the Catholics. We would not advise them to trust their cause to advocates of this description; and particularly to a writer, who seems to us to want candour, as much as his language fails in elegance, and even in decency.

ART. 33. *The different Effects of Peace and War on the Price of Bread-Corn; considered in an Examination of Principles attempted to be established from the yearly Rates of the Market, by J. Brand, Cl. M. A. &c. &c. By John Duthy, Esq. Author of Observations on the high Price of Provisions.* 8vo. 60 pp. 1s. 6d. Wallis. 1801.

In a former work, on the same subject, this author had stated, that the scarcity and dearness of provisions "arose partly from the dispensations of Providence, and partly from the misconduct of Ministers;" intimating, that the war was one of the principal causes of scarcity, and assuming (without proof) that our Ministers, by their misconduct, were the authors of it. This assertion (the author complains) has been termed *inflammatory*, whereas he deems it *conciliatory*. Whatever epithet it may thought to merit, we conceive that of *candid* will not, at all events, be applied to it; unless it can be deemed so to prejudge a question of state policy (nay to decide it against the general opinion) in arguing a question of political œconomy. But although party may, and we think has, influenced the opinion of this writer, it is but fair to state (as fully as our limits admit) the arguments by which it is supported, and to place his controversy with Mr. Brand in a clear light.

Mr. Brand had maintained that "*war has a tendency to lower the prices of bread-corn,*" and answered the several allegations by which it is

attempted to ſhew, "that war raiſes the prices of proviſions, and principally corn." To theſe anſwers, the writer before us replies with conſiderable ingenuity. But as the reaſoning on both ſides muſt unavoidably be, in a great degree, *a priori*, and depend ſo much upon mere opinion, we deem it moſt material to ſtate the argument which is founded upon authentic documents and acknowledged facts, and where the parties differ only in the mode of aſcertaining that fact. The foundation of Mr. Brand's ſyſtem is (as the author before juſtly obſerves) "his ſecond mode of determining the difference of the effects of war and peace on the price of wheat by the yearly regiſters of prices." He therefore gave a table of the price of a quarter of wheat in every year, of every term of war and peace, with the average of each term, from the Revolution to the end of the Peace of 1783. From this table it clearly appeared, that the average price of wheat, during each term of peace, was higher than the average price of the ſame article during the correſponding term of war. The only queſtions therefore will be, whether or not, Mr. B.'s table be conſtructed upon right principles? and whether founded or not, upon authentic documents? In the latter of theſe points, his antagoniſt cannot impeach it, excepting as to the ſhort term from 1776 to 1770, both incluſive; the prices for which term are taken by Mr. Brand, from "Lord Hawkeſbury's Office" (we preſume the Office of the Board of Trade) and by this writer from the Audit Books of Eton College, being more, as he admits, for his argument. But the moſt material difference between theſe writers, is in the principle on which their reſpective tables are conſtructed. Mr. B. has made every term of war "to begin at the firſt noted act of hoſtilities, and to end at the day of their ceſſation by compact." But the writer before us (deeming "that the effects of peace will not ceaſe to operate till ſome time after the commencement of war," and that "thoſe of war will continue to be felt for a conſiderable period after the concluſion of peace") calculates the influence of each ſtate, as extending at leaſt two years beyond the period of its nominal continuance," and has accordingly, in conſtructing his tables, "annexed the two firſt years of every ſubſequent term, whether of peace or war, to the term which immediately precedes it." "By this alteration in the conſtruction of Mr. B.'s table, i. e. by the different arrangement of the terms, and by the reduction of the prices in one of them, the balance," ſays this author, "is compleatly reverſed, and it will appear, that the price of wheat in peace *has been leſs* than in war, by conſiderably more than 5l. per cent.

It is not our province to decide on this controverſy; but we cannot help remarking, that the principle upon which Mr. Duthy's table is founded, does not ſeem to be made out to the extent which can warrant him in ſo conſtructing it. The influence of war on the price of proviſions, muſt undoubtedly (to a certain degree) commence with the war itſelf, and muſt have obtained, if not its full, yet a very extenſive operation, long before the expiration of two years from the beginning of hoſtilities; ſince, as ſoon as any conſiderable augmentation of our land and ſea-forces is determined upon, the manufactories which ſupply them with proviſions are ſet to work upon a more extenſive

ſcale,

scale, and large contracts are made, or commissions to purchase given; which speedily create additional demands on the market, and alarm it by the prospect of further purchases. On the other hand, we know, by what is passing at the present moment as well as by former experience, that, on the prospect of peace, although our army and navy be not immediately reduced, the probability (approaching to a certainty, on the signature of Preliminaries) that a great reduction will speedily be made, and that, at all events, distant services which require large depôts of provisions, cannot reasonably be expected to take place, causes an immediate suspension of war-contracts, and a diminution of the quantity of provisions (especially of biscuit) manufactured by the servants of Government. In addition to this circumstance, it is notorious, that within a very short period after every peace, large quantities of government provisions have been sold by public auction, and in a proportionate degree relieved the market. In our opinion, therefore, so far as we have examined the question, the table of Mr. Brand (if not quite according with these facts) appears to be constructed on a more just principle than that of the writer before us. Neither can we agree with Mr. Duthy in forming an average price for the present war (which, it will be observed, contains two years of very uncommon scarcity) during its continuance; since there can be little doubt, that a year or two of plenty would have considerably reduced his average. After all, on the principle of this writer, the general average of war prices (even including the present war) exceeds that of peace by about *five per cent only*. How slight then is the foundation upon which so much clamour has been raised!

MISCELLANIES.

ART. 54. *The Way to speak well made easy for Youth by the chief Words of the English Tongue classed in Sentences, according to the Number of their Syllables: with a short Dictionary at the End of each Book. Containing four separate Divisions, Substantives, Adjectives, Verbs, and Particles.* 12mo. 140 pp. 3s. Cadell and Davies. 1801.

According to the plan mentioned in the preceding title-page, the present publication can be only the first book of a larger work, containing the class of monosyllables. There is much ingenuity in the method, though some of the examples betray haste in the selection; and, if considered as rules, would not teach the student to speak well. Thus it cannot correctly be said that "steaks broil," as in p. 9. Steaks are broiled, the fire broils them. Some words might better have been avoided, as being obsolete, or of little use; such as *Chards, Dorns, Spalt*, &c. The first and third of which the scholar will seek in vain even in the dictionary annexed; which certainly ought to have contained them. The Classes of Lessons for reading are twelve, in which division, and its subdivisions, the author has followed the method of the new French *Pasigraphy*, of which we shall soon lay before our readers a detailed account. The classes are twelve; 1. beings;

2. ve-

2. vegetables; 3. animals; 4. man; 5. mind; 6. society; 7. trade; 8. art; 9. science; 10. time; 11. persons; 12 place. Here, however, it is obvious that BEINGS is too general a term, as it includes properly the three next classes. *Animals* also properly includes man. The Appendix may serve to make a slight comparison between the English, French, Italian, and German languages, but cannot afford much instruction.

We understand that this work was commenced to serve as a substitute for a method employed, certainly without much judgment, at several boarding-schools near the metropolis, that of learning Entick's Dictionary by heart, page by page. It would not be sufficient commendation of the plan here begun to say merely that it is much better than that; it is in truth ingeniously imagined, and likely to be effectual, if properly completed, and employed.

ART. 35. *Select Amusements in Philosophy and Mathematics; proper for agreeably exercising the Minds of Youth. Translated from the French of M. L. Despiau, formerly Professor of Mathematics and Philosophy at Paris. With several Corrections and Additions, particularly a large Table of the Chances or Odds at Play. The Whole recommended as an useful Book for Schools. By Dr. Hutton, Professor of Mathematics at Woolwich.* 12mo. 397 pp. 5s. 6d. Kearsley. 1801.

This is the most convenient in form, and altogether the best book of the kind, we have ever seen. It is more *rational*, and better conducted, than Hooper's Rational Recreations, and is not, like that book, extended to an unfair and inconvenient magnitude and expence. A testimony in its favour is produced, in a Letter from Dr. Hutton, who speaks of it decidedly as "a very curious and ingenious work, comprising a great deal of useful matter in a small compass, and well adapted for communicating the knowledge of a great variety of interesting particulars, in a manner at once familiar, clear, and amusing." The arithmetical amusements are, in our opinion, particularly amusing and rational; and the knowledge of chances, as subservient merely to calculation, and an ingenuous curiosity, is conveyed in a very easy manner. Many things of course occur in this which are common in similar collections; but there are still more which are peculiar to it, and give it a value in the eyes of every curious reader.

ART. 36. *Extracts, moral and sacred; or, a few Hints selected from the Writings of the Wise and Good in Support of the Cause of Religion and good Order. By the Rev. D. Yonge, M. A. Vicar of Caerwood, Devon.* 12mo. 3s. 6d. Rivingtons. 1800.

This work is published from the suggestions which occur in the notes on some parts of the Pursuits of Literature. The first portion consists of the tenth and eleventh Chapters of the second Book of Burnet's Theory of the Earth; and well indeed may they be said to deserve the attention of every reflecting mind. We also find Dr. Stillingfleet's Letter to a Deist, a scarce and curious tract. When we say scarce, we mean that it cannot easily be obtained in a separate form.

The learned and excellent Mr. De Luc has contributed also to this interesting little volume, some parts of his Histoire de la terre et de l'Homme. We perceive also, with satisfaction, an extract from Mr. Bryant's Treatise on the Authenticity of Scripture, and the Truth of the Christian Religion; which is followed by another, from Observations on the Plagues of Egypt. Levi's Defence of the Old Testament succeeds, an ample and sufficient confutation of Thomas Paine's absurd blasphemies. Soame Jennings, Locke on St. Paul, contribute also their aid to a work, which we could wish might be very generally perused.

ART. 37. *Barker's Continuation of Egerton's Theatrical Remembrancer, Baker's Biographia Dramatica, &c. containing a complete List of all the Dramatic Performances, their several Editions, Dates, and Sizes, together with those which are unpublished, and the Theatres where they were originally performed, from* 1787 *to* 1801; *including several Omissions, Additions, and Corrections. Also a Continuation of the Notitia Dramatica, with considerable Improvements. To which is added, a complete List of Plays, the earliest Date, Size, and Author's Name (where known) from the Commencement to* 1801. *The Whole arranged, &c. by Walley Chamberlain Oulton.* 12mo. 336 pp. 5s. Barker and Son, Covent-Garden. 1801.

For the very useful and satisfactory work to which this is a supplement, the public was indebted to Mr. Egerton in 1787; and the knowledge of Mr. If. Reed was generally supposed to have contributed most materially to the value of the compilation. Besides such additions as the lapse of years demands, the present publication contains many notices, the result of subsequent enquiries. On this subject, the compiler expresses himself with propriety and modesty in a short Advertisement, of which the following is the most material part.

"These corrections, &c. to Egerton's *Theatrical Remembrancer*, are by no means offered to the public with the view of depreciating that work, which on the contrary must be acknowledged to be as correct as it was possible then to be, and indeed the compiler had excellent documents before him, when furnished with the MSS. of Mr. Henderson. But time will prove the best undertakings of this nature defective; I have therefore availed myself of many *recent* discoveries, and confess I am much indebted to Mr. Forster, of Richmond Buildings, Soho, for the use of his library, and other gentlemen for their kind communications."

We think great commendation due to the industry with which these compilations have been thus continued; the complete List of Plays in particular is highly satisfactory. Yet we cannot but lament, that a *cloven foot* should peep out, even in such a work as this, in several illiberal, unjust, and *Petro-Pindaric* insinuations, inserted in the *Notitia Dramatica*. There is surely no fiend so self-tormentingly restless as disloyalty.

ART.

ART. 38. *An Essay on the Nature of the English Verse, with Directions for reading Poetry. By the Author of the Essay on Pronunciation.* 12mo. 134 pp. 2s. 6d. Walter, Charing-Cross. 1799.

We find with concern that we have so long overlooked a production of an ingenious author, several of whose literary efforts we have cordially admired, and whose Essay on Punctuation we have very lately cited with commendation. This is Mr. Robertson, whose most elaborate work is that on the *Parian Chronicle*, the authenticity of which he assailed by many doubts. At the end of the present tract we see, with pleasure, an authorized list of all his publications.

On the subject of English verse, we have never seen any thing so clear in method, or so happy in examples, as the present Essay. The author properly, in our opinion, dismisses the consideration of long and short syllables, and founds the rules of our verse on the management of accent alone. The regular disposition of the accent on the alternate syllables is first stated and exemplified, and then follow the varieties and exceptions. In every instance, the examples are taken from our best poets. To settle the disputed question of monosyllabic lines, Mr. R. with great judgment lays down a rule, that it is only when the words are most of them equally significant, or equally entitled to an accent, that they run heavily. To prove this, he cites many most harmonious lines from Pope and Dryden, all monosyllabic; and very ingeniously exemplifies the contrary bad effect, by the following line of ten syllables:

One, two, three, four, five, six, sev'n, eight, nine, ten.

Where, the words being all equal, there is no poetical harmony at all. A scholar must be singularly dull, who cannot be taught the chief essentials of our versification by means of this Essay.

ART. 39. *Astley's System of Equestrian Education, exhibiting the Beauties and Defects of the Horse; with serious and important Observations on his general Excellence, preserving him in Health, Grooming, &c. with Plates. The Third Edition.* 8vo. 197 pp. 10s. 6d. Creed, near the Amphitheatre. 1801.

Whoever has seen the equestrian exercises performed at the Lambeth Amphitheatre, will be perfectly ready to believe Mr. Astley capable of giving the best instructions in his art. It does not always happen, however, that they who are most experienced in any art, possess at the same time the best method of communicating their knowledge; and the familiar dialogue in which a great part of this volume is conveyed, will

will probably give the most satisfaction to those who have least studied the art of writing. The Plates are mere outlines, representing particular positions of the *Manége*, &c. The work is dedicated to the Duke of York; and is marked at the end as a first volume. As this is stated also to be a third edition, we feel a little doubtful, whether we may not have been tardy in our notice of it; we have, however, been guilty of no intentional delay.

ART. 40. *An easy and entertaining Selection of German Prose and Poetry: with a small Dictionary, and other Aids for translating. By George Crabb, Author of a German Grammar and German Dialogues.* 12mo. 150 pp. 3s. Johnson, &c. 1800.

We have formerly noticed Mr. Crabb, as usefully employed in facilitating the acquirement of the German language. The present exercises are designed for a more advanced period of the study than his former books; and are well calculated at once to please and instruct the learner.

FOREIGN CATALOGUE.

FRANCE.

ART. 41. *Voyages du duc* de Châtelet, *en Portugal, où se trouvent des détails intéressans sur ce royaume, ses habitans, ses colonies; sur la cour et M.* de Pombal; *sur le tremblement de terre de Lisbonne*, &c. *Revu, corrigé sur le manuscrit, et augmenté de beaucoup de notes sur la situation actuelle de ce royaume et de ses colonies; par* J. F. Bourgoing, *ci devant ministre plénipotentiaire de la république Française en Espagne, membre associé de l'Institut national*, &c. Second edition. 2 vol. in 8vo. of 550 pp. each, with a map of the kingdom of Portugal, and a view of the bay of Lisbon. Pr. 7 fr. Paris, 1801.

In the first volume of this Voyage, the duke gives an account of his arrival at Lisbon; of the history and climate of Portugal; together

together with the moſt complete geographical deſcription of that country hitherto preſented to the public; as alſo very accurate information reſpecting its religion, its conſtitution, and laws.

The portrait of the Portugueze women; of their gallantry; of their coſtumes, is ſuch as might be expected from the Duke *du Ch.*

But it is chiefly the chapter *Du militaire*, which, in the ſecond volume, contains the moſt curious and inſtructive details; the author treats his ſubject as an hiſtorian, a general, and a politician; adding, likewiſe, an account of the finances of the country; of its agriculture, and of the preſent ſtate of the ſciences and the arts in it: in ſhort, this Voyage may be conſidered, under every point of view, and at all times, as the moſt exact and circumſtantial deſcription of a country, for which Nature appears to have done almoſt every thing, whilſt its inhabitants have done comparatively little, either for her or for themſelves. *Eſpr. d. Journ.*

ART. 42. *Notice ſur la vie et les ouvrages de* Nicolas Piccini; *par* P. L. Guinguené, *de l'Inſtitut national des ſciences et des arts.* Paris.

Theſe *Notices* contain not only curious details on the life, the ſtudies, and the general ſucceſs of *Piccini*, but they likewiſe offer judicious remarks on the art of muſic; on its beauties; on the rules to be obſerved in it; and on its difficulties: which, being interſperſed in the work, and preſented after the relation of facts, of intereſting anecdotes, have all the advantage of precepts, without their dryneſs.

As a ſpecimen of the manner of this biographer, we will tranſcribe his account of the *Buona figliuola*, in his own words.

"Ce fut en 1760," ſays Mr. G. "qu'il y donna (namely at Rome) la fameuſe *Cecchina*, ou la Bonne-Fille, le plus parfait de tous les opéra bouffons, qui excita dans Rome une admiration portée juſqu'au fanatiſme. Il n'y a point d'exemple d'un ſuccès plus brillant, plus mérité, plus univerſellement ſoutenu. On voulut voir la *Cecchina* ſur tous les théâtres de l'Italie, et partout elle excita le même enthouſiaſme.

"Le poëme de *la Bonne-Fille* eſt du célèbre Goldoni. Il eſt rempli d'intérêt; l'intrigue eſt bien conduite, les caractères ſoutenus et adroitement oppoſés. C'eſt le meilleur, de beaucoup, qu'on eût alors entendu en Italie, et qu'on y ait peut-être entendu depuis. Cependant il avoit été mis en muſique, pluſieurs années auparavant, par ce même Duni qui depuis étoit paſſé en France, où l'on ſait qu'il a compoſé pluſieurs jolis ouvrages, et il étoit tombé, comme on dit, tout à plat. Quand Piccini arriva de Naples pour compoſer l'opéra du carnaval, on lui préſenta le *Libretto*, ou le poëme qu'on lui avoit deſtiné. Il le trouva ſi mauvais, qu'il refuſa de le mettre en muſique. On en fit faire un ſecond, qu'il ne trouva pas meilleur; le temps s'écouloit, et il ne reſtoit pas vingt-jours avant l'ouverture du théâtre. Enfin Piccini demanda ſi l'on n'avoit pas quelque ancienne pièce dont le poëme fût bon, et dont la muſique n'eût pas eu un très-grand ſuccès. On ſe rappella

la

la Bonne-Fille; on la lui fit lire. Il en fut enchanté, et s'étant enfermé avec deux copiſtes, il les occupa ſi bien, qu'en 18 jours la partition fut faite, les parties copiées, les rôles appris, la pièce répétée et jouée.

" C'eſt peut être à cette promptitude même, à cette chaleur qu'il ne lui fut pas permis de laiſſer refroidir un inſtant, à cette abſence de toute diſtraction pendant que dura la compoſition de ce chef-d'œuvre, qu'eſt dû le cachet particulier qui y eſt empreint, et qui le diſtingue non-ſeulement de la muſique des autres maîtres, mais de celle des autres ouvrages de Piccini lui même. Il y règne une vérité, une propriété de couleur, une variété, une originalité qui ſe ſoutiennent depuis l'ouverture juſqu'à la fin. Chaque air, chaque morceau eſt parfait dans ſon genre, et ce qu'il n'eſt peut-être permis de dire d'aucun autre opéra italien, l'enſemble eſt tellement lié, qu'aucune partie ne peut en être détachée ou déplacée ſans que l'ouvrage n'y perde.

" L'effet propre de l'originalité, de la création, dans cet art, le plus inconſtant, le plus fugitif de tous, eſt d'en fixer l'inconſtance, et ſi je puis m'exprimer ainſi, d'en arrêter la fuite. Le compoſiteur plagiaire, et c'eſt le plus grand nombre, obligé de déguiſer ſes vols ou ſes réminiſcences, l'eſt auſſi de compoſer le morceau qu'il fait de paſſages tirés de pluſieurs morceaux différens; il en réſulte une incohérence et de plus une ſorte de langueur, un manque d'ame et de vie, qui fatigue et tue promptement l'attention. Quand le plagiaire eſt habile, il peut avec du coloris plaire dans le premier moment; mais ſon ſuccès eſt paſſager. Celui du créateur, de l'inventeur, de l'homme de génie enfin, eſt ſeul durable. Après plus de ſoixante années, écoutez la *Serva Padrona* de Pergolèſe, ou ſon *Stabat Mater*; à quelques formes près qui ont vieilli, vous croyez les entendre pour la première fois. Votre oreille eſt auſſi flattée, votre attention auſſi ſoutenue, votre cœur auſſi ému, tandis qu'il vous ſeroit impoſſible de ſupporter un grand nombre d'ouvrages compoſés long-temps après. L'ordre, la clarté, la bonne diſpoſition des parties, l'élégance même y étoient, et leur donnèrent quelque ſuccès à leur naiſſance: mais le feu créateur n'étoit point en eux; c'eſt lui ſeul qui vivifie: ils ſont morts.

" *La Bonne-Fille*, l'inimitable *Cecchina* ne mourra point, elle vit, elle plaît encore ſur les théâtres de l'Italie et de l'Europe. Elle reſte, j'oſerai le dire, comme le vrai modèle de ce genre. On a donné depuis, dans de très belles productions, de plus grands développemens à certaines parties de l'art; mais peut être lui a-t-on fait perdre de ſa vérité. Dans *la Bonne Fille*, les ſentimens, les images, les ſituations, les caractères, tout eſt rendu avec tant de propriété, de chaleur et de verve, que toutes les fois que vous réunirez des acteurs capables de chanter et de jouer les différens rôles, un auditoire qui entende la langue italienne, ou même ſeulement la langue univerſelle de la muſique, vous verrez ſe renouveller les impreſſions que cet immortel ouvrage fit naître à Rome, il y a quarante ans.

" Il ſeroit trop long de rappeller ici tous les morceaux qui ont droit à l'attention; mais les deux *finals* en méritent une particulière. C'étoit une création nouvelle: Logroſcino avoit introduit le premier à la fin des actes, dans les opéra bouffons, au lieu des duo, des trio, des quatuor qui les terminoient auparavant, de plus grands morceaux d'enſemble, diviſés

divisés par le poëte en plusieurs scènes, et par le musicien en plusieurs motifs, ou en retours différens du même motif, qui peignoient les changemens et les vicissitudes de la situation des personnages. Piccini, qui commençoit alors sa carrière dramatique, imagina de marquer de plus, dans ces morceaux d'ensemble, les changemens de scène et de situation par des changemens de mouvement et de mesure, et de donner par ce moyen au *final*, avec moins d'uniformité, plus de développemens et d'étendue."

During a space of more than twenty years, *Piccini* filled all Italy with his name and with his works. "J'ai eu entre les mains," says the author, "la liste chronologique de ses opéra italiens. J'en ai compté cent trente-trois, tant sérieux que bouffons, composés dans cet espace de temps. J'ai vu et j'ai eu la permission d'étudier les partitions, toutes notées de sa main, à l'exception de deux ou trois, dont les originaux s'étoient perdus. Dans ce nombre, plusieurs sont des chefs-d'œuvres, et il n'y en a point qui ne renferme quelques morceaux qui annoncent le grand-maître, et capables seuls de faire la réputation d'un compositeur.

"Qu'on ajoute à tant d'ouvrage de théâtre une quantité innombrable de morceaux détachés, d'oratorio, de cantates, de musique d'église, et l'on concevra difficilement que le même homme ait pu pendant l'espace de vingt ans produire ce qui, ailleurs qu'en Italie, paroit trop fort pour la vie de plusieurs hommes."

At this epoch (in 1776) *Piccini* was called into France, being seduced by the advantageous offers made to him in the name of the government.

Here commence the occasions of chagrin to this artist, as also that great reform in the national musical taste which has been called the *Revolution of Music in France.*

It would be difficult in the present times to conceive how a real war, a long and animated war, should have taken place between the partisans of *Glück* and those of *Piccini*; the historians of this musical war will, perhaps, be accused of exaggeration. They entered on the dispute before the question was properly stated, which, indeed, generally happens: *Glück*, as well as *Piccini*, had learned his art in Italy; his first works were Italian Operas. It was *Italian music* that he composed.

Unquestionably it had not the same character, the same physiognomy, with that of *Piccini*; but who are the great artists, who the distinguished authors, that have not a particular *manner?* Thus, for instance, there was not a less difference between *Corneille* and *Racine*, than between *Piccini* and *Glück*. Of this, however, the generality of the combatants had no idea; they imagined that they were contending the one for the *Italian*, and the other for the *German music*.

At length they grew tired of this musical war, and finished where they ought to have begun, by applauding in turns *Piccini*, *Glück*, and *Sacchini*. The two last died nearly at the same time, the one at Vienna, and the other at Paris. Their *éloge* was published by *Piccini* himself, who forgot all his resentment, and who, perhaps, had never felt

felt any real jealousy, still less any hatred. *Piccini* was, therefore, now left alone in possession of the musical sceptre.

Like most other great artists, *Piccini* had made little provision for the future. Several pensions which he enjoyed, appeared sufficient to secure him from the apprehension of a want of resources in his old age. But the Revolution swallowed them up. Unable, therefore, to exist any longer at Paris, he returned to his own country. He was at first received at Naples with eagerness and distinction; but the court soon manifested a degree of coolness towards him, and the great, in general, imitated the court. This was, it seems, owing to his too frequent reception and encouragement of Frenchmen in his house.

We shall terminate this article with the portrait of *Piccini*, taken from the conclusion of this work.

"Il possédoit les vertus qui devroient être préférées aux qualités aimables, les qualités aimables qui ne dispensent que trop souvent des vertus, et assez des unes et des autres pour se faire pardonner le génie et l'éclat des talens, pour laisser après lui, quand même il n'eût pas été un artiste célèbre, un souvenir précieux et de longs regrets." *Ibid.*

ART. 43. *Voyage pittoresque de la Syrie, &c. par le C.* Cassas.

The nineteenth *livraison* of this important work is composed of six plates.

1st Plate. *Antiochia*, called by the Arabs *Antakyeh*. View of the most elevated part of the walls of this city, opposite the mountain of the ancient Laodicea, which the Arabs name *Lazdagyah*.

2nd Plate. The *Temple of the Sun, at Palmyra*. Exterior and interior elevation of the great portico, and part of that of the enclosure, to the north.

3d Plate. *Great Gallery of Palmyra*. The view is taken from the circular edifice, facing the Temple of the Sun.

4th Plate. *Triumphal Arch at Palmyra*.

5th Plate. *Course of the Nahr Qadès*, or *Holy River*, generally called the *Kadisha*. View of a very steep mountain. This mountain is situated below the forest of cedars, opposite the Convent of Mâr Serdjès.

6th Plate. Mosque built by Omar ben Alkhaththâb, on the ruins of the Temple of Solomon. General plan of the edifice, and of all those within its enclosure. *Magas. Encyclop.*

ART. 44. *De l'homme d'état considéré dans* ALEXANDRE SEVERE, *mis en parallèle avec les plus vertueux des empereurs romains, par le C.* Dememieux, *ancien major d'infanterie allemande, inventeur de la* Pasigraphie, *membre de l'académie des sciences de Harlem, de la société philotechnique de Paris, et de la société des observateurs de l'homme.* 1 *Vol. in* 8*vo.* Paris.

The present volume is only a fragment taken from a larger work, entituled *Pensées sur le Synchronisme, et la réaction des causes et des effets en morale et en politique, ayant pour but de rechercher les vrais principes du droit*

droit et du devoir dans l'homme et dans les peuples. The xxv chapters now publiſhed by Mr. *D.* are extracted from this manuſcript. It had been read, ſays the author, to Catharine the Great, in 1774, and to Guſtavus III, in 1775, who applauded the views and plan of Mr. *D.* The work was likewiſe communicated to Frederic II, and to his brother, Prince Henry, and the King of Pruſſia pointed out to the author different paſſages which he wiſhed to have read to the Academy of Sciences at Berlin. *Ibid.*

GERMANY.

ART. 45. *Hiſtoriſch-ſtatiſtiſches Gemählde des Ruſſiſchen Reichs, am ende des achtzehnten Jahrhunderts, von* H. Storch.—*Hiſtorico-ſtatiſtical account of the Empire of Ruſſia at the cloſe of the 18th Century, by* H. Storch.. *Voll. 3 and 4*, each conſiſting of 34 ſheets in 8vo. Leipzig, 1800.

The work of Mr. *Storch* may be conſidered as intended to complete that publiſhed by Mr. *Georgi*, under the title of *Geographical and phyſical deſcription of the Empire of Ruſſia.* It treats excluſively of the condition of the inhabitants under all their ſtatiſtical relations, as alſo thoſe of the interior adminiſtration, referring to other works for whatever regards the geographical and phyſical deſcription of the country, its productions, &c.

In the two firſt volumes, the author makes us acquainted with the civil ſtate of the inhabitants of the Empire of Ruſſia, and in the third he ſhows the progreſs by which induſtry has brought this nation to the point at which it is now arrived. The Introduction to the ſame volume repreſents ſucceſſively the arts tranſplanted from Greece to Nowogorod, to Kiew, deſtroyed by the Mongols, and afterwards reſtored by Iwan I, Iwan II, and Alexei Michailowitſch. Mr. *St.* then gives a ſtatement of all the articles of merchandize manufactured in, and furniſhed by Ruſſia ſo early as the year 1674, with the hiſtory of what Peter the Great, Catharine II, and Paul I, have done for the purpoſe of promoting induſtry in their ſtates.

He divides into three principal ſections, whatever concerns the actual ſtate of induſtry in the Ruſſian Empire. *Firſt ſection:* the particular occupations of the people in the country. Theſe occupations relate not only to agriculture, they compriſe alſo a great number of other employments and means of induſtry, which furniſh many important objects for exportation. The author has added many reflections on the means of encouraging and extending the different branches of the national induſtry. In the *ſecond ſection*, Mr. *St.* ſpeaks of the trades, and of the meaſures adopted by Catharine to ſupport and improve them, by ſecuring a civil exiſtence to thoſe who are occupied in them. He reckons the number of individuals who depend on them, to be for the whole Empire 350,000. The *third ſection* is conſecrated to manufactures, which are here claſſed under 45 heads.

The

The *fourth volume* presents a *circumstantial history of the Commerce of Russia from the most remote times to that of* Peter I. It concludes with a statistical view of the commerce of Russia, during the second moiety of the 17th century, under Alexei Michailowitsch. *Jena ALZ.*

ART. 46. *Annales typographici ab Anno MDI ad annum MDXXXVI continuati post* Maittairii *aliorumque virorum doctissimorum curas in ordinem redacti, emendati et aucti cura D.* G. W. Panzeri, &c. *Vol. VIII.* ii and 564 pp. l. 4to. Nüremberg, 1800. Pr. 5 Rixd.

This new volume of a very important work begins with *Paris*, and with the year 1513. *Ibid.*

HOLLAND.

ART. 47. *Nieuwe Verhandelingen van het bataafsch Genootschap der Natuurkunde.—New Memoirs of the Batavian Society of Experimental Physics.* Vol. i. 4to. 564 pp. 1800.

Twelve volumes compose the first collection, of which this, which we here announce, is to be considered as the continuation, and which chiefly relates to the Fire-engine. The three Memoirs on this subject by *John Wright*, *William Chapman*, and *Reinze Lieuwe Brouwer*, to which prizes were adjudged by the Society, form a part of this volume.

ART. 48. *Institutiones physicæ in usum auditorum digestæ, à* Simone Speyert van den Eyck, *A. L. M. et Phil. D. Math. sublim. et physices in Acad. Lugduno-bat-Prof. ord.* Leyden, 1800.

This excellent compendium consists of 20 chapters, in which the Professor has comprised whatever is essential in natural philosophy, and on which he enlarges in his lectures to his auditors.

ART. 49. Gerardi Sandifort *Tabulæ Anatomicæ. Fol. magn.* Leyden, 1800.

The *cahier* which we have now before us, is recommended by the execution both in the design and in the engraving, and does honour to the son of *Edward Sandifort.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received several letters and communications from *Dr. Mantucci*, of whom, from all that we can learn, we are inclined to think highly; but, conscious of our want of knowledge in Chinese literature, we have been very cautious of hazarding a judgment, in the dispute between him and Dr Hager, and must reserve our opinion till we shall feel ourselves able to give it without much fear of error.

LITERARY INTELLIGENCE.

An account of some interesting Travels in the North of Europe, may speedily be expected from the pen of *Mr. Sauar.*

Professor Vince, of Cambridge, is about to publish a second volume of *Astronomy*, containing Tables of the Motions of the Sun, Moon, Planets, and Jupiter, Satellites, with an Introduction, explaining their construction and use.

We are very happy to be able to announce, that *Mr. Gisborne* has been prevailed upon to publish a volume of Sermons, which is now in the press.

A translation of the Analytical Institutions of *Maria Gaetana Agnesi*, a learned Italian lady, is in great forwardness at the press, under the inspection of the *Rev. John Hellins, B. D. F. R. S.*—The translation was made by the late *Professor Colson*, of Cambridge; but the public are indebted to the liberal exertions of *Mr. Baron Maseres* for its being now brought to light.

Mr. Reeves's various, and truly valuable editions of the *Bible* and *Common Prayer-Book*, will be ready for publication some time in the month of January.

ERRATA.

In our last Number, p. 469, l. 24, for *former*, r. *farmer*.
p. 492, l. 37, for *do become*, r. *do not become*.

AN

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TO THE

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